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THE GOLDEN MILESTONE

Lowlives are the lives that purple branches
Spread themselves abroad like roofs of choral
Rising aloof
In the Red Sea of the Wilder Sunset,
From the hundred chimneys of the village,
Like the Afreet in the Arabian story,
Blackling columns
Tower aloft into the air of amber.

At the window winks the flickering fire-light,
Here and there the lamps of evening glimmer,
Like the water-lilies,
Answering each another through the darkness
On the beach the lighted logs are glowing,
And like Ariel in the cloven pine-tree,
Groans and sighs the air imprisoned in them
By the fireside there are youthful dreamers,
Building castles fair, with stately stairways,
Asking blindly
Of the future what it cannot give them.

By the fireside tragedies are acted,
In whose scenes appear two actors only,
Wife and husband,
And above them sits the sole spectator
By the fireside there are peace and comfort,
Wives and children, with fair, thoughtful faces
Waiting, watching
For a well-known footstep in the passage.

Each man's chimney is his Golden Milestone,
At the central point from which he measures
Every distance
Through the cityways of the world around him.

To the farthest wanderings still he sees it;
Hears the talking flame, the answering night-wind
As he heard them
When he sat with those who were, but are not
Happy he whom neither wealth nor fashion,
Nor the march of the encroaching city,
Drives an exile
From the hearth of his ancestral homestead!

We may build more splendid habitations,
Fill our rooms with paintings, and with sculptures
But we can not
Buy with gold the old associations!

—H. W. Longfellow.

Letter from North Texas.

MR. EDITOR: When I parted with you in New Orleans now nearly one year ago, you requested me, and I promised you to write an occasional letter to the dear ADVOCATE from this far off land, as it is regarded by some. Several times before I have attempted to redeem this promise but was interrupted. Then I have thought it would be better to defer any communication until I had become better acquainted with the country and better prepared to give an intelligent and satisfactory account. So far I have not traveled much beyond the limits of the North Texas Conference, but have traversed a large portion of the territory embraced in this Conference. I have been as far as Long View, in Gregg county, embraced in the East Texas Conference, and as far west as Limestone county, in the Northwest Texas Conference. By [illegible] to map of the State any interested can see the extent of my observations in Texas. While there is not so great an extent of territory embraced in the North Texas Conference as some others, in the State, I think it is pretty generally conceded that it embraces the most desirable portion of the State, at any rate a very large proportion of it. It certainly is during the greater part of the year the prettiest country that I ever beheld. But just now! Oh! dear! You cannot imagine how cold the winds are that sweep over the vast prairies, and how fearfully bad the roads are, through what are called the "black lands." Much of the cotton crop remains yet on the plantations within 15 to 20 miles of the railroads because it is utterly impracticable to get it hauled over the "dirt road," as the people make the distinction. The portion known as North Texas is certainly as fine a farming country as any on the continent. This is the testimony of farmers who have come from all the other States, North and South, and settled in this region. Every variety of crop can be grown successfully. The seasons after all are not so unfavorable as the people of the older States, imagine. In some parts of the State it is true, they have protracted drouths, or long rainy seasons that render agriculture a precarious business, but God in His wisdom and goodness has so provided that in Texas there is room for years to come for farmers in the farming region, and for herdsmen in that portion of the State where stock raising is more profitable. Thousands of emigrants are pouring into the State almost weekly who pass by the best farming portion of the State and go too far to the west because that portion is new, and they have an idea that the country beyond is always the best. Hundreds have been disappointed. I suggest to those who would come to Texas, either first consult some reliable friend in the locality, whither you desire to come, get a full statement of particulars, or examine yourself and see before you move.

I am pleased with the preachers of my Conference and the unexpected kindly reception they gave me. I feel very much at home among them. They are certainly a faithful, laborious, self-sacrificing company. I never saw a Conference of Methodist preachers more intent upon doing the work of the Master faithfully. Methodism is in the van, but feeble, nevertheless compared with the older States. There is a general waking up all along the line on the subject of building parsonages and comfortable churches, of which there has certainly been great need hitherto. I have an appointment, Paris circuit, very convenient, and a fine field for usefulness, I think. My family reside in the beautiful little city of Paris, Lamar County, and my circuit is just outside. I will write again.

Your brother, H. J. HANNA.

PARIS, TEXAS, Dec. 27, 1880.

The Right of Prohibition.

MR. EDITOR: Being engaged, soul, body and spirit, in a desperate struggle in this community, with the great enemy of our race (I mean the liquor trade) and the enemy's name being "Legion," and a number of the chief men in our church, and some in other churches of like prominent position withholding their aid and sympathy, refusing to sign a petition to the legislature to prohibit the traffic in this place, full of schools and churches—and seeing in this week's NEW ORLEANS CHRISTIAN ADVOCATE a paper from our much esteemed and lovable Bro. C. N. Hoover, in which he uses this language, "but it is a very doubtful question, if the State, or God Himself, has a right to enact such laws as shall force a free agent to do, or not to do, that in which none are interested but himself."

The trouble my dear Bro. Georgie gives me is, does he think that none are interested in the importation, manufacture, sale or giving away of spirituous liquors, but the man who does these things? That is the foundation of our troubles in this struggle with liquor men and their friends.

Their dear rights, oh surely, a democracy is going to seed, I hope Bro. Gilmer does mean that, for he is a good, true and Godly man and Methodist of the best stock. I will not say what rights are lodged in the Power Divine, nor yet in the State, but the latter do some times wonderfully abridge men's rights in shutting them up from doing harm and then many good people are glad that a dangerous murderer is out of their way.

The good book says "no man liveth to himself," and that teaches me that every man and woman and child within my small circle, is deeply interested in all I do, and I am living with my eyes steadily fixed on this solemn fact, and hence I am struggling against this destroyer of our young men and boys. I would make it impossible for them to so disgrace themselves, and their pious parents, and plunge in the eternal pit as I see some doing almost daily. O Lord God Almighty help, and help now. Amen.

J. W. JORDAN.

GREENVILLE, Ala., Jan 1, 1881.

Duty and Privilege.

BY REV. C. F. DEEMS, D. D.

People seem to have very mixed ideas of duty and privilege. In the first place, they seem to think that there are more duties than privileges; in the second place, that it is harder to discharge the former than to enjoy the latter; and in the third place, that these are quite opposite, if not contrary, things. Each of these propositions is false. There are a hundred things to enjoy where there is one to do. It is difficult to enjoy our privileges, because they are not always perceived to be privileges, and most of us have accustomed ourselves to pull in the harness of duty. We have contracted the habit of making ourselves do what we ought to do. We feel as if there was something glorious in that. We praise ourselves and others, and expect ourselves to be praised, for doing duty. We are all the while magnifying duty. All heroism seems to consist in doing duty. And that is right. But we do not accustom ourselves to enjoy our privileges, and that is wrong. We do not blame a man if he permit a proper enjoyment. We do not blame him if he omit a manifest duty.

More than all that, so far from being antagonistic, we cannot long study either one or the other without coming to perceive that there is no duty incumbent on man which it is really not a privilege to discharge; and there is no enjoyment possible to a man which it is not his duty in some sense to possess.

We forget that all existence is the gift of our Heavenly Father. If we could only always remember that, how it would change the color of our entire life. We should cease to drag ourselves to the discharge of duty. We should cease to regard life as a hardship because it has its duties. We should drop the miserable idea that the enjoyment of rational pleasure detracts from [illegible] interferes with the performance of duty.

Consider the case of an earthly father of high character and great resources. In the training of his family there must necessarily become duties created for each member of the family by his will, but does he set himself to invent duties? Does he assign any work to any member of his family which could possibly be avoided without loss to the family? Does he not rather employ his sagacity in striving to contract what we may call the area of privilege? Does he not give to each member of the family every privilege and every enjoyment possible for that person without injury to himself or the whole family? In such a family as that, consider what the result would be to the character of any member if he spent his time in thinking of duties incumbent upon him, in preparing to discharge them—in discharging them—and incessantly the results, especially if he did this with almost never the use of any privilege granted by his father, and almost never the enjoyment of any pleasure. Think how dry such a character would be, and how dry such a life.

We shall have to preach more and more the duty of being happy, if men will not be happy otherwise. Not the duty of frivolity; not the duty of unbridled lusts; not the duty of ill-regulated passions—but the duty of real, thorough appreciation of the enjoyable things of life; the duty of entering upon them with a gusto and an appetite that shall be kept keen and fresh and healthy, by enjoying everything in the name of immortal love—in the name of God's love to us.

Any host, who has proper sentiments, enjoys more to see his guest eat discriminatingly and heartily of the viands he has prepared, than to have that guest eat sparingly, as if he were afraid that he would beggar his entertainer, and then strive to pay him the most profuse and rhetorically ordered praise. Must it not be so with that Infinity Heart that hath set the tables of the universe and bidden His children to His high feast? When one has exerted himself to make us happy, our best compliment to him is to be happy. How few people do this! How few people dwell upon their pleasures! How almost every one permits the mote of annoyance near his eye to shut out the glorious sun of life! Sometimes the Heavenly Father spans us with a whole sky of splendor and delights, and yet if we can detect the least speck of cloud in that hemisphere of duty, we set our imagination to fanning, that it will soon become as big as a man's hand and then pour out a deluge that shall sweep away our standing crops, our factories, and our homes; and we feel that it is our duty to fall to work at once to prepare for the evil day, and so all this privilege of pleasure becomes as nothing to us.

Let me urge upon my readers this simple experiment: For the next month enter upon the discharge of whatever you consider a duty with the feeling that God is unspeakably good in permitting you to do anything, and that it is a delight to do it, and take all possible pleasure therein. As far as practicable, discern the happier elements in your case, and roll the thought of them plainly in your minds with joy and gladness, and see if you do not come to feel as if every duty were a sweet privilege, and the enjoyment of every honest pleasure equivalent to the performance of a high duty. So into the warp of duty weaving the woof of enjoyment, life shall become a fabric at once strong and beautiful.

The French Decrees.

In no respect have the firmness and hopeful stability of the French Republican government been more strikingly exhibited than in the enforcement of the decrees against unauthorized religious orders and educational institutions. From time immemorial, the Jesuits have been in France, as elsewhere the arch-enemies, alike of religious and civil liberty. The present Republican government had not been organized a day before they began to plot their destruction. Their alliance with the friends of despotism has not been concealed; it has been manifested in every form in which they could hope to give it efficiency. They were more to be dreaded than the public advocates of imperialism. The French people and the French statesmen know them as their deadliest enemies.

Accordingly the recent decrees were passed, not for the purpose of suppressing any form of religious faith or worship, but simply to carry out existing statutes that were framed to meet the machinations of religio-political adversaries. It is impossible for us in this land of long-established freedom fully to appreciate all the circumstances which justified these proceedings in the eyes of the friends of the French Republic, but we cannot fail to indorse the firmness with which they have been carried out. Had the Jesuits shown a disposition to submit to law and agitate in a legal manner for the repeal of obnoxious statutes, their cause would have had an entirely different aspect, but relying on the support of the monarchists and procrastinists they openly set the laws and the officers of the law at defiance. They have not succeeded any better with open defiance than with secret machination. The impiety of the law has been vindicated, and still further, it is made evident that the Republic does not have the fear of the Pope or of his army, the Jesuits, before its eyes.—New York Observer.

The Jesuits.

The expulsion of the Jesuits from France seems to be regarded by many as a revival of mediæval persecution. No mistake could be greater. Unless the Catholic country from beginning to end. Almost the whole population, at least nominally Catholics. If not them, one kind of religionists expelling another kind—a Catholic expelling Catholics. If all who are at least nominally Catholics in France were to protest against it, the government would not dare to expel them. It is only because so large a portion of the population desire or consent to it that the government undertakes it.

Again, it is said by the partisans of the government controlled by the clericals that they are expelled. It is not the attempt of one set of religionists to put down another. It is a civil government defending itself and society from a dangerous organization. They are driven out, not for religious reasons, but for State reasons. The action of the government has no reference to religion, *pro* or *con*. If these men were good, loyal citizens, and were doing nothing to endanger the government or to injure society in its civil capacity, they would not be expelled. The government cares nothing whatever for their religious views. It does not care whether they are Pagans or Protestants, infidels or Catholics, but it does care whether they are good and true citizens.

There is no persecution when the government breaks up an organization which threatens its life. It is not a new organization. It has a long history. It is well known in France what they are, and what they are about. It is no persecution to break up a society, notwithstanding its claims to be religious, when its existence and work are a constant menace to the government and to society.—Presbyterian Journal.

Archbishop Purcell undertook to combine with his pastoral functions those of a savings-bank, and invited the trusting members of his diocese to deposit their savings with him, promising safely to keep the same and respond in payment whenever they should call for the funds. What the Archbishop did with those funds is to invest them in the building of churches, school-houses, parsonages, etc., for the purpose of promoting Catholicism. It turned out in the end not only that he "had too many irons in the fire," but that he was a very poor investor of trust funds. The crisis, at length came, and the Archbishop could pay neither interest nor principal. His creditors found that, whatever may have been his motives, they had been practically swindled.

The whole number of these creditors is about five thousand, holding unpaid claims amounting to four millions of dollars. The most of them are poor people, and can ill afford to lose their money. A suit (which for some reason seems to hang fire) has been commenced in their name for the recovery of these debts by the sale of the church property that was created with their money, and the title to which was vested in Archbishop Purcell, who, according to the Catholic theory, held it in trust for Church purposes.

We do not know precisely what are the laws of Ohio on the subject; yet we do know what are the laws of equity in regard in such a case. This property ought to be held liable for the Archbishop's debts, and to be levied on and sold for this purpose. It belongs in justice to his creditors. They furnished the money, either in whole or in part, for the building of these structures. It may be rather a serious business for the Catholic congregations to have this property sold at auction to the highest bidder; yet it will be much more serious to the five thousand creditors not to have it thus sold. They want their pay; and, if the Catholic congregations cannot or will not furnish the money, then justice demands that the property shall be sold to satisfy these claims. We hope that this will be the verdict of law, as expounded by its agents.

It is certain that we are now alive, having a body and the powers of thought, consisting of memory, reason, imagination, and will. From the numbers who have died and from reason, we conclude that it is certain we will die. It is equally certain that we do not know which, where, nor how our death will take place. We are certain from the principle of decay found in our bodies that our death will occur in a few years hence, or possibly in a month or a day. We know certainly that we must die, but we do not know subject to chance, mishap or happiness or misery, right or wrong, for we do not know that we will ever have the power to make a probationary choice for an hour after we are dead.

It is certain that each day as it passes can never be recalled or lived over again in this world. It is certain that all the infallible information we have concerning our happiness or misery after we are dead are resolved from a book called the Bible. This book certainly encourages and commands us to do all things which are right and abstain from all things which are wrong if we would enter upon a state of [illegible] death has seized upon our bodies. It is perhaps that neither in the Bible nor in the best maxims of the world, nor in our experience nor in our observation, have we any reason to hope for a moment of time that peace or safety or happiness or real well-being will ever come to us in this life.

The Jesuit Fathers.

Forty Roman Catholic members of the British Parliament have signed an address to the Cardinal Archbishop of Paris on "the expulsion of the Jesuit Fathers from their houses in France." In which they say:

"In one word, we believe that in the present conflict the cause of the Jesuits is the cause of freedom, of education, of civilization; aye, and of religion itself."

This expression of belief on the part of forty members of Parliament may be regarded as the most gigantic joke of the season. "The Jesuit Fathers" have long known from the beginning, in every country in which they have established themselves, as the sworn enemies of freedom, plotters against the liberties of the people, meddlers in opposition to all rightful government. They have been driven out of nearly every Roman Catholic country in the world by the Roman Catholics themselves, and even by Popes, as dangerous incendiaries. In the present conflict in France, while the people are straining every nerve, and thus far successfully, to establish a republican government, "The Jesuit Fathers" are dealing their utmost to fasten again on the neck of the nation the yoke of despotism which they have so gallantly thrown off, and are claiming the right to educate in their own way the young so as to instill into their minds their own hatred of popular liberty. We do not wonder that these Roman Catholic members of the British Parliament should espouse the cause of the Jesuits in France, because just now the Jesuits are the body-guard of Popery, the forlorn hope of that worst of all forms of despotism which enslaves soul as well as body; but that they should venture, with the light of history in their eyes and with a perfect knowledge of what they are aboutgad in France, to assert that "the cause of the Jesuit Fathers" in France is, anywhere else "is the cause of freedom," is carrying a joke a little too far. We cannot believe that there is one out of these forty members of Parliament who had failed to laugh in his sleeve over its absurdity. But they must be true to the Pope, even though they renounce their common sense.

TIGHTLING. WOMEN. The Hour, commenting upon the drinking habits among women on this side of the Atlantic says: In New York tippling among women is not as common as it is in the more moist and sluggish climate of England. Our bright sparkling air gives a buoyancy to the spirits, which takes the place of champagne. But it would be a great mistake to suppose that women here do not drink a great deal more than is good for them and that many happy households have not been broken up by this fearful vice. In Canada the love of drink is very strong among women. The shops where worsted and silks for embroidery are sold are especially constructed so as to have a little bar in the rear, and the fairest of the sex may be daily seen—by the initiated—imbibing cocktails and other fancy drinks. This tippling is only to be found among the Anglo-Saxon population.

A petition has been sent to Prince Bismarck praying that the Jews be restricted in their civil rights and that the absolute equality enjoyed by them with Germ[illegible] citizens be abolished. An interesting discussion on the subject took place in the lower house of the Prussian Diet. Herr Bachem, Court Chaplain Stoecker, and others accused the Jews of acquiring wealth by disgraceful means. Herr Bismarck denounced the revival of race hatred. The minister of state said the existing laws established religious equality, and the government had no intention of proposing a modification of them. Herr Windthorst, Ultramontane, said the question was a social one. He thought the protection demanded for the Jews ought to be extended to the Catholics. The discussion ended without a vote.—New York Independent.

The mother of Taine, the eminent French essayist and critic, is dead, at the age of 79 years. She was venerated by her son, who never failed to visit her daily, when she was in Paris. He also spent his evenings with her, when he had no social or literary engagement.

South Carolina Conference

APPOINTMENTS.

CHARLESTON DISTRICT. [illegible] P. E. Charleston, Trinity, A. Coke Smith; Charleston Bethel, E. J. Meynardie; Charleston Spring street, H. E. Chreitzberg; Cainhoy circuit, A. G. Smith; Hollywood circuit, J. W. Tupper; St. Stephen's mission, D. W. Seals; Summerville, S. D. Browne; Cypress circuit, S. D. Vaughan; A. W. Nesbit; St. Paul's mission, to be supplied; St. George's circuit, W. S. Whitaker; Bamberg circuit, T. L. Wannamaker; Colleton circuit, M. H. Poppell; South Branch ville et, D. Tiller; Walterboro circuit, Col. Strohecker; Tomotley, to be supplied; Edisto circuit, W. M. Lovell; Allendale circuit, W. H. Nelson; Black Swamp circuit, [illegible] Shiley; Barnwell circuit, to be supplied; E. B. Lawless; Editor S. C. Advocate, S. A. Weber.

ORANGEBURG DISTRICT. [illegible] P. E. Orangeburg station, G. W. Dodds; Dorchester circuit, J. H. Hall; Branchville, N. K. Melton; Providence circuit, W. D. Kirkland; St. Matthew's circuit, E. Auld; Leesville circuit, J. A. Clifton; Orange, R. R. Dagnall, Jr., Supply; H. Pooser; Edisto mission, W. H. Wheeler; to attend school, I. L. Sheford; Williston and Blackville, J. B. Mesaheimer; Langley and Aiken, A. J. Newbit; Graniteville circuit, and mission, Spirit Lewis.

COLUMBIA DISTRICT. [illegible] P. E. Columbia, Washington station, H. N. Wells; Columbia, Main station, J. L. Stokes; Columbia City mission, L. M. Little; Columbia circuit, W. A. Clark; Ridgeway circuit, W. W. Darling; Winnsboro and Blackstocks, Wm. Martin; Fairfield circuit, A. C. Counts; Chester station, C. T. Herndon; Chester circuit, L. A. Johnson; Fort Chester circuit, J. T. Clyde; D. W. Barber, sup.; Rock Hill circuit, J. Marion Boyd; Fort Mill, W. W. Williams; Yorkville station, Marion Dargan; Lexington Fork circuit, H. W. Whittaker; Lexington circuit, J. J. Workman; Edgefield circuit and mission, J. A. Mead; Johnson's circuit, W. A. Rogers; Batesburg circuit, E. F. Kistler; Gilbert Hollow, J. E. Watson; Richland Fork circuit, E. H. Price.

SUMTER DISTRICT. [illegible] P. E. Sumter station, D. J. Simmons; Sumter circuit, J. S. Beasley; Sterling Hill and Kershaw, R. G. Dantzler; Bishopville station, A. W. Moore; Manning station, H. M. Mood; Brogdon circuit, W. W. Mood; Santee circuit, W. H. Kilgo; Camden, F. Z. Dantzler; Hanging Rock circuit, W. H. Ariail; Lancaster circuit, A. W. Wooding; Chesterfield circuit, C. H. Rowell; Zoar circuit, J. W. Ariail; Lyttleborg and St. Luke's, G. H. Wells; Wedgefield circuit and mission, A. A. Gilbert.

FLORENCE DISTRICT. [illegible] P. E. Florence station, W. S. Martin; Darlington station, W. T. Capers; Society Hill circuit, H. J. Morgan; Cheraw station, J. W. Humbert; Darlington circuit, D. D. Dantzler, S. Jones, sup., Jeffers's Creek, E. T. Hodges; Timmonsville circuit, N. H. Clarkson; Mars Bluff station, H. A. C. Walker; West Marion circuit, Wm. Carson; Effingham circuit, T. P. Phillips; Williamsburg circuit, J. W. McRae; Scranton mission, to be supplied by T. S. James; Johnsonville circuit, A. W. Jackson; Georgetown, S. A. Porter, Thos. M'Dehell, sup.; Georgetown circuit, to be supplied by Dan'l Durant; Black River circuit, J. C. Davis; Kingstree, T. E. Hilbert; Clarendon circuit, J. W. Kogers.

MARION DISTRICT. [illegible] P. E. Marion station, A. H. Foster; North Marlboro circuit, M. M. Ferguson, W. L. Pegues, sup.; Bennettsville circuit, John W. Murray, P. A. Murray; South Marlboro circuit, J. C. Bissell; Little Rock circuit, S. J. Hill; Mullinsville circuit, J. D. Zimmerman; Marion circuit; L. M. Bruce; Conwayboro station, Jas. M. Ebbs; Conwayboro circuit, Basil G. Jones; South Conwayboro circuit, J. S. Porter; Buckesville station, R. H. Jones; Waccamaw circuit and mission, A. B. Lee.

SPARTANBURG DISTRICT. [illegible] P. E. Spartanburg station, J. T. Wightman; Spartanburg City mission, Jas. F. Smith; Union station, R. D. Smart; Cherokee springs circuit, J. W. Carlisle; Cane Creek circuit, J. W. Brown; Jonesville circuit, J. K. McCoy; Limestone springs circuit, J. T. Kilgo; Glendale and Coersens circuit, A. P. Ayers; Goshen Hill circuit, Augustine W. Walker; Laurens circuit, Arthur C. Walker; North Laurens circuit to be supplied; Clinton circuit, W. M. Hardin; Belmont circuit, J. B. Wilson; Chappells circuit, J. A. Wood, B. M. Boozer, sup.; Pendet circuit, I. J. Newberry; York circuit, Abner Ferine; Vanderbilt University, A. M. Shipp, Professor; Wofford College, W. South, W. W. Duncan, Professors; R. C. Oliver, Sunday-school Agent.

COKESBURY DISTRICT. [illegible] P. E. Cokesbury station, Wm. Thomas; Cokesbury circuit, J. W. Keitt, one to be supplied; Abbeville station, A. J. Stafford; Abbeville circuit, W. W. Jones; South Abbeville circuit, T. B. Boyd; Edgefield station, R. P. Franks; Tumbling Shoals, M. L. Banks; Greenwood circuit, W. C. Power; North Edgefield circuit, W. P. Meadors; Newberry station, J. B. Campbell, J. C. Counts, supernumerary; Newberry circuit, A. J. Stokes, T. Moth. White, supernumerary; North Newberry circuit, A. C. Legette; Saluda circuit, J. R. Traywick.

GREENVILLE DISTRICT. [illegible] P. E. Greenville station, J. O. Wilson; Greenville city mission, L. Wood; Greenville circuit, L. F. Beaty; Reidville circuit, O. M. Boyd; North Greenville circuit, J. E. Bachman; Fork Shoals circuit, H. H. Browne; Williamston circuit, W. R. Richardson; Anderson station, J. E. Carlisle; Anderson circuit, John Attaway; West Anderson circuit, J. W. Daniels; Pendleton circuit, W. Hutto; Pickens circuit, S. P. H. Elwell, J. H. Graham; Seneca City circuit, supplied by W. A. Hodges; Walhalla circuit, C. B. Mann; Williamston Female College, S. Lander, President.

CHRISTIAN ADVOCATE.

THURSDAY, JANUARY 6, 1881.

Entered at New Orleans Post-office as Second-class Matter.

EDITORIAL CORPS.

Dear the last night of the year
This my last effort ere night hides me
My pen can well with me say a tear,
Though I may not forget the old friend dear
There was no cloud of hope to cheer,
I sang a world to New Year's welcome.

After I penned my Bedding Death,
I hoped a good and fragrant flower
Baptized with Winter's tears of pain,
Might spring and bloom yet again
The broken links of memory solding,
And melody sweet yet find power.

I thought of friendships once so dear.—
Alas your friends are few
Dividing winds and waves so drear
Have banished many a friend once dear,
Till there was little left to cheer,
Save Jesus and His promise true.

His promises to those oppressed,
Were precious to my weary soul:
Come unto me, all ye distressed,
And I will give you endless rest!
How this has calmed the troubled breast
And bid our sorrows cease to roll!

The night was weary, dark and long,
No sound the voiceless silence stirred,
While pain, the hours seemed to prolong
And round the gathered memory's throng,
When, lo! a bird's sweet joyous song,
Was the first New Year's sound I heard!

It was the dayspring of the day,
The birthday of another year;
And in the East were clouds of gray
Which soon the sunlight drove away;
Ah! 'twas the bird's thanksgiving lay,
That brought me hope, and sweetest cheer!

And now, when o'er the day or night,
Seem weary spirits, Oh! refuse
Where even hope denies its light,
And white winged peace takes to its flight,
I look, look o'er that weary night,
And sing my Buddist, sweetest song.

Did Judas Partake of the Lord's Supper?

This question has never been satisfactorily answered, and probably will always be a matter of dispute.

Our authorities differ in their assertions. Mr. Wesley says that Judas was "not at the Lord's Supper," while Dr. Ralston says: "The immaculate Saviour of the world condescended to communge at the table with Judas Iscariot, knowing him to be a devil!" We are convinced that Dr. Ralston is wrong in this assertion, and any one acquainted with the circumstances will at once say that he was precipitate in his conclusion.

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The last six days of our Master's life were spent at and around Bethany. The little village of Bethany, some two miles distant, was a favorite place of resort. There, in the persevering Spirit of Christ's Heart, we find him, after a good night's rest, ready for the duties of the day. Early in the morning he would leave Bethany, and, passing over the brow of the hill, would enter Jerusalem, and, passing through the streets, would go to the temple, where he would teach the people. Some of her characteristics shone brightly commanded the admiration of all who knew her. As those as well as abroad she was conspicuous for her good. Her room, her dress, and her actions bespoke the careful, orderly mind. To this added a charming unassuming obsequiousness, yet nothing of indifference or haughtiness. It was the unpretentious modesty. Her devotion to the church was marked by a spirit of activity and others. Before the Methodist Church has lost, in her estimation more nearly scriptural shall others hence indeed look back to her love, its instruction her beauty sympathy, as members were formed. We delight she looked forward to the spiritual growth, of which we might be told at Washington. She spoke the time of his determination to be present, as we thought that Christ might be home, a disciple, the while, that we might, that those the great host gone before Apostles and Martyrs Bible, would with holy, joyful and prepared with

Some of the incidents of six fabulous years, who gave those kindly attentions, warm and encouragements, to precepts and instructions, necessary in bringing up children in the nurture and admonition of the Lord." We can speak cheerfully of her and her husband's success in this respect for we found the children of that family respectful, polite and obedient. We are sure that the memory of a mother's loving care will be a blessed inheritance, more precious than silver or gold.

Her death was sudden. Taken sick one day, died before the next morning. We trust she has the angels say, "Good morning." It is well

JOHN BOYKIN was born in Burke county, Ga., April 12, 1798, and moved with his parents, when very young, to Alabama, and from thence to Simpson county, Miss., and finally to Smith county, where he has lived for forty years and more.

When about twenty-six years old he married Miss Cordenia Bowling, with whom he lived happily and raised fifteen children to be grown, eleven of whom are living and all members of the church. The wife preceded the husband to the "better land" a little more than a year ago.

Bro. Boykin has been a member of the Methodist Church for more than fifty years, and not only was he consistent, but for the greater part of that time one of the most prominent official members of the circuit where he lived.

He was a man of decided character; none more true to his conscientious convictions. He was deeply pious, very liberal in supporting his church, and was a thorough Methodist in doctrine and polity.

He died at his home near here December 16, 1880, after suffering for three weeks or more with profuse dropsy of the heart. May his good example stimulate.

C. M'DONALD.

JULIAN POOLE, Son of L. and C. F. Poole, was born December 10, 1879, and died November 22, 1880. Julian was an interesting child and winning in his ways. He was just budding into life with all tenderness and sweetness characteristic to his age. May the Lord sanctify this bereavement to the spiritual good of the entire family, raise the afflicted mother to health and bring the father to repentance.

Died July 24, 1879, near Floyd, La., aged seven years, six months and eight days, ALICE MAY, daughter of W. H. and Fannie A. Phipps; and on October 6, 1880, near Waterproof, La., aged fifteen years and nine months, CLAUDE LORRAINE, son of the same parents. Both fair and interesting the comfort and support of a long invalided mother the pride of a doting father. They have left their weeping parents suffering the will of God on earth, and gone unto Him who said "Suffer little children to come unto me."

O! weeping, sorrowing mother and father; struggling with grief almost too hard to bear, look upward to the bright home of your loved ones. Their graves though widely apart, are set as milestones to direct your weary feet in the way to their sweet rest in a place

H. F. B.

Did Judas Partake of the Lord's Supper?

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Matthew, Mark and Luke record the institution of the Supper, and the circumstances connected with it, as occurring on the first day of unleavened bread, when the Passover must be killed. John does not record the institution of the Supper, but he does record the fact that Jesus washed the disciples' feet, and that he then said to them, "Ye are clean, but not all." He knew who should betray him, and therefore said, "Ye are not all clean." Then he said, "He that eateth bread with me hath lifted up his heel against me." Then he said, "Verily, verily, I say unto you, that one of you shall betray me." Then the disciples looked one on another, doubting of whom he spake. Then Peter beckoned unto him that he should ask who it should be of whom he spake. He then answered, "He it is, to whom I shall give a sop when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, "That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor. He then, having received the sop, went immediately out. They knew not for what intent Christ said these words, but some thought He said, Buy those things that we have need of against the feast.

But Judas went out, and covenanted with the chief priests to deliver Him for thirty pieces of silver. For two days the cold-hearted traitor lurked around his meek and gentle Master, seeking opportunity to betray Him. He was present at the feast of the passover, thinking that his secret was his own. But at the close of the feast, and before the institution of the supper, his dark plot was revealed. Mathew thus records the circumstance: "And as they did eat, He said, Verily I say unto you, that one of you shall betray Me, etc. Mark's testimony is the same. From this we conclude that they were eating the pass-over when Judas was accused and exposed. Bishop Morris goes still further, and says that he was then expelled, before the institution of the supper. We have no express warrant for saying this, yet the inference is so strong we think we can safely say, with Mr. Wesley and Bishop Morris, that Judas did not partake of the Lord's Supper. We can at least say this much, that those who assert that Judas did partake do so arbitrarily, without the shadow of an evidence. They can adduce no testimony from the word of God to prove their position. Neither have we any positive proof that Judas did not partake, but our testimony is of a strong inferential nature.

While Judas was in his sheep's clothing, he had the meekness of a lamb, and was all attention to his Master; for, as our deadliest enemies do, he endeavored to conceal the secret counsel of his heart with love. While he thus endeavored to pass as His friend, and said, as if in perfect innocence, "Master, is it I?" the intent of his heart is known by the omniscient Son. "Thou art the man! Imagine the feelings of Judas when he sees his exposure, the climax of infamy, the height of his disciples, and hears the dreadful curse. It would have required great effort on Judas' part to remain in the room after such a development. His only desire was to make his escape from the society of these good and holy men since his hellish plot had been revealed. You put a wicked man in the society of Christians, and he is unhappy; he is ill at ease, and his only thought is to know how he can escape such a place of torment. If you were to put a sinner in heaven he would endeavor to make his escape. The place is not at all congenial with his nature.

It is hard to conceive of a case in which a worse man could be in the presence of better men than is afforded by the present circumstance. The vilest wretch that ever lived was in the presence of the holy disciples and immaculate Son, whom he had sold Himself to betray. When he was discovered to be of such character it is reasonable to suppose that he had rather leave than stay. It would have been torment for him to have stayed.

It is furthermore certain that our Master would not have compelled him to stay. Then, as he preferred leaving to staying, the inference is that he left immediately after the exposure of his shame. Again, we infer that Judas did not partake of the Lord's Supper, because, when a person is detected in a dark plot which he has laid, and is only waiting for a convenient opportunity to execute it, the impulse of his heart is to wait no longer, lest he be apprehended or prevented. Put yourself in Judas' place, and you can well imagine what he did. You have determined, coldbloodedly, for the sake of a few paltry dimes, to betray innocent blood. It is your fixed determination, and nothing can daunt you.

While in the presence of the one whom you are going to betray, and surrounded by all his friends, you are suddenly and unexpectedly exposed, you are informed of your designs by the doer whom you are going to betray. Your desire, then, would be to make your escape, and except at once the black plot; you would be afraid to stay another moment. He who can believe that Judas staid there, and sung and prayed, worshiped with the rest of the apostles, under these circumstances, is more credulous than I am. It seems to me a person who believes this displays common sense to support a theory.

Judas was afraid to stay there. Peter had no scruple, and he would have cut off his head as quickly as he did the ear of Malchus if the Master had command him. Moreover, Judas did not want any longer for a more convenient opportunity. The Master had not been long in the garden before he became with soldiers and torches and clubs, etc. The very circumstance shows that he was well conversant in the habits of the apostles. While we could assign other arguments, our mind is shaped, with the following.

If we were to invite paupers, and those who are in love and charity with their neighbors, to the communion of the Lord's Supper, would we not be very wrong if we were to give the consecrated bread and wine to a person singing, and of unpenitent, hatred and murder? Certainly we would. Would not he be themselves, and it is no reason, so that we should give it to them, if they should come. Suppose an infidel were to take advantage of the invitation, and come to the communion table, do you think he should be allowed to partake? Certainly not. Penitence, and love and charity, are fixed by our churches as conditions to the communion of the Lord's Supper. Whence do we get these conditions? From the example and teachings of Christ, and those of the apostles. If Christ did not make repentance, and love and charity, the conditions of communion, and did not require these of the communicants on the day of its institution, then we have no right to make these conditions. But, if Christ suffered Judas to partake, he did not require repentance, and love and charity, as conditions, for he did not require it. We must tear down every barrier, and make the invitation general, to all, whether believers or unbelievers. Just so the person examines himself, and satisfies himself that is all. We must expose this holy sacrament to the low, the vile, the mean, the impenitent, the murderers in heart and life. Either our rules are wrong or Christ did not suffer Judas to partake.

I had rather say that Judas did not partake, and put the sacrament in such a position and surrounded by such protection as to keep the undefiled away.

J. M.

From the Work.

BERAUX BRIDGE, LA.

MR. EDITOR: This year will long be remembered by the sugar planters of Louisiana for unprecedented bad weather. And then to think that in addition to this every impediment possible is thrown in their way by the professed party of freedom in favor of sugar made by slave labor is of itself sufficient to convince the Southern people that the Radical Republican party is not their friend.

The manner in which his fraudulency invites the attention of Congress to the election in the South is a fit and proper outcropping of a brain whose body was elevated to the President's chair, which he titled to honor, through the vilest frauds and most corrupt corruptions that ever disgraced the pages of a nation's history.

The South has made its record, and one, too, for which she will never have cause to blush. It is better for her that she should be defeated with the man who saved the Union, when the Southern Confederacy was within a stone's throw of victory and independency, than to have been successful with one whose record is as spotted and soiled as our agitator of sectional bitterness and strife.

C. D. HAYLEY.

DECEMBER 18, 1880.

HOLMESVILLE, MISS.

MR. EDITOR: Three years I have spent on the Amite circuit, and they have been years of interest and profit to me, and, I trust, to many others. There has been about one hundred and seventy-five additions to the church by baptism, transfer, letter, recognition, etc. A few have died, some have moved off, two or three have been expelled, some lost sight of, one or two gone to the Baptists, and yet the circuit is much stronger numerically than it was three years ago. I have been appointed to a new circuit, composed of a part of Brookhaven, Scotland and Amite circuits, called Adams and Bogue Chitto.

I am very fortunate in one respect. I have four local elders on my circuit. Truly, the Lord's local prophets are numerous in this country. Then, they are all working men: they seem to be ready and willing to do what they can. For the whole, I think I have a splendid circuit, and now, if I only have the hearty co-operation of all the good people in my charge, with the blessing of God upon our labors, I shall look for fine results. Pray for us.

M. R. LEWIS.

DECEMBER 18, 1880.

Christ and the Word.

Whatever the word is, it is because of its relation to Christ. Is the word of God quick and living? It is because Christ is the life. Is it powerful? It is, because Christ is the power of God. Is it sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow? It is, because Christ is set for the fall and rising again of many in Israel; because Christ divides between Peter who confesses Him as the Son of God, and Peter who savors of the things of men. Is it a discerner of the thoughts and intents of the heart? It is, because Christ knows what is in man, because He seeth Nathanael when he is under the fig-tree, and the Pharisees who think evil in their hearts. Is it said of the word: "Neither is there any creature that is not manifest in His sight, but all things are naked and open unto the eyes of Him with whom we have to do?" It is, because the spoken and written word is identified with the Lord Himself, whose eyes are as a flame of fire, even the Son of Man, unto whom the Father hath committed all judgment. Is the word spoken of as the sincere milk, the nourishing food of the soul? It is, because Christ is the bread of life. Is it commanded as a shining into darkness? It is, because Christ is wisdom. The science of Scripture is the Saviour in whom are all things which pertain unto life and godliness. The soul that has found Jesus has something in Scripture always and profitable. Jesus is the door by which alone we can enter the sanctuary of the word. And when we come to Jesus we enter into the possession of the word, for He is the words of eternal life. They are His, and He only can give the word. "John xvii. 11. And as we have the word through Him, and in Him, so we find Him in every portion of Scripture. "When Peter goes to the accordant voice of all the holy prophets, and of the apostles of our Lord and Saviour, testifies I stand in Jerusalem at our Lord's ascension century, and hear the multitudes of those who go before, and of those who follow after, crying: 'Hosanna to the Son of David!' Blessed is he that cometh in the name of the Lord to save.'"—Boyle. "Jesus only." Is the true center of Scripture in all its manifold revelations, and hence all Scripture is new covenant, the gospel of grace. The law shuts up to "Jesus only," even as in "Jesus only" it finds its true exposition and manifestation. The kingdom is "Jesus only," as glory; the church, "Jesus only," as head. The sinner is accepted, "because it is 'Jesus only;'" the saint lives and grows, because it is "Jesus only."—Life of Faith.

The American Pulpit.

Even those who are not active in the membership of any church, must recognize the great and growing importance of the education of the ministry who are to fill the pulpits of the churches. The American ministry, in spite of the efforts of the newspapers to tempt its members to exchange wholesome intelligence for morbid notoriety, are a power in the land, whose use for the best ends is a matter of interest to every public-spirited citizen. It is true that the American people are very generally free from the tendency to ascribe a social and a moral weight to a minister or priest, because of his ordination or consecration. They expect a man to pass for just what he is worth, and not, like a new silver dollar, for what some authority has stamped on him. But the American ministry, as a rule, will stand this test. They make themselves felt in society and in public life. They are recognized as worthy leaders in great social reforms. They weigh more than they count in society. Their fellow men recognize in them an order of more than usual earnestness and devotion,—men whose master-wish it is to do the right thing and to see righteousness prevail.

Not only are they a superior class, but their position fits them to bring their power to bear on society. The pulpit, as Mr. Carlyle says in Past and Present, is a vantage ground whose greatness even its occupants do not appreciate. It is a point from which a man may speak from the heart to the heart, as nowhere else in this world. And where it is made the channel of really thoughtful and earnest utterance, by a man born for the work, no greater engine for civilization and enlightenment can be imagined. It is not possible to claim that it is always, or even ordinarily, so used. Those whose experiences in this regard have been the happiest, can probably recall no drearier hours in their lives than some they spent under "the droppings of the sanctuary," and grieved the member of ministers whose vocation must be a secret between themselves and heaven, a secret into which other men have never been admitted. But, after all deductions have been made, the pulpit remains a unique instrument for the moral purification of society. The press is sometimes disposed to claim that it has superseded some of the pulpit's functions; but the claim cannot be substantiated. Just in so far as it does its own work well, the newspaper must reflect society in a broad, indiscriminate way, whose constant contemplation tends rather to depress than to elevate the moral nature of the majority of readers. It is the pulpit's privilege to deal with life not less truthfully but yet more discriminately, to insist on those specters of sin of which our moral remissness tends to make us oblivious, and to emphasize righteousness as the great end for which all this complex hurly-burly exists. It can turn men's thoughts away from the details, to the great central realities of human existence. It can divert their minds from the make-shift and incorrect standards of human judgment, to that perfect standard by which all acts are finally appraised. It can set itself against low and Mammonish ideals of success, and call upon men to live for the great unselfish ends of human welfare. All this the pulpit can do, and in some measure has done. It is among the under-valued agencies of society, whose vast worth we should begin to discover in the great losses which would follow its removal. John Dyer in the Penn Monthly.

Mrs. Carlyle's Grave.

A New York editor traveling in England made a visit to the Old Haddington cathedral, and with this interesting and pathetic result: With pride the sexton showed the effigies, showing also other titled names that decorate the spot. "And there," said he, while moving along, as he pointed out a flagstone bearing two names, one of which was but a few years old, "there is Mrs. Carlyle's grave."

"The wife of Thomas Carlyle?" I enquired.

"Ay," said he, "ay, ay."

And I saw that it was, and that this was the toilsome glorified by that immortal epitaph, the finest tribute ever paid to wife or woman, in which the illustrious literary giant

> Mightiest thinker of foggiest mind
> Wielding mysterious power on feeblest mankind—

after referring to her long years of wise and her helpful companionship, says that, by her death, "the light of his life is clean gone out."

"And Mr. Carlyle," said the sexton, "comes here from London now and then to see this grave. He is a gaunt, shrugg, weird kind of old man, looking very old the last time he was here."

"He is eighty-six now," said I.

"Ay," he repeated, "eighty-six, and comes here to this grave all the way from London."

And I told the sexton that Carlyle was a great man, the greatest man of the age in books, and that his name was known all over the world; but the sexton thought there were other great men living near at hand, though I told him their fame did not reach beyond the graveyard, and brought him back to talk at Carlyle.

"Mr. Carlyle himself," said the grave digger gently, "is to be brought here to be buried with his wife, ay." "He comes here lonesome and alone, continued the grave-digger, "when he visits the wife's grave, his nephew keeps him company on the gate, but he leaves her there and she stays there for him. The last time he was here I got a sight of him, and he was bowed down under his white locks, and he took his way up by the ruined wall of the old church, and seated then, and in here by the gateway, and he uttered up here to his self.

"Softly as the grave-digger said he passed. Softer still, in the broad daylight of the Lothians, he proceeded. And he stood here a while in the grass, and then kneeled down and stood on his knees at the grave; then he bent over, and I saw him kiss the ground as, he kissed it again and again, and he kept kneeling, and it was a long time before he arose and tottered out of the cathedral and wandered through the grave yard to the gate, where his nephew stood waiting for him.

Repaid in Kind.

A Christian family were burned out of house and home. Almost everything which they possessed was swept away by the devouring flames. A lady who had no personal acquaintance with them, and resided in a distant city, felt that she might do something to evidence her sympathy and render assistance in such an emergency, but various circumstances made it impracticable for her to do as she would gladly have done. Nevertheless, she could not deny herself the blessing of being a sharer in the sorrows and losses of those she loved. Though she had not money at hand, she had a bountiful supply of wearing apparel and other useful articles, and from her stores she promptly made up a generous parcel, and sent it to the relief of the destitute people whose goods had fallen a prey to the flames; studiously concealing her name, so that they had only the Lord to thank for the timely gift.

Time passed, and misfortune and sickness came, and the generous giver found herself in need of the very articles which she had so freely given. It would not be strange if, under such circumstances, a thought of the unwisdom of her own generosity should intrude itself upon her mind; but she repelled the suggestion, and held fast her trust in the living God.

About this time some relatives, returning from a journey, visited her, and, having an abundance of just such articles as she needed, without any suggestions as to her necessities, freely gave her, not money nor cloth, but *garments ready made* of the *same kind* which she had given away so long before. She had lent to the Lord, and the Lord had repaid the loan in kind, giving her *just what she wanted*, and *when she wanted it*, so encouraging her to trust in God, and "lend, hoping for nothing," looking to the Lord to supply all her needs according to His riches in glory.—The Christian.

Who is Buddha?

Did you ever notice, my son, that the man who tells you he cannot believe the Bible is usually able to believe almost anything else? You will find men who turn with horror and utter disbelief from the Bible, and joyfully embrace the teachings of Buddha. It is quite the thing just now, my son, for a civilized, enlightened man, brought up in a Christian country and an age of wisdom, to be a Buddhist. And if you ask six men who profess Buddhism who Buddha was, one of them will tell you he was an Egyptian soothsayer, who lived two hundred years before Moses; another will tell you that he brought letters from Phœnicia, and introduced them in Greece; a third will tell you that she was a beautiful woman of Father India, bound by her vows to perpetual chastity; a fourth will, with a little hesitation, say he was a Brahmin of the ninth degree, and a holy disciple of Confucius; and of the other two, one will frankly admit that he doesn't know, and the other will say, with some indecision, that he was either a dervish of the Nile whatever that is or a *fetich de se*, he can't be positive which. Before you propose to know more than everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I don't want to suppress any inclination you may have toward genuine free thought and careful, honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one story foundation.

Before you criticise, condemn and finally revise the work of creation, my son, be pretty confident that you know something about it as it is, and don't let a man who is older in years and experience than yourself, don't, let me implore you, don't turn this world upside down and sit on it, and flatten it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one.

Home of the Spirit.

Redeemed and regenerate humanity is the home of the holy Spirit. He came, on the Pentecost, to abide, to dwell; to make the natures there renewed his domicile. Christ only sojourned in human society; and when his earthly mission of suffering and redemption was completed, he ascended to the throne of his father, where "he ever liveth to make intercession for the saints." His dwelling-place is heaven. But, in his departure from a world, for which he had given his life, he did not leave his disciples orphans. He sent to them another Comforter, or advocate, that he may abide with you forever; even the Spirit of Truth whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." The same idea of the permanent presence of the Holy Spirit in the human heart is conveyed in other forms of expression. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" "Where two or three are met in my name there am I in the midst of you." The divinity has his home in the shrine; and, in consonance with the idea, the Spirit, if one may so say, has his legal residence in the consecrated and purified heart. Here is his home, his resting place, as the dove came back to the ark, so this celestial messenger returns from his excursions over a world deluged by sin, to abide in this fleshly tabernacle till the flood-gates sink and the bow of promise span and illuminate the darkened heavens. Unlike the angels under an older dispensation, who, as ideas evening guests, the Holy Spirit has taken up permanent quarters in the devoted soul. Nothing will cause him to depart but sin. He likes a clean house. Filthy habits and foul conversation will grieve him away. Purity is the only condition of his stay. In sickness, sorrow, trouble, he will cleave closer to you. When other friends desert you, he will stick closer than a brother, entering into your griefs, illuminating your darkness, inspiring you with hope, and encouraging you to trust for value by bear the burdens of this mortal state.—New England Methodist.

Sunday-Schools.

REV. MR. SCHINE, an Episcopal clergyman in Philadelphia, read a paper on the subject, "When were the Sunday-schools originated? Some years ago, traced their origin to very ancient times, and created considerable interest among clergymen, and especially among interested people, respecting their existence before the seventeenth century. He says that a printed manual of Sunday-school instruction was issued by Dr. John Wesley, in 1674, proving that Sunday-schools were generally established among that earnest people two and a quarter centuries before Robert Raikes opened his first school. These people were persecuted almost to extermination until 1733, when the remnant embarked for Pennsylvania, settling principally in Montgomery county. Their leading minister settled at Towamencin, and at once prepared to open a church and Sunday-school in 1735, or a year before Robert Raikes was born, in a building which remained in regular use till torn down about twenty years ago. Sunday-schools were thus in practical operation, in this country nearly half a century before they were known in England, and it is claimed by these people that they have existed among them in the fatherland for centuries.

An English collier went to hear the celebrated Rowland Hill, the infidel who is attracting so much attention in England, and at the close of the lecture an opportunity was given to state any objections to the sentiments offered, if any one had such to present, whereupon an uncultured, plain-looking man arose in the audience, and said: "Master Bradlaugh, me and my mate Jim were both Methodys, till one of these infidel chaps came this way. Jim turned infidel, and used to badger me about attending prayer meetings; but one day in the pit a big cob of coal came down upon Jim's head. Jim thought he was killed, and ah, mon! but he did holler and cry to God." Then turning to Mr. Bradlaugh, with a knowing look, he said: "Young man, there's now't like cobs of coal for knocking infidelity out of a man!"

"MORE TO FOLLOW."—Rowland Hill tells a good story of a rich man and a poor man in his congregation. The rich man desired to do an act of benevolence, and so he sent a sum of money to a friend to be given to this poor man as he thought best. The friend just send him five pounds, and said in the note, "more to follow." After a while he sent another five pounds and said, "more to follow." After a while he sent another five pounds and said, "more to follow." Again and again he sent the money to the poor man, always with the cheering words; "more to follow." So it is with the wonderful grace of God. There is always "more to follow."—Moody's Anecdotes.

NOVEL READING AND DIVORCES.—It ought to be remembered, when many are seriously questioning why divorces are growing so sadly numerous, that one of the fruitful causes is the present passion for novel-reading. Novels generally terminate in marriage and misdirected youth, by their rose-colored descriptions, into expectations which are oftentimes sorely disappointed. In the bitterness of the disappointment the divorce court is appealed to as the only resort.—Presbyterian.

Marriages.

WIDNEY—KORWIN.—At the residence of E. J. Rowe, Esq., in Baton Rouge, La., on December 8, 1880, by Rev. John T. Sawyer, Mr. Lymon S. Widney and Miss Adele Korwin.

GAY—FOX.—At the residence of Col. N. L. Willis, Alexandria, La., November 18, 1880, by Rev. J. D. Harper, Mr. J. B. Gay and Miss Lulu Fox. All of Louisiana.

VER RUSS.—At the residence of Col. Kimball, Hancock county, Miss., November 25, 1880, by Rev. I. W. Calhoun, Mr. John A. Orr, of Pearlington and Miss Mamie R. Ross, of Hancock county.

MOORE—COLLIER.—At the residence of the bride's mother, near Carthage, Miss., December 9, by Rev. Irvin Miller, Mr. S. W. Moore to Miss Emma J. Collier.

HESLIP—SUMMER.—At Pilkville, Miss., December 15, 1880, by Rev. C. McDonald, Mr. W. B. Heslip to Miss Fannie E. Summer.

JONES—BATE.—At the residence of the bride's father, December 22, 1880, by Rev. H. P. Lewis, Mr. B. Jones and Kate E. Bate. All of Franklin county, Miss.

FERGERSON—GIBSON.—December 29, by Rev. H. P. Lewis, Wm. R. Ferguson and Mrs. M. E. Gibson. All of Pike county, Miss.

CROSBY—WARREN.—At the residence of the bride's father, in Brookhaven, Miss., December 2, 1880, by Rev. H. P. Johnson, Mr. George Crosby to Miss Josie B. Warren.

TILLMAN—BRYAN.—At the residence of the bride's father, December 21, 1880, by Rev. O. A. Oats, Mr. James D. Tillman and Miss Carrie Bryan. All of Carroll county, Miss.

PRICE—TILLMAN.—At the residence of the bride's mother, December 21, 1880, by Rev. O. A. Oats, Mr. B. C. Price and Miss M. E. Tillman. All of Carroll county, Miss.

Obituaries.

MISS LIZZIE RAHN was born in September, 1854, and died November 21, 1880. She was for many years a member of the church. After short illness she departed for that better country where sorrow and sickness never are known.

To the community, to her friends, to her mother, to the church, her death was a sad affliction. To her life was quiet, yet in its sphere it dispensed blessed influences like the gentle stream down through quiet places, blessing the woods, the plants and the animals on its bank.

Some of her characteristics shone brightly commanded the admiration of all who knew her. As those as well as abroad she was conspicuous for her good. Her room, her dress, and her actions bespoke the careful, orderly mind. To this added a charming unassuming obsequiousness, yet nothing of indifference or haughtiness. It was the unpretentious modesty. Her devotion to the church was marked by a spirit of activity and others. Before the Methodist Church has lost, in her estimation more nearly scriptural shall others hence indeed look back to her love, its instruction her beauty sympathy, as members were formed. We delight she looked forward to the spiritual growth, of which we might be told at Washington. She spoke the time of his determination to be present, as we thought that Christ might be home, a disciple, the while, that we might, that those the great host gone before Apostles and Martyrs Bible, would with holy, joyful and prepared with

Some of the incidents of six fabulous years, who gave those kindly attentions, warm and encouragements, to precepts and instructions, necessary in bringing up children in the nurture and admonition of the Lord." We can speak cheerfully of her and her husband's success in this respect for we found the children of that family respectful, polite and obedient. We are sure that the memory of a mother's loving care will be a blessed inheritance, more precious than silver or gold.

Her death was sudden. Taken sick one day, died before the next morning. We trust she has the angels say, "Good morning." It is well

JOHN BOYKIN was born in Burke county, Ga., April 12, 1798, and moved with his parents, when very young, to Alabama, and from thence to Simpson county, Miss., and finally to Smith county, where he has lived for forty years and more.

When about twenty-six years old he married Miss Cordenia Bowling, with whom he lived happily and raised fifteen children to be grown, eleven of whom are living and all members of the church. The wife preceded the husband to the "better land" a little more than a year ago.

Bro. Boykin has been a member of the Methodist Church for more than fifty years, and not only was he consistent, but for the greater part of that time one of the most prominent official members of the circuit where he lived.

He was a man of decided character; none more true to his conscientious convictions. He was deeply pious, very liberal in supporting his church, and was a thorough Methodist in doctrine and polity.

He died at his home near here December 16, 1880, after suffering for three weeks or more with profuse dropsy of the heart. May his good example stimulate.

C. M'DONALD.

JULIAN POOLE, Son of L. and C. F. Poole, was born December 10, 1879, and died November 22, 1880. Julian was an interesting child and winning in his ways. He was just budding into life with all tenderness and sweetness characteristic to his age. May the Lord sanctify this bereavement to the spiritual good of the entire family, raise the afflicted mother to health and bring the father to repentance.

Died July 24, 1879, near Floyd, La., aged seven years, six months and eight days, ALICE MAY, daughter of W. H. and Fannie A. Phipps; and on October 6, 1880, near Waterproof, La., aged fifteen years and nine months, CLAUDE LORRAINE, son of the same parents. Both fair and interesting the comfort and support of a long invalided mother the pride of a doting father. They have left their weeping parents suffering the will of God on earth, and gone unto Him who said "Suffer little children to come unto me."

O! weeping, sorrowing mother and father; struggling with grief almost too hard to bear, look upward to the bright home of your loved ones. Their graves though widely apart, are set as milestones to direct your weary feet in the way to their sweet rest in a place

H. F. B.

Christian Advocate.

THURSDAY, JANUARY 6, 1881.

THE USES OF LIFE.

I long for ever think Fame's proudest height,
Though we sit on hills afar,
Where the flames of triumph are,
Though the deepest mysteries lie opened to our sight
If we would not by that power,
For the world another dower;
If the great harbinger shore not in our gain,
We have lived our life in vain.

Though we revel in sweet dreams
Though with poet's eye we look
Full on nature's inner mood,
And our spirits wander with the birds and streams,
If we let no music in
To this world of grief and sin,
If we fear to spirit bear onward by the strain,
We have lived our life in vain.

Though on fair be ridin and bright,
Though upon our brows we wear
Truth and grace and beauty rare,
And the hours go swiftly ringing to their flight,
If we call no glory down,
No darkened life to crown,
If love and joyance have no ministry for pain,
We have lived our life in vain.

Such we be to heart and hand
Manly with all noes to sing,
Ready courage and in hope,
Strong laborers to the world to stand;
For in these we right in wrong,
What avails it to be strong
If we lend not the weak raise not the bowed again,
We have lived our life in vain.

To those shall be given,
Make other spirits bright,
Those wobbist walk birthright,
With seeking for himself alone, e'er entered heaven
In blessed wedge blest,
To label and our rest
Is find not in the world's work, heart, hand, and brain,
We have lived our life in vain.

Blessings after loss,
Lates mourning for joy and song,
All how few have understood,
One hath proved it fully,
And He died upon the Cross
For the universe.
If we follow not His footsteps through the pathway
Of
We have lived our life in vain.

Eighty years we live,
Then we gather in the gold
Upon the robes of wealth untold,
Or to dust consigned we die,
Soulless universe,
We have lived our life in vain.

Our Pulpit.

The True Pulpit and the True Pew.

Ministerial co-operation with the Spirit in saying men is the work required by Christ is the divine force that says salvation. The stress is on the people, "in vain." Attention is invited to a practical study of the relations of pulpit and pew. The Gospel, which we joyfully carry to the masses, is not like the use of water with two handles, which is carelessly held with indifferent grasp and here and there spilled by the way. We are to partake of it ourselves, and so renew our mental strength. Each would have its receiver, as well as give to others, so also, as I saw this man the other morning, who, in serving others, put down into the dish his long, slender dipper, and in his contentment drew his own thirst. "We shall not receive this grace in vain."

I consider what the *true pew* is. The pew is spiritual, a note merely ecclesiastical, dignified by age, an investment with official powers; not scholastic or artistic; not devoted to poetry, painting, music and the fine arts. Had the Mediterranean such a notion, we might now have Pauline poems instead of Pauline epistles. Men come not here to hear a dissertation on Miracle or upon art; but, burdened with sin, to be better prepared for Eternity. The true preacher estimates his soul, and those to whom he ministers; to the saving grace of God, and looks upon all else as regard secular adjuncts as fatal to his success. While he seeks to fill others, has his own soul filled with Christ, this region of spirituality was the ground at the day of Pentecost, is not a walnut desk and cushion and pew, before which people are to receive. Ezekiel shows the preacher to be a watchman proclaiming messages then received from God's mouth. Elsewhere are found the appellations, "sowers of seed," "feeders of flocks," and "fishers of men." These are not material pursuits, but spiritual. They indicate that the servant of God is to be the alert—diligent, zealous and toiling—not a genteel loafer, sipping wine and toasting his elegant slippers by the fire. What art thou, O Paul? "I am a worker together with God, rescuing my lost brother, and building up the saints in love. I am known of God, owned by Him and used by Him."

God uses all kinds of men. I saw a carpenter take up a slender, bent tool, and do work with it. Laying it down, he said, "It is all it can do." Yet it did the work. So some old file or bent trimlet among us can say, "I, too, am a worker with Him." Beware, then, how you salute such as seem pre-eminently great among you. Possibly, some of us, who stand conspicuous, may have done better work carting ashes. Thorough consecration is demanded. Then can the minister of God instruct, command and comfort; then is he worthy all honor. Despising him, you despise God; receiving him, you receive God.

II. The *true pew*. It receives not the grace of God in vain. We have thousands of pulpits and sermons in this land. Where does all the preaching go? How is it that there is so little to show—that the outlay is greater than the income? Where has the truth gone to? You have seen these patent chairs perforated with holes. These holes are artistically arranged in squares or circles, still they are only holes. Just so there are many pews which are only gospel sieves. The Gospel is lost. Did the pew hold all that is given to it, the best results would be seen. Ah, but you are dissatisfied with the pastor, with the church, the society, perhaps with your Bible and your God! Is it not your fault, possibly? Worried and vexed, have you no blame to take to yourself? Isn't your pew perforated? If each Christain separates himself, as does as he pleases, the Church has no unity and cohesiveness, just as the sand grains on the Jersey coast slip through your fingers, each a distinct atom. One sees why the shore line changes. So Zion offers but feeble resistance to the incoming tides of worldliness from want of compactness and unity in sympathy and aim. No man liveth to himself or dieth to himself alone. "Well," you say, "I will give up my pew, take off my name from the roll and go away." Be nothing rashly, my friend; be not reckless and desperate, as men sometimes are in peril. After destruction has come upon them, and they sit amid the cold, white ashes of their former possessions, their condition is, indeed, pitiful. Remorse and grief consume them. They find no place for repentance, though they seek it diligently with tears. What will you give in exchange for your soul? Again, before you retire in disgust from that perforated pew, make trial of the lifelessness of religion. It is not moonshine, sham, or cant. Investigate for yourself. Be not content with a second-hand version, as those who trust in mere translations of foreign tongues. Study the original, even Jesus Christ. Your disquiet will be exchanged for comfort as restful and sweet as the peace and stillness of an odorous early summer's night, when the very blossoms sing in the tranquil air. I held, the other night, the hand of a neighbor as his spirit fled, but failed to fully realize what it would be for my own soul to make the exit. It will be very real to me some day, for it is appointed to all men once to die. If I have received the grace of God in vain, death will be horrible and frightful. I shall look back upon my crumpled pillow through the vista of faded years, and turn, nervously, to see eternity before me. Nothing but that pillow is between the force of a wasted life and the appalling realities of darkness. It slips from under my head! The end is come! This is no ghastly fancy borrowed from the pages of a French novel, but a simple fact. Learn, then, to receive the grace of God now, that you may not then fear to die. Thus sustained, when that pillow slips from you, your head will sink on the heart of your Redeemer.

Before you give up that perforated pew, think how heaven waits on the faithful. You may feel its pull as some friends goes up to its splendors. As we have sung to-night,

"There are the good and true
That I have loved the best."

Think to whom you are indebted for this grace of God in its nobleness, fullness and adaptation to your immortal destinies. "Do not let slip these magnificent blessings here, and the glorious career beyond." We beseech you, as workers with Him, receive ye not the grace of God in vain. To-day, if ye will hear His voice, harden not your hearts, for now is the acceptable time, be reconciled to Him.

An artist solicited the honor of painting the queen's portrait. She kindly consented, for she knew it would be his fortune. She appointed the hour and place. Her majesty was there, but the artist was not quite ready and did not appear. She retired, leaving word that she should not return. The disobliging man had received her royal grace in vain. Beware, lest this grace we preach be lost through similarly culpable neglect. The true pulpit is a fountain of this grace. The true pew receives and retains it, illustrates and imparts the same to all around. The pastor is certain as to whom he extends an invitation to fill his pulpit, and you, too, may not desire your pew filled indiscriminately; but the doors of pulpit and pew are to be ever open for the influence of the Spirit of grace, who will sanctify and edify our souls in love, that we all may be built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Extemporizing at the Pulpit.

They make a great mistake who suppose that extemporizing has been "the law with all great preachers;" in fact, we may almost go so far as to say the reverse has been the case. Extemporizing will often be exposed to deadly evils which only a very honest mind can overcome and make the best of. When Father Taylor, the American preacher, often lost himself and became bewildered in the course of his sermon, he extricated himself by the ejaculation, "I have lost the track of the communion-table, my brethren, but something I know, I am bound for the kingdom!" and the frankness of the confession would be sure to save him from suffering in the esteem of his audience. But the more stately and dignified masters in this very obvious, cannot debase themselves in that way.

The most singular instance of this kind in our memory is the case of a very distinguished man, to whom we loved to listen in our boyhood, a preacher with a wonderful command over every faculty that could give brilliancy or beauty to pulpit exercises. He always preached without notes, and always broke his discourses into divisions; but once, to our amazement and that of the congregation, having traveled through, so far as we remember, two departments of the discourse, he caught himself and said: "I have forget the, the third division!" He turned around to the organist: "Organist, strike up a verse." He gave out a line of a hymn, and, while the organ was playing and the people singing, he leaned in deep thought over the pulpit; the singing over, he announced the missing link. "But," said he, "is not that singular?" And he proceeded to show how it was that he lost it, and how he found it proceeded, in a really enchanting way, to talk upon the law of association of ideas and the mystery and marvels of retentiveness and memory as a proof of the immateriality and immortality of the soul, until the time was gone, and we really had no more of the sermon after all.

A similar anecdote has often been told of the late Thomas Binney. Dr. Harris, the author of "Mammon," had begged his services for some anniversary, and Binney declared his utter inability to prepare a sermon in those days he was a strictly extempore speaker. It was urged: "Oh, come and preach such and such a sermon; that is ready to your mind!" And so Mr. Binney promised that he would take the service; but he also, having got through two heads of the discourse, became bewildered. "Thirdly—thirdly—I've forgotten what was thirdly!" he said, and he looked over the pulpit to where Dr. Harris was sitting. "Bro. Harris, what was thirdly?" Harris looked up and said: "So and so." "Exactly," said the discomfitted preacher, who pursued his way with ease and happiness to the close.—Sunday at Home.

A lady, with more money than learning, called at a jewelry shop recently and asked to see their solitaire diamond rings. A tray of single-stone rings was shown to her. She looked them over carefully, and at last selected one. "That is a very pretty stone," she said, "and if you will assure me that it is a solitaire I will take it."

Religious Intelligence.

MISSIONARY.

THE TANGANYIKA MISSION.—It is gratifying to know that the missionary of the London Society at Urambo, Central Africa, still maintains pleasant relations with the powerful King Mirambo. Urambo is a very important station, as it is the capital of a warlike king, who has been greatly feared, not only by surrounding tribes, but by travelers in Africa. Mirambo's sway south of the Victoria Nyanza is almost as extensive as is that of Mtesa north of the lake. It is of first importance, therefore, that Urambo be occupied and held as a mission station, both for the purposes of the London Society's Tanganyika work and for the safety of travelers to and from the Church Societies' Nyanza Mission in Uganda.

Dr. Southon who represents the London Society at Urambo, is a medical missionary and has peculiar advantages for the post. He writes that before Mirambo went off on a recent warlike expedition, with cannon and seven thousand men, he provided him with sixteen cows, bullocks, twenty-one sheep and goats, and forty acres of plantain, a very liberal gift, even for a sovereign. He also ordered a field of rice to be set apart for Dr. Southon's use, and that the villagers should glean it for him when ripe. After the king left he sent back word that Dr. Southon was to be chief of Kwikuru and Urambo; but the missionary felt compelled to decline peremptorily this honor. The chiefs are also very friendly and liberal, and fully agree with Mirambo that, as Dr. Southon was invited to come to Urambo, he should be well taken care of. The people are very grateful for kindnesses. The missionary has many calls upon his professional skill, his fame having gone into all the country round. An interesting episode was recalled from King Ruhaga, of the Waha, who is friendly with Mirambo. Ruhaga said he called in order to "feast his eyes upon a man with a white skin." Dr. Southon was not at all favorably impressed with him, but considers him a very degraded and treacherous specimen of a degraded tribe. He came to ask Mirambo's help in a war against King Kianza, a much stronger and better ruler; but Mirambo refused, and said the two had better fight it out and he would support the victor.

The proposed station on the northern end of the lake is not yet established. Mr. Hore selected Ujiji, at Kigoma Bay, where he procured of the natives almost a coll site. The bargain was closed and the land paid for when the Arabs of Ujiji heard of it, and sent and persuaded the natives to undo the transaction at least until the consent of the Sultan of Zanzibar was obtained. Mr. Hore sent at once to get the necessary permission.

Mr. Hore has made a visit to the south end of the lake. He writes that the community at Ijingo, extending from the Zungwe to the Lofi Rivers is inhabited by a peaceable and industrious people. They cultivate fine gardens, make excellent pottery, build mill-stones, and manufacture cotton cloth. The Arabs have here no power or influence. The soil is rich and the country is heavily wooded, and there is abundance of game, though the tsetse fly prevails. Mr. Hore thinks Ikombar Harbor, Sombe's country, or the Lofi River would be very suitable for a mission station.

Speaking of the work at Ujiji, Mr. Hore says that, though that place is the stronghold of the enemy, the Arabs, a very good impression has been made on the Wajiji, who compare the Arabs with the missionaries to the decided advantage of the latter.

The Rev. W. Griffith and Mr. Hutley continue to occupy Lguha, on the west shore, about midway between the northern and southern ends of the lake. Chief Kasanga is very friendly, and there is no disposition, apparently, on the Arabs to set up obstacles. The people, however, are great believers in witchcraft. They have a system of slavery and they worship fetishes. Under date of March 22, Mr. Griffith wrote that the work of the mission is going on steadily, with no wonderful results and yet no great opposition. The station proves to be a very fine one, both as regards health and easy communication with Ujiji. Mr. Hutley writes of the industrious spirit of the natives, and says that they appear very anxious to work, though they have an evident interest in the workshop. He says:

"When we first came here, many of the natives came offering their services; but now no one comes to work. One reason may be that then they had not commenced planting, and they were interested in the matter by the chief and their natural desire for cloth. Another reason, perhaps, is, we have not wanted the men except to come and live with us entirely; and, naturally enough, they, like all other natives who have never been used to work for a stranger, do not care to do that, having nothing to induce them. When these natives learn to appreciate and desire European articles—such as knives, better cloth, crockery, etc.—for themselves, then they will in all probability be willing to work in order to obtain them. All this I hope will be the work of time. With these desires will come also the desire, in the most intelligent, to know more of the white man who made these things. First his language; then how to read and write; and, if instructors be near at hand, his religion."

Letters from the missionaries as late as July show that they are well and undisturbed. The party of reinforcement has arrived at Mpwapwa, on the way to the lake.—New York Independent.

The English Baptist missionaries of the Congo Mission have visited Sanda, on the route between San Salvador and Stanley's Pool (their objective point), three times. The people of the towns which they have visited, though generally very suspicious, and ready to oppose their coming at first, generally desire to hear fully the Gospel message. In some instances they have asked the missionaries to remain and teach them. The roads are much better than those from the coast and donkeys are much more useful. The missionaries are anxious to push on at once to Stanley Pool, but are convinced that it is wiser to "make haste slowly."

The number of accessions to the missions of the Society for the Propagation of the Gospel in the Diocese of Madras, India, from July 1st to December 31st, 1879, was 1,797, in thirteen districts. The largest accession in any one district was in that of Nagalapuram, where 587 persons renounced heathenism. Bishop Caldwell himself gives these figures, and announces that he is about to make a tour of inquiry among the new converts, to test them, their purpose, and their piety.

—Miss Whitfield, of Lockport, N. Y.; Miss Kinsman, of Philadelphia, and Miss Lizzie Kipp, of Washington, D. C., sailed from New York for Santiago, Chili, their field of labor, August 10. They go to assist Prof. Humphrey, who is now there, in building up a school. Miss Kinsman is to have charge of the Kindergarten department.

—The Rev. Dr. Wenger, Baptist missionary, died at Cuttack, India, August 20th. He went out as a missionary in 1839, and during his long period of service, made versions of the Bible and parts of the Bible in the Sanscrit and Bengali languages. His Bengali version is the standard with all the denominations.

A writer in the Nonconformist and Independent estimates that the various branches of the Methodist family provide for the spiritual wants of 3,138,000 persons or for nearly one in eight of the whole population of England and Wales.

A colporteur in Japan recently sold a thousand copies of the Scriptures in two weeks, and the Mayor of Yokohama has ordered ten copies of the New Testament to be placed in one of the schools.

The Church Missionary Society has nine European and four native clergymen laboring in different stations in the limits of Palestine.

Scotch Presbyterians require their missionaries in China to return home once in every seven years.

Since the dis-establishment of the Irish Church, it has raised £1,000,000 for the cause of religion and charity.

MISCELLANEOUS.

Moody's sermons have been translated into Arabic and are very popular. The teachers in all the institutions of the Presbyterian mission at Zahleh, Syria, have been supplied with copies, and read from them on Sunday evenings to interested audiences. The Greek Christians at Jeditha told their priest he ought to imitate the Protestants and display more energy in teaching the people and their children. He had no trouble in opening a school, but the matter of preaching puzzled him. At length, he went to the Protestant teacher and asked him to lend him "that little book," and went diligently to studying it, so as to learn how to preach.—Methodist.

THE BISHOP'S DECISION NOT NECESSARY.—The Philadelphia Methodist Conference meets on the 10th of March in Philadelphia. The *Methodist* says: "Nearly all the city churches, about to change pastors, have succeeded in placing the appointment beyond contingencies by entering into arrangements with the ministers thought to be most suitable." Why go through the form of appointment by the Bishop, if this prevails?

—When a clergyman withdraws from the Protestant Episcopal Church and enters another communion, if he returns he must spend three years as a lay communicant before he can resume his ministry. An effort is to be made to have this canon amended, as it is believed it works injustice to many and injury to the Church.

THE BOOK CONCERNS. The New York Methodist Book Concern has a net capital of $1,080,505. The net profits for the year were $71,155. The sales of publications amounted to $520,631, against $502,726 the previous year. The Western Book Concern at Cincinnati has a net capital of $471,178, the profits for the year being $27,895. The sales fell off $56,873 from the previous year.

—In England the Church is said to be the only profession that can supply a living to more young men than are anxious to enter it. And Prof. Calderwood said that in Scotland, with no system for the aid of young men seeking the ministry, more press into it than there are places for them to fill.

—The statistics in the Presbyterian Church for the present year show an increase over last in churches of fifty-four; in Sabbath-schools, 1,756, and in money raised for home expenses, $81,837. The total of benevolent contributions was $1,128,891, and of home expenditures, $2,940,225.

—The Rev. J. G. Smith, of Philadelphia, now resides at the Siamese Baptist Church at Bangkok, where he labors without pecuniary recompense, offers to provide a missionary if the Baptist churches of this country will furnish the outfit and traveling expenses to Siam.

—Ex-Gov. Brown, of Georgia, has presented to the Southern Baptist Theological Seminary, at Louisville, Ky., $50,000 for the endowment of a professorship. The full amount has already been paid over.

—In the village of Shia Chia Tang, where in 1877, a heathen temple was turned into a Christian worship, there is now a church of forty-nine members, all of whom have been baptized within a year.

—Rev. Dr. Hugh Miller Thompson says: "I know, from the best evidence, that the cultured Unitarianism of New England is largely drifting into the Episcopal Church."

—In 1571 the Christian Reformed Church of the Netherlands was formed as a protest against the rationalizing tendencies of the Reformed Church of Holland. It now has 340 ministers and 350 congregations.

CHICAGO.—St. Paul's Reformed Episcopal church, Chicago, Bishop Fallows, rector, raised, on Sabbath, January 25th, $24,800 towards its debt of $25,000, so that the church is virtually out of debt.

—There are, it is said, 120,000 German Protestants in Brazil, the majority of whom are Lutherans. They are very poorly supplied with pastors and with churches.

—The Disciples hope to raise out West, where they are strong, $50,000 to build a fine church in Washington city, so that President Garfield may have a church worthy of his position.

—The foreign church of Maliawar, Hawaiian Island, Rev. T. H. Ronse, pastor, reports, at the close of the first year, 1879, fifty members and no debt.

—The total number of Protestant congregations in Spain is 60, with an attendance of 20,000 hearers, and 50 schools with 7,000 children.

—A Methodist church was dedicated at Stuttgart, Germany, Sept. 7th. On the evening of the same day four German preachers were ordained.

—Thomas Hughes has asked Bishop Jaggar to dedicate the church which is shortly to be erected in his Tennessee colony.

—Mr. Spurgeon continues very ill at Mentone, and will probably be unable to preach for some time to come.

—The London Missionary Society reports 1,000 churches, and 97,726 church members in Madagascar.

—European missionary societies pensions worn out missionaries; American societies do not.

—The prosecution of Mr. Mackonochie, the English ritualist, has cost a round $60,000.

—There are eighty-two Mormon Churches in England and Ireland.

—The Baptist have in Liberia 22 churches and 1600 communicants.

Our Young People.

IF I WERE A FLY.

If I were a fairy sleight and small,
Say about an inch or half,
And I spun web on forming the letter O,
What do you think I would do? I know
In the bell of the lily I'd rock and swing,
Twitter and sing;
And, taking the gold dust under me,
I'd splash the lips of the buzzing bee,
That he might have meal to make his bread,
With former spread
For his blood and babies all in rows,
Each in a cauldron up to his nose.

I'd come the cents of the bumble bee
By the fallen plinth,
And make them glossy with morning dew
By coming me tinted with purple and blue,
And out of the sunset sky I'd get
For the violet
Yellow and red, and pink and white,
And purples deep, and a tender green;
And all night long, as they lay in sleep,
I would paint and sleep.
Their violet cheeks in a hundred dyes,
That well they might each girl startle and
I'd open I would come where the tired mistress
At a fancy sing,
With my eyes fixed home I'd push it down
And they'd think, "All at once we go wonderfully
strong!"
In the nest of the robbin, under the eaves
Of the apple leaves,
I'd drop a worm in the gaping throats
That answer my chirp of the mother's notes,
When to day Miss Turchell digests in vain
For a drop of caine.

I would fill at the brook my sipping cups
And lay it all dripping in her lap.
Oh, what would I do as a fairy small
I cannot tell all;
But I would do much with a right good will
To all things good and to nothing ill.
And I'd laugh and skip, like a bird on the
Twitter and sing
And make boys and girls, and birds and flowers
All say, "What a lovely world to carry
With, what I can not quite so small
I can do all
In my own sweet home by the same good will
No fairy, but something better still.

—The Nursery.

The Biggest Story.

Who has not seen a knot of boys gathered together after school hours or upon Saturday afternoon, putting their heads together for the manufacture of the "biggest story?" Each one takes his turn, and the tide of laugh rises higher and higher according as the "flowing" grows stronger and stronger.

The smartest boy carries off the prize, and who is the smartest boy in the story-telling circle? It is pretty certain not to be the best student or the best workman. The patient, hard student is the one who is called the "dig." The boy of quick wit and nimble fancy is envied and praised as the high flyer.

Let us see whether we can describe him. He is a boy of retentive memory. He can learn his lesson while the girls are getting ready for school. He is a boy who is ambitious to appear well. He has no objection to have other scholars prompt him on the sly, and to work out his sums and problems for him, and even to write parts of his compositions. If he can make others believe that he understands a thing, he goes away pleased with himself because his self-esteem is flattered. He rushes into the region of fancy as naturally as an inflated balloon, filled with gases, darts upward in the air. That is where he likes to sail. Ah, those day dreams and sky-scraping flights, how pleasant they are!

One boy, sneering at a slow pace of heels, says, "You take your turtle's gait, if you want as for me, I despise the plodders. I'm going through the air. I'll be there before you can get four o'clock at your mother's apron strings." But this experiment does not always succeed. The boy who trusts to an honest pair of legs steps every time on a sure foundation, arrives in due course, stronger and better for his journey, and brings in all his treasures; for are not the treasures found in and near the soil of an honest every-day life.

But how fires it with the lordly flyer? He comes down, he does not know where. He comes down lighter than when he went up, and the reports himself with a whole crown and unbroken bones, he may thank his good fortune. Let him read the story of Icarus and his flying machine. It will be good reading in this present century and forties, and let him remember that most of the chaps who take to the balloon and despise the legacy of legs are pretty sure to come down from some of their trips head or broken bones; and then their days of flying are not over, but even the common despised walking will be forever restored to them.

In fact, let the young folks who read these lines remember that it is a bad thing to form the habit of telling the "biggest story." It is a bad habit to indulge in doing things in a dreamy, fanciful way. It is a bad thing to get into the habit of making your fancy do duty for your eyes and ears. It is a bad thing to so mix up truth and fables that you are by-and-by puzzled to separate the one from the other.

On the other hand, it is a good thing for us, especially when we are young, to train ourselves to handle hard truths and facts.

It is a good thing to lay the layers by the best lines, while we are passing through our building period. It is a good thing to make sure that we are getting every lesson perfectly before we advance to the next. This is a good rule, whether we are yet in school or have a situation in any business. Master each step completely before you go to the next, and be sure that success lies in that direction, and let the telling of the "biggest stories" be done by others. They will be the failures, while you will succeed.—Christian Weekly.

How Love Removed a Mountain.

"Mamma," said Arthur, "how can faith remove mountains?"

"I will tell you how love once removed a mountain," said his mother, "and then you will perhaps understand what is now puzzling you.

"More than a hundred and twenty years ago, there was born in an old castle on the shores of the Pentland Firth, in the far north of Scotland, a boy, who, when he grew up, became a very useful man. His mother was one of a noble family, and he inherited a title himself. He was Sir John Sinclair; but better far than titles and wealth was the training the mother gave to her son. She taught him—for his father died when he was young—how to manage wisely his estates; and as he grew up he showed that he did not intend to live a selfish, luxurious life, but to do his best for his neighbors and his country. At that time good roads were very much needed, even in the more busy parts of England; and in the north of Scotland, where the inhabitants were few, and for the most part poor, the roads were often very bad.

"One day a neighbor asked Sir John when he would make a road over Benchuit, a large mountain which interfered much with freedom of traveling in Caithness. He was not prepared to begin a road over Ben Cheit just then, but the time came soon after. He went to London on a visit, and there saw Miss Lady whom he wished to marry, and when he asked her to go to live in Caithness, she shook her head. She liked Sir John; but to those days of slow traveling and bad passage, the distance between Thurso and London seemed immense, and Miss Maitland could not make up her mind to go so far from home. However, she did not directly refuse him, and he went back to Caithness resolved to go for her sometime. But Ben Cheit, as road no longer, stood in the way of a direct road to the south. He surveyed it carefully, made up his mind what to do, and then sent out over the country for all the men that could be got to help him. One summer's morning, at early dawn, nine hundred and two men assembled under his command, and by night fall the cart-track was made into a carriage road. Before he could go south again, a gentleman who had just been to Caithness told him that Miss Lady was married to another man.

"But what more was needed," answered the minister, "could do to make mountains out of the way altogether, in this world, my dear; but if we love and trust him, he will give us strength and patience to make a way over them; and that is better. Early Days.

Two Pictures from Life.

"Once upon a time I was in the dining room of a great hotel when I saw a little girl enter with her father and mother, and presently they were showing into the room and sat down at the same table where I was. The child might have been ten or twelve, and was very handsomely dressed. Nature had made her very pretty, but no beauty of feature could overcome the impression of fretfulness and peevishness depicted on her baby face.

"There was on the bill of fare every luxury that any one could wish, but such a piece of work as the little girl made about her dinner! She would have this, she couldn't bear that, and she whined and sputtered with the other, and then began to make trouble.

"I did not seem as if she were a spoiled child either to her parents. I read in their every look and tone, for none could be more patient and forbearing than they were. They were married soon afterwards.

"That was not Sir John's only effort. He lived to be an old man, to do a good deal for Scotland, and to be much respected. And now, Arthur, can you see how love can remove mountains?

"He didn't remove it, mamma," said Arthur. "But what more was needed," answered his mother, "could do to make mountains out of the way altogether, in this world, my dear; but if we love and trust him, he will give us strength and patience to make a way over them; and that is better. Early Days.

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It did not seem as if she were a spoiled child either to her parents. I read in their every look and tone, for none could be more patient and forbearing than they were. They went on managing the affair as well as they could until dessert came.

I would have liked to know her, for the grown folks had interested me. But the little girl found that more were to be had she would be content with nothing else. Neither pa nor ma, nor auntie, nor any one would she be pleased with, when her father laid her pocket-book on the table, and, with a good deal of petulance, exclaiming and voice, left the room.

"I wish I was dead. Everybody is always having to wait for me!"

That same afternoon I went in Fairmount Park, and met the same family. The little girl was in the lead, and as she passed along this time she was the child of the hour, and owned it. Boys of all ages and sizes, some large, some small, were following her, and she seemed to enjoy it. Every boy had been engaged to wait on her.

Was such a precocious little girl to be pitied or blamed? Certainly not. She was all right, and her parents were all right. Some day she will be a great comfort to them, and they seemed to enjoy the present

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, JANUARY 6, 1881.

Annual Meeting.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting at the office of the ADVOCATE, 112 Camp street, on Wednesday, January 12, 1881, at ten o'clock A. M. A full attendance is desired.

A New Volume.

In entering upon another year of journalism, according to our custom, we submit a few statements and reflections pertinent to the occasion.

1. The NEW ORLEANS CHRISTIAN ADVOCATE is the property of the patronizing Conferences. The Publishing Committee elected by these Conferences is an incorporated body, holding the property in trust, and administering its affairs for the Conferences. This committee makes the contract with the publisher, elects the editor, and, at its annual meeting, reviews and examines the conduct and management. The house in which the paper is published was purchased by the Louisiana Conference for the purpose, in part, for the use of the ADVOCATE. It thus has a permanent domicil, secured by charter, free of rent. The press, type, furniture, mail books, and the good will of the paper, are the property of the Conferences. The ownership is wholly vested in the Conferences. No individual has any personal interest or investment in it. It is connectional and church—not individual—property. Other Conferences, by adopting the paper as its organ, and by electing committees to represent them, can become joint owners with those Conferences to which it now belongs.

2. The paper is out of debt, well furnished with the usual appointments of a printing and publishing office, and is in a condition to maintain its present standard, and to improve upon it, provided its circulation can be reasonably extended. The advertising space has been greatly reduced in order to make room for reading matter. The aim of the committee has been to improve the paper, and, after paying expenses, to do all that is possible to make it attractive and satisfactory to its subscribers. Our subscription list could easily be doubled this year if the members of the patronizing Conferences would do their utmost in its behalf. Here is a property and a paper built up and in a condition to do the work of the church. Shall we not utilize it, and strengthen its power for good, and make it more and more useful?

3. Time is a factor in the establishment of a newspaper. A newspaper, like a college, and like a commercial business, is a growth. It takes time for it to become rooted in the tastes and affections of the people, and to become rich in many hallowed and pleasing associations. With every new volume the influence for good increases, and, if adequately supported, each year of its life adds to its value as a means of quickening the spiritual life and fostering the institutions of religion. We have many old friends, who are bound to us by long association and by a strong affection. They may help us to gain new readers, and to multiply the good which is being done. Thirty years have passed since the NEW ORLEANS CHRISTIAN ADVOCATE was established. It is an established institution and enterprise of the church, and only needs the hearty support of its owners and patrons to make it abundantly prosperous and successful.

4. A religious paper is necessarily limited in its circulation by the very conditions of its existence. The religious public is the smallest part of the public. Religious people are a small fraction of the people. And a denominational paper is restricted in its circulation to the church which it represents. And, still further, where the same denomination has several papers, any one of them must depend upon a limited territory for its support. It is manifest that only a thorough canvass of the church within the bounds of our patronizing Conferences can secure a supporting patronage. There are very few persons who are willing, or who feel themselves able, to take more than one church paper. The thing that is expedient and right is to see that our patronizing Conferences work for their own paper, and that the pastors aim persistently to place a copy in every Methodist family. The world will work for its own. Light literature, secular papers, fashion journals, and publications teeming with moral poison and death, are easily spread. A wholesome religious paper can only be maintained by the hearty and undivided efforts of religious people. Not one-half of our Methodist families, taking the whole church into account, read a Methodist paper. There is room for improvement, and a loud call for more earnest effort.

5. In regard to our business methods, we remind our subscribers that the cash system requires an impartial course. It is not practicable to make exceptions. The integrity of no one is questioned, but we have found that the credit system leads to heavy losses and to accounts difficult of adjustment. We are sure that none have just cause of offence because our terms are cash in advance. We can not safely do business in any other way. Do not fail to renew in time. Provide for it in advance, or get your pastor to have the renewal made. The habit once formed, it will be comparatively easy to keep in advance and allow no stoppage of the paper.

6. We need the assistance of those whom it is our desire to serve. The prayers of our readers, the co-operation of all the preachers. Send us news items from the work, the condition of church and country in every neighborhood, the state of education and of our Methodist schools, and write. We need the help of all the Methodists in the bounds of the Alabama, Mississippi and Louisiana Conferences, and also from the regions beyond. We solicit such aid as our friends can render, both to furnish the sinews of war, and also to carry on the battle for the truth and against sin, error and popular wickedness.

Seek God as Men Seek Silver.

This is the teaching of the wisest man, on whose lips ever danied the wisdom of God. In relation to the business of personal religion, men profess to be hindered by various adverse influences. Some profess to have well-founded doubts as to the truth and obligation of revealed religion. Others profess to be hindered by the too exalted standard of Christianity, that it is unattainable and practically impossible in a world conditioned as ours. And some others shrink from the cross of a public acknowledgment of Christ. All of these objections have some force, but not enough to meet and resist a fair investigation. We have no time or space just here to consider these excuses for a non-religious life; we proceed to another phase of difficulty. When urged to begin the work of a religious life men often reply that they have thought of it, but that it is a very grave and important matter; that they do not know how much feeling a man ought to have, or how much effort they should put forth, and, not being able to determine these points, they hesitate, and delay to act at all. Solomon, as the mouthpiece of God, settles this question, and clears away all the obscurity that may seem to hang about it. "Seek wisdom, or true religion, as men seek silver." It is true salvation is infinitely more important than any, and all other questions, but God, in infinite condescension and measureless love, makes it no more difficult to seek and serve Him as our everlasting all than it is to seek and find "silver" as the representative of wealth. You need to feel no more in earnest about seeking salvation than you do about seeking wealth; nor put forth greater effort in serving God than the accumulation and care of wealth demands.

Let us look at the matter as we find it exemplified in the practical and daily life of men. How do they feel about it? About to this extent that to accumulate wealth is one of the first and most important aims of life, so much so that no other aim or theory of life is allowed to interfere with the conclusion and programme. So let a man feel about salvation, that there can be no purpose of money-making, no desire for pleasure, nor scheme of ambition more important than salvation; that it would be better to fail in all these directions than in salvation. How do men act who strongly desire to accumulate wealth? Generally they begin early to acquire such knowledge, to form such habits and practice such methods as will result in accumulation. The probabilities are against a large financial success if the effort to accumulate is delayed till late in life, the time, the opportunities, and the energy requisite, are no longer ours. Reason and revelation conspire to teach that we should remember our Creator in the days of our youth, and to seek first the kingdom of God; the promise is that they who seek God early shall find Him.

Men who feel that money-making is important, and intend to devote their lives to accumulation, do so in accordance with established and well-recognized methods of success. They seek as successful men have sought; they avail themselves of the best examples, and the brightest lessons of experience. They do not rashly despise old business maxims, nor the well-trodden paths along which the thousands have trod to the goal of success. They know they must be diligent, must acquire character and credit, must make more than they spend, and must take no hazardous risks. So the way to seek God—the method of serving Him is a matter of specific revelation—and these specific principles have been illustrated countless times in the experience of earnest seekers, and in the lives of all the faithful. The man truly concerned about his soul will not go after new and doubtful methods; he will cling to, "thus saith the Lord," and to the experience of those who have tasted of the good word of God, and have felt the power of the world to come.

Men who have determined to make wealth the great object of their pursuit do so persistently; they do not propose to make a few spasmodic efforts, and then abandon the enterprise if success has not crowned them. Not at all; these plans reach forward through long years. Indeed, it is to be the great life business to accumulate. So a man in earnest about salvation does not begin the work, or enter upon the new life as an experiment, to test its desirableness or its possibility, but he rather says: "This one thing I do; I must be saved." He enlists for all the war, endures hardness as a good soldier, and intends to endure to the end, that he may be saved.

Men determined to seek silver are willing to do so in the face of hardships, and in the daily and long practice of self-denials. They give up leisure, luxuries, pleasures, tours and company all for wealth. No man dreams of making a fortune without self-denial. So a man equally concerned, and equally resolved in the direction of salvation, is willing to deny himself, and take up his cross and follow his redeeming Lord. He is willing to count all things but loss for the excellency of the knowledge of Christ Jesus, his Lord.

It is observable that men devoted to making money do so with ever-increasing zest and concentration. Life's aim has also become life's supreme pleasure. The stream has cut the channel deep, and it will flow no other way. So with growing years there should be a corresponding growth of spirituality and heavenly-mindedness; a ripening for immortality. The grand motto should be: "Only Jesus will I know, and Jesus crucified." We should run, with ever-increasing delight and patience, the race set before us.

But, with the strongest purpose, best plans and best methods, men fail to accumulate wealth. But no man need fail who seeks the wisdom from above. W.

Hope and Purity.

The unfairness of scoffers and infidels is nowhere more plainly shown than in their adoption of some extravagant deformity in religious thought or conduct as a type of Christianity. How rarely do the enemies use the name of a confessedly good man as a type of professors! The erratic, the feeble-minded, the fickle, and the hypocritical are always selected as specimens by which all are to be judged. Especially of late have the teachers of the Materialistic school taken up the hope of immortality and judged it by the professors who have fallen short in practical use of that hope. If then, (they sophistically reason) such hopes produce nothing in this life, the belief upon which they are based must be a superstition.

Now I shall not endeavor to show this reasoning to be very shallow—indeed, it is too apparent to need exposure; but there is one point which will stick in the minds of many, viz: The failure of Christian belief in lifting men above the ordinary plane of honesty and morality. The demand is just and in every case, morally the professor of religion ought to be a superior man. "Every one that hath this hope purifieth himself, even as he is pure." So that we must respect this part of the scoffer's argument enough to ascertain how much professors do fall below the standard. But though we are prepared to admit that too many fall far below, we are not ready to admit the logic that would lay the blame to the religion, and not to the professor.

But let us state the proposition affirmatively: Christian hope is a purifier. The adversary says, "No, here is a very corrupt Christian." That is, he is a professor, but, if you please, our rule is a test by which we try professors, and not something to be tested by professors. But let us to the reasons why Christian hope is a purifier. 1. Christian hope cannot begin until "the old man is crucified." Sinful hopes and practices must be forsaken, and even the propensities leading to them must be exorcised or brought into complete subjection. "Ye can not serve two masters, God and Mammon." So that where corruption exists we have a right to say that the true Christian hope is wanting—the professors either being deceived or hypocrites.

2. In the next place Christianity is not comparative with earthly standards. Water is used as a symbol of purity, but only as a symbol. Neither are Christians standards for one another. The measure of purity and growth is outside of the believer, while the agencies by which he is purified and grows are within. But while this measure is without it has its witness within. The mysterious interaction of spirit with spirit has never been explained, and but most feebly illustrated by earthly terms used figuratively. Even the higher grades of intellection are faintly presented in symbolic language. They are as the "hinder parts" of the passing Deity who forbids man to look upon His face.

3. The Christian's hopes can never be embodied or engrossed. This is but a corollary to the foregoing; since if they could be expressed in any terms of language as now used, there could be found a measure, and then a scale of comparatively great and small hopes could be framed. But not so. The humblest Christian hope is immeasurably above anything expressible in earthly language. No hyperbola, no methods of amplification, or symbolization can give anything more than a hint of its illimitable vastness or ineffable glory.

4. All the examples by which he is influenced are virtuous and pure. If impurities attach to some features of those characters, he knows that they are not there for imitation, but that the *tout ensemble* of character is worthy of imitation *in spite* of the blots. No Christian ever prayed that he might imitate David's crimes. David himself never referred to them but with the deepest shame and contrition. He ever exemplified, in his struggles in life, the truth of the words quoted in the outset.

5. Lastly, heaven is everywhere portrayed as the abode of saints. No unclean thing is to enter. The vilest sinner imagines that somewhere and somehow he will get rid of his vileness before entering there. How many as they near death and begin to realize the existance of the world to come would fain purify themselves! The prayers and repentance then are made in haste, that the soul may go pure into the presence of God. But when one realizes that this heaven begins below—that death is but a translation, an emigration from earth to heaven, that here each day the pilgrim meets Jesus and comes into closer relations with Him in proportion to the purity attained, that each day the sight of heaven shows ineffable splendors that before were undistinguished from the general glare of glories—then he realizes that the condition upon which he is to attain this heaven is purity, and therefore he purifieth himself. The Christian who is not seeking purity in the direction of his professed hopes is deceiving himself. There is no exception to the rule. Without holiness none shall see God. The hope and the quality are inseparable.

T. A. S. A.

Cremation.

A clergyman recently refused to officiate at the funeral of a gentleman, whose corpse was not to be interred, but cremated. The church papers commended the course of the unwilling official.

It occurs to me that the arguments usually adduced to discourage cremation are puerile. Being burned up instead of being committed to the earth, they say, is unchristian. But who can, who will establish the verity of such assumption? True, the bodies of the patriarchs, prophets, the mortal remains of John the Baptist, of Stephen, and even those of the Lord, were interred. Reverence for the ancient usage, as also the manifest convenience of interment to make the occasion impressive to the survivors and mourners, might dictate the continuance of the same.

Opposers to cremation furthermore aver that it should be discountenanced from juridical considerations. There had been cases of murder, by poisoning, which had been discovered, and the guilty parties found out months after the interment of the victims. Being disinterred, the poison was discovered by scientists.

That some of the advocates of cremation presume, by this process, to render the doctrine of the resurrection of the dead ludicrous is itself ludicrous. Whether reduced to dust by the ordinary process of putrefaction and decomposition, or to ashes by the fire, is of little consequence. It requires no greater effort of the "mighty working" of Christ to raise the dead in the one case than in the other. Let the adherers of the *stamina* theory tremble. I do not believe that the Bible teaches the development of a new body out of *stamina*. That would be a growth, not a resurrection. We shall rise from the dead. If cremation should endanger the revivification of the body, then, indeed, persons burned to death are to be pitied.

Friends of cremation urge their innovation from reasons of sanitation and economy. The dead of our graveyards endangered the health of the multitudes in our cities, and, besides, fashionable burials, as they are now in vogue, were expensive affairs.

I have no fears that cremation will ever supercede the ancient custom of interment. People prefer the sod to the fire. As for myself, may the time not be near when the mystery of Christ shall be revealed?—I Corinthians xv, 51-52. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Even so, come, Lord Jesus. A.

C. L. S. C.

These are the initials of Chautauqua Literary and Scientific Circle. Dr. J. H. Vincent, the well-known Sunday-school editor of the Methodist Episcopal Church, is the accomplished president. His enterprise projected the scheme and consummated the organization. The design of the circle is to encourage systematic, methodical reading. A course of reading for nine months is prescribed, embracing the several departments of literature. One hour a day devoted to these volumes will complete the course in the period specified. There is no expense imposed, except the purchase of books (and they are given to Chautauqua students at reduced price,) and an annual fee of fifty cents for postage and correspondence. In towns and communities, where a sufficient number become members, and agree to prosecute the course of study, it is suggested to have a local organization of the circle, with stated meetings for review and consultation. Blanks are forwarded to each student, to report the results of every three months' labor. At the close of the entire course of four years, if reports have been satisfactory and approved by the proper officers, a certificate of graduation and life membership in the circle is presented.

With this brief outline of its purpose and plan a few words may not be unprofitable as to the *advantages* of such an organization.

1. It secures *method in our reading*. This is a chief desideratum. The bane of modern culture is not a lack of reading, but an aimless, desultory literary habit. Of making many books and the multiplication of papers and periodicals, there is no end. These are so numerous, varied and attractive that we are constantly tempted to become omnivorous. This habit is a calamity; it makes us at once intellectual gourmands and dyspeptic, feeble thinkers. With the habit of reading must be cultivated the capacity for healthy assimilation. Not only so, but this desultory practice will often betray us into reading much that is positively hurtful. If our books and periodicals could always be carefully selected, the time spent in literary pursuits would add ten-fold to our real culture and acquirements. Then, again, many have not the opportunity for much reading. Business and domestic cares are too absorbing. But if the one hour a day thus employed could always be wisely employed, a vast storehouse of most useful knowledge could be gathered and garnered in a few years.

2. This is of especial advantage to the young. A more important subject cannot command the attention of parents, ministers and Christians than *what our children read*. In shaping their destiny it has no less significance than the company they keep. An impure paper or "sailor-bound" dime novel may neutralize the home teaching and training of years. Many parents have not the taste and culture to make judicious selections for their children. This circle is to them a boon and benediction. Each volume has been carefully selected, and some have been specially prepared by eminent Christian scholars. The mastery of this four years' course will give them creditable acquaintance, if not culture, in well-nigh every department of learning.

3. The social feature of the organization has a positive value. If local circles are formed in our communities and churches, they will oftener bring together our young people. This will develop sociability and excite worthy emulations. They will have aspirations above the dance and theater. The "racket" and the "german," the "round" and the "square" dance will all be despised for the nobler ambitions of the immortal mind. A higher social life in our churches must be cultivated. Its long and grievous neglect has surrendered many to the world, who ought to have been the peerless and fearless chivalry of Christ. The circle will contribute to this desired end.

These and other considerations that might be enumerated lead me to heartily commend the C. L. S. C. It will be of special benefit to many of our young ministers who have not been favored with collegiate training. Any one wishing further information on this subject can get it by addressing Dr. J. H. Vincent, Plainfield, N. J. C. B. G.

Self-Sacrifice.

I believe in moral suasion for the drunkard; I believe in appealing to the conscience of the moderate drinker, and asking him to be a hero. What is heroism but self-sacrifice? All heroes are workers for others. * * * Ask the world's great men in what their greatness consists. One will tell you: "I make marble breathe;" another: "I make canvas speak;" another: "I sing a song that ages will repeat;" another: "I conquer a world." Are these men heroes? Perhaps. Are they great men? Perhaps; but listen! Across the hills of Galilee is heard the voice of Him who spake as never man spake. Reverently we ask: "Prophet of Nazareth, what is Thy greatness?" Hear the reply: "I come to seek and to save that which was lost." "By what means?" "By giving Myself a sacrifice for them." Competitors for heroism, fix your eye there, and take your rank according to the most magnificent standard of heroism that ever the world knew. Aye, and there are heroes in common life. In one of our sleeping cars at night there was an old bachelor, who was annoyed by the continued crying of a child, and the ineffectual attempts of the father to quiet it. Pulling aside the curtain, and putting out his head, he said:

"Where is the mother of the child? Why doesn't she stop this nuisance?"

The father said, very quietly: "The mother is in the baggage-car in her coffin; I am traveling home with the baby. This is the second night I have been with the child, and the little child is wearying for its mother. I am sorry if its plaintive cries disturb any one in this car."

"Bless my soul!" said the old bachelor; "wait a minute." The old man got up and dressed himself, and compelled the father to lie down and sleep while he took the babe himself.

That old bachelor, stilling the cry of the babe all night, was a hero, and the man who, for the sake of others, gives up a lawful gratification in his own house or in the social circle, is as great a hero as though he stood upon the battlefield. It requires some self-denial to be a teetotaler. It costs some men more moral courage to invite honored guests to the table and keep the wine away than it would be to march right up to the cannon's mouth on the field of battle.

The other day I had an attack of neuralgia in the face; it was as if fingers of fire were feeling for every nerve, and it was so agonizing at times that I just grasped the side of my face with clenched hands and cried out. A gentleman said to me: "Would you take a tablespoonful of brandy if you knew it would relieve you of that pain?" I was not long in saying: "No." You may call that extra fanaticism, but I would not take a spoonful of brandy to save my life. You may say that is suicide. I have another Judge besides you, and I shall stand in His presence. I am ready to give an account on that question. If I were to take a glass of brandy to ease me of pain it would injure my influence for good; and a man who willingly does that which will injure his influence for good among his fellow-men, I hold, commits a sin. I am willing to work with all who labor in any way for the promotion of this cause of temperance, but I advocate law for the tempter, and for the tempted love and sympathy. I have been a prohibitionist all my life, but I am none the less a moral suasionist. I rejoice that we are falling into our rightful position. At one time many of our temperance advocates were unlearned and uneducated men. Now we have men of superior education to fight our medical battles for us. We have Bishops and clergymen to do the theological part for us. The great object is to destroy the fort, and I do not care how it is done, whether by a musket shot or by a hundred-pounder. Let us strike hands and work together—not work for an order, for a society, for a body of men to put in office in rotation, but for the great cause, willing to sacrifice ourselves if necessary. I believe it is God's will to abolish everything that tends to immorality, vice, evil, and the violation of law. Then let us remember the responsibility standing between God's will and the work He wills to have done. Oh! it is a grand thing to co-operate with Him and with the angels in preventing sin.—John B. Gough.

The Christian Intelligencer.

—The sinfulness of human nature, the exceeding sinfulness of sin, the fearful consequences of transgression, the helplessness of a depraved heart, the absolute dependence of sinners upon the grace of God for salvation, are among the topics which have been neglected, or presented timidly and superficially in too many churches during the past twenty years. They are also among the themes which congregations have objected to as being gloomy and disagreeable in themselves, and repulsive to some hearers whose presence it was desirable to secure. They are also doctrines of the Word of God which men love put away from them, because unpleasant and humiliating, and because they disturbed their false peace and reproved their spiritual indolence and indifference. Men have cast out of their minds the idea that they had a great work to do in overcoming a depraved spirit by the help of God and in attaining a new and holy nature; that they must maintain a tireless conflict with evil in themselves and by many prayers and much pains build up a love of holiness that would fit them for the occupations and enjoyments of a holy heaven. Men have been determined that the great moral

facts of the Scriptures, the things that make for righteousness, should not be preached to them, and they have turned their backs upon faithful preachers who have once or twice [illegible] depravity of human nature, uncovered to them the wickedness of their own hearts, and called them to repentance and holiness. Naturally the purity of the Divine nature and the righteousness of the Divine government have also been put out of sight and hearing. Consistency required it. God has been declared as being, and men have endeavored to cajole their consciences into believing that He is indulgent, forgiving anything and everything only for the sake of forgiving and but of a weak amiability. The result has been a lowering of the moral tone of too many churches, and a winking at moral delinquencies, bearing fruit legitimately in a most humiliating procession of defaulters marching out of the churches into the jails for the past six years.

Christian Neighbor.

—The only way for men to regain the confidence of one another is for them to prove or show that they are *worthy* of confidence, and the only way to prove this is to *be* and *do* it. But to furnish the necessary proof, a man must have the confidence of God; to get this he must be reconciled to God, cost what it may in the ways and works "meet for repentance." In his repentance he must as far as it is possible repair, restore—make good all the encroachments he has ever made on the rights of other men or on those of his Maker and Redeemer. This be a man's worthiness of confidence be made to rest on reconciliation with God, and on the favor or confidence which God will surely have toward such a "friend;" and then shall such a man command and retain the confidence of his fellows.

Virginia Conference.

Dr. John E. Edwards, writing to the Wesleyan Christian Advocate of the late session of the Virginia Conference, says:

We are still mourning and rejoicing over the death of Bishop Doggett—mourning over the great loss to the Church—rejoicing that he died so grandly. It was a sublime and triumphant close of his beautifully consistent and useful Christian life. The annals of Christian biography furnish no example that transcends the grandeur and glory that was displayed in the closing scenes connected with the last sickness and death of Bishop Doggett. So calm, so composed, so trustful, so peaceful, so resigned—so everything that can make the death-bed of a Christian sublime was blended in the conversation, spirit, and holy triumph of the dear, departed Bishop, as death gathered around him, and eternity dawned upon the eye of his faith.

He committed to me the custody of his manuscripts, with instructions to exercise my own discretion in the use to be made of them. Thus far I have only had time to run over them in a cursory way; but, I have seen enough to warrant me in saying that an exceedingly valuable volume of sermons, addresses, and lectures can be gathered from the material in my hands. It would not be a difficult matter to arrange a large volume of sketches and outlines of sermons, such as he ordinarily used in his preparation for the pulpit while engaged in the regular pastoral oversight of the various Churches he served for the space of thirty years; such a volume might be of value and service to young ministers, especially as models of sermonizing; for, as a sermonizer, to use a word well understood by preachers, he had no superior, and but few, if any, equals. He was, indeed, a master workman.

At our late Conference, Rev. R. N. Sledd, D. D., by request, delivered a Memorial Sermon on the occasion of the death of Bishop Doggett. It was a discourse of rare merit and excellence. His delineation of Bishop Doggett as a preacher was as nice in its discriminations, and as finished in its artistic execution, as it was accurate in its facts, and faithfully true to his character and workmanship. This sermon will appear in the Theological and Homiletic Monthly, for December, edited and published by Dr. Sledd. It will be read with pleasure and profit by all who knew Bishop Doggett.

Brother P. A. Peterson succeeds Dr. Sledd in the Centenary charge in this city. He opened his ministry on Sunday. Rev. Dr. Sledd is presiding elder on the Richmond district as the successor of Rev. L. M. Lee, D. D., who is stationed at Ashland. He has charge of the Randolph Macon College congregation, made up of students and citizens. He is at his work, in an improved state of health."

By the way, at our late Conference a collection was raised for R. M. College completing the subscription to pay all the debts of the college. This binds a large *conditional* subscription. If collections can be made, gathering in *all* the subscriptions secured in the last three years, the college debts will be paid, and all the stocks, in hypothecation, will be released, so as to give us the nucleus of our endowment. Dr. Bennett, who has been the prime agent in raising this subscription, proposes to proceed at once in the effort to raise an endowment fund.

"Waking Up."

It has pleased Dr. Hartzell, of this city, editor of an official organ of the Methodist Episcopal Church, to remark, in a recent issue of his paper, that "the Conferences of the Methodist Episcopal Church, South, are waking up on the temperance question." Can it be true that the reverend gentleman believed what he said, namely: "that our beloved church is only now waking up to the importance of the temperance cause?" If so, what a veritable Rip Van Winkle he must be! I presume that there never was a Southern Methodist Conference session held without some strong resolutions being adopted condemnatory of the liquor traffic and the use of ardent spirits. What will Rev. John Pipes, of the Louisiana Conference, for lo! these many years chairman of the Committee on Temperance, say to the insinuation of our woeful dormancy? However, with the Methodist Episcopal Church, South, intemperance is not the *summum malum*; it holds that hypocrisy and bearing false witness against our neighbor are fully as censurable as touching "the unclean thing."

A.

Death of Rev. J. J. Smylie.

The following special dispatch to the New Orleans Times, dated Shubuta, Miss., January 1, contains all that we know of the sad event:

Rev. J. J. Smylie, of the Mississippi Methodist Conference, stationed at Shubuta, but visiting Quitman, was found in the courthouse this morning in a fit of apoplexy. He was irrational and has since died. Deceased was about fifty years old and long a citizen of Western Mississippi, and once a member of the legislature and a man of culture and refinement.

Bro. Smylie was a prominent and useful member of the Mississippi Conference, and his sudden death will be deeply regretted. We are informed that he was present at the recent session of his Conference, at Vicksburg, in cheerful spirits and apparently in excellent health. He was active and useful in Conference business, a successful pastor, and a preacher of much merit. May God sustain and comfort his bereaved family. We presume a suitable memoir will be furnished us for publication by some one acquainted with the life and history of our deceased and lamented brother.

An Opening for a Generous Deed.

There are altogether a good many in our bounds who prize the Advocate, and who are so straightened that they can not even afford to pay for it. Can not some of our generous-hearted readers help us to send the paper to some of these needy and deserving persons? Any sums remitted to us for this purpose will be appropriated in a way to do much good. The following letter is one of the many that we receive from time to time:

Mr. Editor: I regret very much to have received the publisher's card to-day. If my circumstances were not such, I assure you I would have renewed in time. The dear old Advocate was sent me the year now closing by dear Bro. Peavy, the arrangements being made by him. I must say that I am afflicted with a species of epilepsy, have not heard a sermon preached in over three years, and to say that I love the dear Advocate will not express my feelings. How I have enjoyed the sermons published by you! I have many tied away for next year, when I will not have the pleasure of reading the new ones. The sentiments of the Rev. J. W. Jordan, in to-day's paper, are mine if I was able. Part of your New Year's greeting to-day seemed written for me; while reading it I could not suppress my tears. I ask an interest in your prayers, and pray you success in your great undertaking, and the first two dollars I make after I am restored to health, the Advocate is mine.

We are greatly indebted to Rev. Dr. Ahrens for editorial service rendered during the past three or four weeks. As editor of the Family Friend, he is furnishing our German Methodists with a most valuable religious journal. It is owing to his indefatigable labors that they have a German translation of our discipline, a German Hymn-Book, a German Sunday-school paper, and other Methodist literature in the German tongue. Although his writing and preaching are habitually in German, he excels as a preacher and writer in English. We shall be glad to have the columns of the Advocate enriched at any time by contributions from his facile pen. Now that he has been fairly introduced to our readers, we trust that a long and intimate acquaintance may be maintained.

In our publication of the appointments of the Texas Conference, the name of Rev. A. E. Goodwyn was omitted. Bro. Goodwyn was returned to Bryan station, where he is doing a fine work, and where he enjoys the love of a devoted flock. We miss him very much in the Louisiana Conference. Our loss, however, is a gain to the pastoral work in Texas. There are few more faithful or more capable preachers and pastors than Bro. Goodwyn.

—Mr. J. M. Watkins, son of Rev. Dr. W. H. Watkins, of the Mississippi Conference, returned on Saturday last, from a visit to his father. He reports that Dr. Watkins is very feeble, and that there is no improvement in his condition. We would bespeak for him the prayers of the Church.

—Rev. W. T. Keith, formerly of Munford, Ala., wishes us to announce that his present post-office is Mountain Home, Ark.

Send the Reports.—If the secretaries of the Mississippi and Alabama Conferences will forward us such Conference reports as they desire published we shall take pleasure in giving them an early insertion in the Advocate. There are some things that it may be of general use to publish before the Conference minutes can be printed. Will the secretaries be kind enough to forward items?

Rev. C. B. DuBose, writing from Pensacola, Fla., January 1, says: "I know no better way of saluting the Advocate for 1881 than in sending you subscribers. The above names are the 'first fruits.' I repeat my challenge to any circuit or station in the Alabama Conference to surpass Pensacola station in subscribers to our church Advocates."

Ministers Ordained.—*Mr. Editor:* Please announce that on yesterday, January 2, I ordained, in this city, Milton S. Hotchkiss, of the Texas Conference, Mager G. Callaway, of the Mississippi Conference, Edward F. Edgar, of the Mississippi Conference, to the office of deacon. Also Benton S. Rayner, of the Mississippi Conference, to the office of elder. Yours truly,

A. C. KEENER.

New Orleans, Jan. 3, 1881.

Southwestern Bible Society.—The thirty-first anniversary of the Southwestern Bible Society will be held in the First Presbyterian Church, on Lafayette Square, on Sabbath, the sixteenth instant, at half-past seven o'clock P. M. The address will be delivered by Rev. B. M. Palmer, D. D. All friends of the Bible cause, of all denominations, and the public generally, are invited to be present.

New Orleans, January, 1881.

Louisiana Annual Conference.

Apportionments for 1881.

For Conference Claims, $4,500.—Apportioned as follows: New Orleans district, $1,480; Delhi district, $760; Opelousas district, $510; Homer district, $700; Shreveport district, $720; Alexandria district, $330.

For Bishops' Fund, $800.—Apportioned as follows: New Orleans district, $300; Delhi district, $100; Opelousas district, $100; Homer district, $125; Shreveport district, $125; Alexandria district, $50.

For Foreign Missions, $4,000.—Apportioned as follows: New Orleans district, $1,350; Delhi district, $900; Homer district, $650; Shreveport district, $650; Alexandria district, $300; Opelousas district, $450.

For Domestic Missions, $1,175.—Apportioned as follows: New Orleans district, $350; Delhi district, $250; Homer district, $200; Shreveport district, $200; Alexandria district, $127; Opelousas district, $150.

Disraeli on the Evil One.—This is how Disraeli, in his lately-published work, Endymion—a book believed to have been written many years ago—has shown the tendency of the spurious liberalism in theology which began to set up its head in the first half of this century:

"If the personality of Satan be not a vital principal in your religion, I do not know what is. There is only one dogma higher. You think it is safe, and I dare say it is fashionable, to fall into this lax and really thoughtless discrimination between what is and what is not to be believed. It is not good taste to believe in the devil. Give me a single argument against his personality which is not applicable to the personality of the Deity. Will you give that up; and if so, where are you? Now mark me; you and I are young men—you are a very young man. This is the year of grace 1881. If these loose thoughts which you have heedlessly taken up prevail in this country for a generation or so—five and twenty or thirty years—we may meet together again, and I shall have to convince you that there is a God."

The argument is not new, but it is forcibly put, and no one with any experience of life can fail to forecast the course of one who constructs a Bible and a God for himself and his followers. He begins by doubting or disbelieving a few disagreeable truths, and ends by doubting or disbelieving revelation as a whole.

Personal and Other.

Dr. Somerville has begun evangelistic services at Rome, against the opposition of the municipality—which tried to prevent his getting a hall—but with success and an audience of 1,000 people. At the close of his first address he was invited by acclamation to continue the services.

—Mr Vanderbilt has issued an order that trashy, immoral literature shall no longer be offered for sale on the cars and in the depots of the New York Central Railway. He deserves the thanks of all good people for his courage and good sense as well, and we hope the superintendents of all our railroads may follow his example.

—Rev. Dr. Gelkie, whose "Life of Christ" has made his name so widely known, is about to relinquish his ministerial charge in Paris, and will return to London. He was originally an Independent minister at Islington, but went over a few years ago to the Anglican Church.

—The Pacific Methodist states that Bishop Kavanaugh will remain on the Pacific Coast till April, and suggests to the Preachers to avail themselves of his services at the District Conferences.

—The new pastor of Park Place, Rev. John Harmon, late of New Orleans, arrived in the city on Saturday morning last, and was cordially welcomed by his old friends and his new charge. He entered upon his work on Sunday last under very happy auspices.

Bishop Keener, says the Shreveport Times, is an admirable presiding officer. Though long past middle age he retains some of the humor of earlier years, which occasionally crops out while discharging his official duties.

—Mark Firth, a prominent Methodist in Great Britain and a princely benefactor of various charities, is dead. It is said that he has given $1,000,000 to the various Evangelical Churches.

—M. De Cholseue, the new French Under-Secretatary for Foreign Affairs, took part as a soldier in the Crimean and Italian campaigns and was decorated by the Emperor for gallantry.

—The parishioners of Rev. Dr. Henry J. Morton, of Philadelphia, have presented him with a check for $10,065 upon the completion of his 50th year as pastor of their Church.

—Dr. Henry A. Buttz has been elected President of Drew Theological Seminary. He is a graduate of Princeton, and a member of the Newark Conference.

—Mr. Garfield shows his good sense by attending his own church when in Washington, though it is an old story here.

—Edward Lloyd Ford, former publisher of the Christian Union, is dead.

—Rev. G. De La Matyr, at the end of his Congressional term is going to live in Florida.

—Henry Stanley, who has been staying in Spain for a few weeks, returned to England recently.

—The prosecution of Mr. Mackonochie, the English ritualist, has cost a round $50,000.

—Queen Victoria has lately insured her life for a large amount in a French company.

Periodicals.

The Theological and Homiletic Monthly for December, among other excellent things, contains Dr. Sledd's masterful sermon of Bishop Doggett. This alone is worth more than a year's subscription to this improving and valuable periodical.

—Wide-Awake for January, is marvellously illustrated, and filled with interesting articles. Among the articles are: The Children of the Koppenberg; A Tale of Midnight; On Christ day Night; The Silken Shoe; Christmas with Grandpa Long-Legs; The Flower Puzzle.

—St. Nicholas for January, is up to its usual standard and beyond. The engravings are numerous and beautiful. It has: The Wrong Promise; Going Home for the Holidays; The Children's Fun Brigade; Stories of Art and Artists; Hamlet; How the Aristocrats Sailed Away; In Nature's Wonderland; Every Boy His Own Ice-Boat; New Year's Day; Bleeton Rogers, and other articles.

—Scribner's Monthly, January 1, 1881, has: Peter the Great as Ruler and Reformer, illustrated; The London Theaters, illustrated; The Expensive Treat of Colonel Moses Grice; In Albania with the Ghegs; Jean Francois Millet, illustrated; My Neighbor's Confession; Recollections of American Society; Glimpses of the Parisian Art; A Christmas Hymn, illustrated; Welsh Fairs; The Bible Society, and The New Version, The Battle of Waterloo Encored, and other articles.

—The North American Review, January, 1881, has: 1. The Philosophy of Persecution. Prof. John Fiske. 2. The Controlling Forces in American Politics. Senator G. F. Edmunds. 3. Atheism in Colleges. President John Bascomb. 4. The Rufus of Outrel Americai, part V. Desire Charnay. 5. Partisan Government. Wm. D. LeSueur. 6. Popular Art Education. Prof. John T. Weir. 7. The Limitations of Sex. Nina Morais. 8. The Mission of the Democratic Party. Senator W. A. Wallace. 9. Recent Philological Works. Prof. F. A. March.

—The Theological and Homiletic Monthly, January, 1881, has: Sin and Holiness, by Rev. J. M. Bolmd, A. M. 2. Churches and Architecture. 3. Evangelical View of Romans, 5-12, concluded. Rev. M. C. Thomas. 4. The Eternal Son. Luke, ix., 28. Bishop Keener. 5. The Sole Object of Ministerial Effort. Rev. Jos. A. Proctor. 6. The Manifestation of the Sons of God. 7. The Preacher's Cabinet. 8. Editorial Miscellany. The Eternal Son, by Bishop Keener, is a poem of 120 lines, describing and expounding the Transfiguration. We believe this is the Bishop's third poem, and we judge it to be the best. We shall give it to our readers soon.

—The Popular Science Monthly, January, 1881, has: The Development of Political Institutions, by Herbert Spencer. 2. Political Integration; Physical Education; The Sabbath, by Professor John Tyndall. 3. Domestic Motors; The Advantages of Ignorance; Esthetic Evolution in Man; A Japanese Typhoon; Artificial Hypnotism; Indigestion as a Cause of Nervous Depression; Oil-Plants of French Guiana; Distinction Between Real and Apparent Death, and other articles.

—The Art Amateur, January, 1881, contains several separate pages of exquisite designs, and the several departments are, as usual, filled with the choicest notes and illustrations. Montague Marks, Editor and Publisher, New York. Price, $4 00 a year.

—Good Company, No. 15, November, 1880, has: Rose and the Doctor; Up the Missouri; Autumn Leaves; Dora Distria; Doctor Benedict's Wife; Poems, The Phebe-Bird, The Morning Crescent, Autumn Leaves, Gerrit Smith; The Life-Saving Service; Miss Hattie; Eskimo Traditions and Religious Beliefs; A Chinese Family of Rank in America; The Lebanon Goshen Organ; Trained versus Untrained Nurses; Discussion and Suggestion; The Curvupt Stage; After the Battle; Swindling and the Swindled; Vestpionts that Pinch.

—Appleton's Journal, for January, contains the following articles: The Veterans of Yesterday; The Early History of Charles James Fox; Social Life Among the Ancient Greeks; The Influence of Art in Daily Life, 5; Dress; Political Somnambulism; Holland, and Its People; Philosophy At Concord; The Earl of Beaconsfield's New Novel; Vers de Societie; The Court and Literary Salons of Old Paris; Editor's Table; Notes for Readers.

A New Volume.—Littell's Living Age enters upon its *one hundred and forty-eighth* volume in January.

Foreign periodical literature, embraces more thoroughly every year the work of the foremost writers in all departments of literature, science, politics and art; and The Living Age, which gives in convenient form the best of this literature, can therefore hardly fail to become of more and more value every year to its readers.

The first weekly number of the year and new volume—a good one with which to begin a subscription—has the following table of contents;—Village Life in New England, by a Non-resident American, Contemporary Review; The Marshal Duke of Saldanha, Quarterly Review; Lyme Regis; A Splinter of Petrified History, Cornhill; My Holiday in Jamaica, Chambers' Journal; The Photophone, Spectator; Girl and Grandfather, Temple Bar; Sir Alexander Cockburn, Spectator; Jewish Success and Failure, Spectator; and a variety of select poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Publisher's Department.

We desire to exclude fraudulent advertisements of every description from the Advocate, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the Advocate. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endeavoring our advertisers as being worthy of their patronage.

He was a stranger; but he entered with an air of confidence, and handed us what he called "a joke." We examined it, and told him that it contained neither sense nor point, and that it was a pure piece of idiocy. "Well," he replied, reaching for his manuscript, "I have read your paragraphs for some time, and I thought you preferred them that way."

Charles Fox and his friend Mr. Hare, both much incommoded by duns, were together in a house, when, seeing some shabby men about the door, they were afraid they were bailiffs in search of one of them. Not knowing which was in danger, Fox opened the window, and, calling to them, said: "Pray gentlemen, are you Fox hunting or Hare hunting?"

Charles the Simple once remarked to his fool, Jean, that he thought they had better change places. As Jean did not look well pleased at the proposal, Charles asked him if he were not content at the idea of being king. "Oh, content enough," was the reply, "but I should be exceedingly ashamed at having such a fool."

"Any thing new or fresh this morning?" a reporter asked a railroad editor. "Yes," replied the long-haired man of the apartment. "What is it?" queried the reporter, whipping out his note-book. Said the railroad man, edging his way to the door, "That paint you are leaning against."

Toddlekins is a very small man, indeed, but he never minded it at all until his three boys grew up to be tall, strapping young fellows, and his wife began to cut down their old clothes, and cut them over to fit him. And then he said he did get mad.

Among the replies to an advertisement of a committee for "a faultless organist, musical teacher," etc., was the following: "Gentlemen, I noticed your advertisement for an organist and music teacher, either lady or gentleman. Having been both for several years, I refer my services."

"I always sounds pretty to say: "The sun has sunk beneath the western horizon." But a moment's reflection shows that is about the only horizon he could sink behind, under the circumstances. When he feels like sinking, he always selects the western horizon in this section.

Sold a college professor to a notorious liar—girl, who was once, for a great wonder, prompt in his place at morning prayers, and at the appointed time. "I have marked you, sir, as punctual this morning. What is your excuse?" "Sick, sir, and couldn't sleep," was the reply.

Every now and then a car falls off the New York elevated railroad into the street and kills a man. Some day one will fall and crush Judge and then Mr. Dergh will take steps to have the whole elevated business pulled up by the roots.

"So," said a lady recently to a merchant, "your pretty daughter has married a rich husband." "Well," slowly replied the father, "I believe she has married a rich man, but I understand he is a very poor husband."

A professor was one day walking near Aberdeen, when he met a well-known natural. "Pray," said the professor, "how long can a man live without brains?" "I think ken," said Jeremy scratching his head, "how auld are ye yersel."

An aristocratic papa, on being requested by a rich and vulgar fellow for permission to marry "one of his girls," gave this rather crushing reply: "Certainly; which one would you prefer, the waiter or the cook?"

"Old woman, do you sell beets?" asked a lounger of an old vegetable woman in the French market. Looking at him from head to foot, she replied: "Yes, I had some like you was, I sell them two for a cent a piece."

Jeems: "I see, Robin, that the paper says we're tae hae anither storm next Monday." Robin: "Man, aes terrible! Since the Yankees hae gotten the weather under their keepin' we're a storm every other day."

A certain doctor of divinity said every blade of grass was a sermon. The next day he was amusing himself by clipping his lawn, when a parishioner said: "That's right, doctor, cut your sermons short."

A hardy seaman, who had escaped one of the recent shipwrecks upon our coast, was asked by a good lady how he felt when the waves broke over him. He replied, "Wet, ma'am, very wet."

What was it? I went out into the woods and got it. After I got it I looked for it. The more I looked for it the less I liked it. I brought it home in my hand, because I couldn't find it. A sliver.

A fugitive from justice got himself up as a book agent, and easily worked his way out of the country without anybody's trying to question him, or, in fact, go near him.

Leigh Hunt was asked by a lady at dessert if he would not venture on an orange. "No, madam. I should be very happy to do so, but I am afraid I would tumble off."

W. C. Shepard & Co.—American China dinner, breakfast and tea set, 160 pieces, for $15. Equal in looks and usefulness to French China.

A home missionary was asked the cause of his poverty. "Principally," said he, with a twinkle in his eye, "because I have preached so much without notes."

One man inquired for a fellow trader: "Is he honest—a man to be trusted?" "I think you'd find him so," was the reply, "if you trust him once you'll trust him forever."

By a nearly unanimous vote, the women of this country have decided that the two best bands are a husband and a hand-box.

A Methodist minister being recently asked if he had moved to his new appointment, said, "Yes, but it is a disappointment."

He said her hair was dyed, and when she indignantly exclaimed, "'Tis false!" he said he presumed so.

Business Notices.

Burnett's Malliston allays all irritation caused by the bites of mosquitoes.

Many Lose Their Beauty from the hair falling or failing. Parker's Hair Balsam supplies necessary nourishment, prevents falling and grayness and is an elegant dressing.

CANVASSERS make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay St., New York. Send for Catalogue and terms.

NEW ADVERTISEMENTS.

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Music is a specialty. The director of this department, Prof. V. Kneringer, is a noted teacher and composer, and his pupils are thoroughly cultivated musical artists.

A full course of Ancient and Modern Languages, Mathematics, Natural Science, and Mental and Moral Philosophy is taught with great care.

The fare is good and every care is taken of the health of the young ladies.

Parents living in the South would do well to send their daughters here to spend the summer.

$200 paid in advance will cover board, tuition, fuel, washing and lights for forty weeks. Music is an additional.

Spring session begins February 4, 1881. A discount of twenty per cent. to Methodist preachers, and Publishing House bonds taken from them at par.

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Christian Advocate.

Age and the Intellect.

"The richer a nature," says Carlyle, "the harder and slower its development. Two boys were once of a class at the Edinburgh Grammar school: John, ever trim, precise and dux; Walter ever slovenly, confused and dolt. In due time John became Baillie John of Hunter-square, and Walter became Sir Walter Scott, of the Universe. The quickest and completest of all vegetables is the cabbage." This slowly-developed "Sir Walter Scott of the Universe" was thirty-four when he made his first draft of "Waverly," and forty-three which he re-wrote and published it. Nearly everyone of those tales which conferred immortality upon him, was composed after he had reached the age of forty-six. He wrote the "Heart of Mid-Lothian" at forty-seven; the "Bride of Lammermoor," "A Legend of Montrose," and "Ivanhoe" at forty-eight; the "Pirate" and "Peveril of the Peak" at fifty; the "Tales of the Crusaders" at fifty-four, and the "Chronicles of the Canongate" at fifty-seven.

Carlyle was forty-two when he published the "French Revolution," the first work of his to which he formally put his name. The publication of this work was, it is true, delayed, owing to the burning of the MS. of one volume through the carelessness of Mrs. Taylor, to whom it had been loaned by John Stuart Mill; but if that mishap had not occurred, Carlyle would have been over forty before his work could have appeared. His "Cromwell" was published when he was fifty; the first two volumes of his "Frederick the Great" when he was sixty-three, another two when he was sixty-seven, and the last two when he was sixty-nine. Swift was fifty-nine when he published "Gulliver's Travels," and certainly did no work on it before he was fifty-seven. Tennyson had reached fifty when his first idyls, "Enid," "Elaine," "Vivien," and "Guinevere" were published, and was about sixty-two when he completed the series with "Gareth and Lynette." Macaulay was forty-eight when he issued the first and second volumes of his "History of England," and the third, fourth did not appear till he was fifty-five. Good as are the essays of his early manhood, they pale when compared with this work of his mature years.

John Stuart Mill was fifty-three when his essay "On Liberty" was published and fifty-six when he gave us that on "Utilitarianism." Milton was scarcely more than fifty-four when he began to compose his "Paradise Lost." It was fifty-nine when he sold it to Simmons the bookseller. George Eliot issued "Middlemarch" between the years of fifty-six and fifty-nine, and since then "Daniel Deronda." Bacon was fifty-nine before he published his great work, "The Novum Organum." Cowper was over fifty when he wrote "Johnny Gilpin," and the "Task;" and Defoe was eight when he published "Robinson Crusoe." Darwin published his "Origin of Species" when fifty, and his "Descent of Man" when sixty-two. Owen wrote the larger part of his "History of Greece" between the ages of sixty-two and sixty-four, and Hallam applied nearly the same period of his life to the production of his "Introduction to the Literature of Europe." The two works by which Jesus Hoekhaus survived the grave, "The Book of Nights" and "The Song of Songs," were composed when he was sixty-five, and out of which he never rose.

Longfellow gave us "Hiawatha" when in eighty; "Tales of a Wayside Inn" when sixty-six, and since then has been as productive as he has been excellent. Wordsworth, many of his translations, notes, "Divine Humanity," and his epistolic poem, "Morinti Salutat," "The Autocrat of the Breakfast Table" was published when Holmes was forty-eight, and "Songs in Many Keys" when fifty-five. Washington Irving completed "Tales of the Alhambra" at forty-nine, published "Mahomet" at sixty-seven, and the "Life of George Washington" after that age. Even if we wrote, we believe, the "Conquest of Mexico" between the ages of thirty-one and forty-seven, rank the highest of Peru," between forty-seven and fifty-one Motley completed the "History of the United Netherlands" at forty-three, and after that began the story of "John of Barneveld," which he published when he was sixty.

Gentlemen have produced very readable books long after the noon of life. Replace distant extraordinary amount of mathematical work after sixty, and ten, and Victor Hugo nearly "got under way" before he was fifty. He published "Napoleon the Little" at fifty; "Les Chatiments" at fifty-one; "Les Miserables" at fifty-seven; the "Toilers of the Sea" at sixty-two; "The Man Who Laughs" at sixty-five, and the "Annals of a Terrible Year" at seventy. The great physicist and mathematician, Ampere, did not seem to devote his attention to the phenomena of electromagnetism till he was forty-five, and it was from fifty-one to fifty-three that he published his observations, a work characterized, as has been said, by "profound thought and extraordinary philosophical sagacity." Racine was fifty when he wrote "Athalie," the finest production of his genius, and a masterpiece of dramatic eloquence. Thiers was sixty-five when he completed his "Consulate and Empire," and Chateaubriand, sixty-three, when he published his "Etudes." Cervantes had passed his fifty-eighth year before he published the first part of "Don Quixote," and was sixty-eight when he issued the second part. He and Shakespeare died on the same day.

Dicero composed most of his philosophical treatises between the ages of fifty-eight and sixty-two. Galileo published his "Dialogue on the Two Principal Systems of the World" at sixty-eight; the "Dialogue on Local Motion" at seventy-four, the age at which he discovered the moon's diurnal libration.

Goethe and Kant, two of the greatest minds that ever lived, did, in view of their later works, scarcely anything till they had passed the age of forty-five. Kant was nothing but a professor till fifty-seven, when he published his "Critique of Pure Reason," on which he began work ten years before. When sixty-four he issued his "Critique of Practical Reason," and his "Critique on Judgment" was published two years later. But the most conspicuous literary example of fertility at an advanced age is Goethe. At forty-eight he published "Hermann and Dorothea," and at fifty-six, his immortal "Faust." "If Goethe," says Carlyle, "had died in 1806, the year when "Faust" appeared, he would have achieved a greater renown than any other man of letters; but he was destined to have twenty-six years longer, years of labor and productiveness." In 1809, when fifty-nine, he published "Elective Affinities," and in 1811, at the age of eighty-two "Helena," the second part of "Faust."—Boston Courier.

The Order of the Golden Fleece.

The name of Golden Fleece had a twofold signification. It meant to typify the spirit of chivalrous adventure—of going into new lands to conquer new time—the same spirit which actuated the Argonauts of legend, who went in search of the Golden Fleece. But there was also the religious side. The Saviour has been represented under the form of a lamb. To win His redemption by "knightly" deeds, in the best signification of that noble word, was obviously an object of the new society of chivalry.

High privileges were early conferred on the Knights of the Fleece, whose number was originally limited to thirty-one. When the Counts of Egmont and Horn were illegally executed under the reign of Philip II on account of the stand they made for the liberties of their country, they both appealed against the sentence, alleging, among other reasons, that as Knights of the Fleece, they had the right to be tried by their brother knights.

After the war of the Spanish succession, which left a Bourbon on the throne of Spain, there arose a dispute between the Emperor and the King of Spain as to which of them had the right to the sovereignty of the order. The question is an extremely complicated one. The Emperor Charles VI., as heir male of the Hapshburgs, might fairly claim the Knightly heritage as his right. On the other hand, Philip of Bourbon might urge descent through an heiress, and plead that in Spain and the Low Countries the salic law had never been recognized. The matter was finally arranged through treaty, the Emperor and King of Spain being recognized as joint grand masters of the order, with equal power to name knights. The Austrian and Spanish badges of the order are almost, though not quite, identical in form. Each has the well-known collar of gold and flint-stones, with the typical device, "*Autre fird quau flamman meriff*," though the nobler legend runs "*Pretium non vile laborum*."

The Archdukes of Austria and the Infants of Spain are all, as a rule, Knights of the Fleece. In later years the order has been conferred with what must to heralds have appeared undue freedom. For instance, on M. Thiers, who was not even "noble," and indeed had the sole merit of being president of the French republic, and one of the greatest men living. Then it was that political oddity called the Spanish republic, which bestowed the distinction of the little red dollar ribband on M. Thiers. The Duke of Aosta, by the way, while figuring as Amadeus I. of Spain, sent the fleece to a distinguished Castilian nobleman, who returned the decoration without a word. It is a waste of words to characterize the conduct of this grandee as it deserves, why the foreign house of Savoy should be less entitled to respect than the foreign house of France it would be difficult to explain.

The Prince of Wales is a Knight of the golden fleece, the only Englishman who enjoys that distinction. The Spanish order was conferred on him when he was ten years old, the Austrian some time later. Not long ago it was whispered that his Catholic majesty was rather anxious for an exchange of medals between the sons of S. Edmund and St. Andrew. He wanted the garter for himself, and would have conferred the fleece on the Duke of Edinburgh, or on Prince Albert Victor of Wales. Perhaps on both. I esume for himself the most coveted of all decorations, which, when worn over a grand cordon, hangs on the inner side of the body.—Cornhill Magazine.

The Argentine Republic.

Montevideo and Buenos Ayres lie on the estuary of the Plate, a distance of about 120 miles, the latter on the north, on the Rio de la Plata proper, and the former on the southern side. The steamers plying between the two places every night accomplish the voyage in from ten to twelve hours. The River Plate, or Rio de la Plata so called because it was thought to be a highway to rich silver mines, is an estuary formed by the meeting of two great rivers, the Uruguay and the Parana, which, with their many tributaries, bring down to the Atlantic the waters of the Plate region, i. e., of little less than half the continent of South America, a large watercourse, second only to that of the Amazon, which drains the other half of the same continent, and which flows into the same ocean, also influencing the north of the plate. The mouth of the Plate, however, is considerably wider than that of the Amazon itself. There are families between Cape Santa Maria and Cape San Antonio, the two headlands at its opening, and there is about the same distance from this opening to the cluster of isles near the confluence of the two rivers, where the estuary begins, the Plate being thus as long as it is wide.

The whole of the Plate region, with all to the west and south of it, belonged in former times to Spain, the boundaries of whose colonies, with the Portuguese possessions of Brazil, had never been even approximately traced. There was on this the eastern side of the Andes a Spanish Viceroyalty of the Plate, with the seat of government at Buenos Ayres, as there was on the other, or western side, a Viceroyalty of Peru, embracing all Chili down to Cape Horn, with the capital at Lima. On the expulsion of the Spaniards, in the early part of this century, the Plate country split up into various territories, parts of which are now known as Bolivia, Paraguay, and Uruguay; but the great bulk of it constitutes the Argentine Republic, a confederacy of 14 provinces or states, of which Buenos Ayres is still the head. A portion of the land lying between the Uruguay and the sea, and bordering on Brazil in the north, became an independent separate State under the name of Republica Oriental del Uruguay, and Montevideo was made its capital. The Argentine Republic, in its present limits, has an area exceeding half a million square miles, with a population of more than two millions. The Republic of Uruguay is only 73,000 square miles in extent, with between 400,000 and 500,000 inhabitants. These statistics, however, do not exactly agree with official measurements; for the claims of these South American States always encroach upon each other's boundaries, and are circumscribed within no definite lines. If we accept official statements, the area of the Argentine Republic is 4,193,500 kilometres—i. e., nearly eight times as large as France; while Uruguay is only about two-thirds the size of Italy. That there may be room for half mankind on the Plate, however, is hardly an exaggeration, and the question is, not as to the vastness of space the region possesses, but as to the chances its various States may have to fill it, and as to their ability to turn it to the best purposes.

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY

ADVOCATE OFFICE,
New Orleans, Monday, Jan. 3, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	8	7⅞
Ordinary	10⅛	9
Good ordinary	10⅞	10⅜
Low middling	11	10⅞
Middling	11⅝	11⅜
Good middling	12⅜	12⅛
Middling fair	13⅛	13⅛
Sales to-day	4,000 bales	
Receipts since our last	68,422 bales	
Receipts previously	842,495 bales	
Sugar, ₱ lb.:		
Fair	6	6⅛
Fully fair	6⅛	6⅜
Prime	6⅝	6⅝
Choice	—	—
Yellow clarified	7⅛	7⅛
White clarified	7⅞	8⅛
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon		
Common	32	33
Fair	35	37
Prime	41	42
Choice	46	47
Rice, Louisiana, ₱ lb.:		
Common	—	4½
Fair	5	5⅝
Prime	6¼	6
Choice	8¼	—

GROCERIES.

Butter, ₱ lb.:		
Western	12	30
New York	18	35
Coffee, ₱ lb.:		
Rio, ordinary	11	11½
Rio, fair	13	13⅝
Rio, prime	14	14⅝
Cheese, ₱ lb.:		
Western Cream	—	—
English	15	16
Candle, ₱ lb.:		
Best Sperm	—	12½
Corn Meal, ₱ bbl.:		
Choice K. D	—	3 25
Flour, ₱ bbl.:		
Superfine	3 50	3 75
XX	4 00	4 25
XXX	4 37½	4 50
Choice XXX	—	—
Choice family	—	—
Fish:		
Mackerel, No. 1, in kits	—	6 00
Half kits	—	4 50
Kits	—	3 00
Mackerel, No. 2, in bbls	—	8 25
Half bbls	—	3 50
Kits	—	2 25
Mackerel, No. 3, in bbls	5 50	6 75
Half bbls	3 00	3 70
Kits	75	—
Codfish, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Gal. linseed	55	60
Coal, in bbls	19	22
Linseed, raw	55	60
Linseed, boiled	58	63
Cotton seed	38	42
Lard	75	85
Soap, ₱ box:		
Magnolia	—	2 00
Olive	—	2 50
Palm	—	2 00
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3½
Salt, ₱ sack:		
Coarse	1 02½	1 05
Fine	1 40	1 45

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	60
Mixed	—	—
Oats, ₱ bushel:		
Western	40	50
Red rust-proof	—	60
Bran, ₱ 100 lbs.		
Choice	—	1 00
Hay, ₱ ton:		
Prime	—	23 00
Choice	—	24 00
Cow Peas, ₱ bushel:		
Mixed	—	—
Clay	—	—

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	9½	10½
Shoulders	5½	6
Sides, clear rib	—	8
Sides, clear	—	8½
Hams, sugar-cured	9½	10½
Mess Pork, ₱ bbl	12 75	13 25
Dry Salt Meat, ₱ lb.:		
Clear rib sides	6¾	7⅛
Clear sides	7⅛	7½
Shoulders	4¾	—
Lard, ₱ lb.:		
Choice, in kegs	—	8⅜
Choice, in tierces	8	8

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	2 40	2 75
Sweet	—	—
Onions, ₱ bbl	4 25	4 50
Apples, ₱ bbl	2 50	3 00
Cabbages, ₱ 100	—	—
Sour Krout, ₱ bbl	13 00	14 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	17
Ties, ₱ bundle:		
30 ties and buckles	—	1 85

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 50	5 00
Young do	2 50	3 00
Ducks	2 50	3 00
Geese	—	5 00
Turkeys	14 00	16 00
Eggs, ₱ dozen:		
Western	32	35
Southern	35	40
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb.:		
Louisiana	12	15
Texas	8	10
Oranges:		
Louisiana, ₱ bbl	—	4 00
Foreign, ₱ box	—	—
Wool, ₱ lb.:		
Louisiana	27	28
Texas	—	—
Feathers, ₱ lb.:		
Geese	—	—
Hides, ₱ lb.:		
Country, green	—	5½
Dry salted	—	11
Dry flint	—	13
Ox Horns, each	—	6
Tallow, ₱ lb	5¾	6¾
Cotton Seed, ₱ ton:		
In sacks	—	16 00
Meal	—	23 00
Oil cake	24 00	25 00
Cooperage, ₱ each:		
Sugar hogsheads	—	5 50
Molasses barrels	1 40	1 60
Half barrels	—	1 10
Kegs	—	75
Oak Staves, per 1200:		
Kegs	—	—
Barrels	—	—
Extra claret	90 00	100 00
Extra hogshead	125 00	130 00
Extra pipes	155 00	170 00
Tobacco:		
Low lugs	—	4½
Medium	—	—
Good to fine	—	—
Low leaf	5½	6½
Medium	6½	7
Good	7½	8
Fine	7½	8
Selections	10	12

AN OLD LADY writes: "I am sixty-five years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. I have used a little more than one bottle and feel as well as at thirty, and am sure that hundreds need just such a medicine." See advertisement.

The Friend of Delicate Ladies.

Warner's Safe Kidney and Liver Cure is the remedy that will cure the many diseases peculiar to women. Headache, neuralgia, disordered nerves, weakness; dumb shocks, and kindred ailments are effectually removed by its use.—The Mother's Magazine.

NEWS OF THE WEEK.

LAREDO, Texas, Dec. 28.—A party just arrived from the Sabinas, a Mexican settlement, about nine miles west of here, brings information that a party of about thirty Indians attacked the rancho of Crysal, three days ago. Colonel Calsnero is following them with a force of one hundred men. Considerable excitement prevails in that section of the country.

WASHINGTON, Dec. 28.—The following is a statement of the population of certain Southern States, according to the census of 1880. It is still subject to possible corrections:

Alabama, 1,261,241; Arkansas, 802,564; Florida, 266,566; Georgia, 1,537,878; Louisiana, 940,563; North Carolina, 1,400,000; South Carolina, 990,706; Tennessee, 1,542,463; Virginia, 1,512,203; West Virginia, 618,193.

CHICAGO, Dec. 29.—A dispatch from Fort Bufort says: One of Sitting Bull's chiefs, who has been defiant, surrendered unconditionally on Monday, at Poplar Creek, with twenty-six lodges. It is confidently expected that in view of this surrender and of the severe weather, Sitting Bull, with his hundred lodges, will surrender soon.

WASHINGTON, Dec. 29.—The census office has nearly completed the first count of the population of the United States, which shows an aggregate of nearly 51,000,000.

WASHINGTON, D. C., Dec. 30.—The court martial in the case of Cadet Whittaker, has been ordered to commence at West Point, on Tuesday, January 18. Brigadier-General Miles is to be president of the court.

NATCHEZ, Miss., Jan. 3.—An informal meeting of the citizens of Natchez and Vidalia, was held here for the purpose of consulting as to the feasibility of constructing a railroad from Natchez and Vidalia to Alexandria, and Texas. The design is to form a link in a transcontinental road from New York to the Pacific. Several communications from capitalists, North and West, relative to such a road, were read. The meeting appointed various committees, to report at another time.

Four or five Natchez capitalists have also under consideration the building of a road from Vidalia to Trinity, La., to tap the rich valleys of the Ouachita, Black and Tensas rivers, and bring them in speedy communication with the Mississippi river. Such a road could be built cheaply, and it is estimated would earn, gross $500,000 per annum. This latter road will certainly be built.

AUGUSTA, Ga., Jan. 3.—Snow has been on the ground here for one week, which is unprecedented in the history of this city. There was fine sleighing to-day and yesterday, the first in twenty-five years.

GALVESTON, Jan. 3.—The News has the following special:

MCKINNEY, Texas, Jan. 3, 1881.—It has been sleeting, snowing and freezing here to-day. This is the severest weather ever known here.

ENTERPRISE, Jan. 3.—Rev. J. J. Smylie, pastor of the Methodist Church at Shubuta, while at Quitman last Saturday evening, in the chancery clerk's office, getting the appointment as teacher of the public school for his town, dropped dead from apoplexy.

Col. John F. Harris, one of the largest planters and purest, and best citizens of Jasper county, died on the day before Christmas at his residence near Garlandville.

The weather has been colder here for the past week than at any time since the cold spell of 1834. Snow was six inches deep. The thermometer fell to ten degrees.

LOCKHART, Texas, Jan. 3.—A fire, Sunday morning, consumed nearly all the south side of the square. Loss, $50,000. No insurance.

FOREIGN.

DUBLIN, Dec. 28.—The State trials were formally opened to-day in the Court of Queen's Bench, before Lord Chief Justice May and Justices Fitzgerald and Barry. The courtroom was densely crowded with spectators. Chief Justice May read an address stating that, after the misconception which had arisen as to what he had said on a former occasion, he should not take part in the present trials.

DUBLIN, Dec. 29.—The attorney general of the crown, in his address, referred to the humble occupations of most of the traversers, and said doubtless they found agitation the most profitable. He warmly denounced the agitation as an intolerable conspiracy. The intention of the government, he said, in instituting these proceedings was to protect the rich and poor alike from a frightful tyranny that respected neither life nor property.

LONDON, Dec. 30.—A dispatch from Cape Town to the Daily Telegraph says: The Boers formed two camps near Potchefstroom on the 20th, two hundred mounted Boers and one thousand on foot attempted to capture the fort, which was occupied by four hundred. They advanced to within two hundred yards of the fort, but were repulsed by shot and shell. Seven insurgents were killed and many wounded. Paul Kruger held a council of war on the 23d inst., when it was decided to starve the garrison out.

LONDON, Dec. 30.—The Standard states that a further dispatch of troops to Ireland is probable. The admiralty request that the war office arrange for a relief of the marines on service in Ireland, and the detention of so many marines there causes great inconvenience to the navy.

LONDON, Dec. 30.—A correspondent of the Times at Dublin says: Public interest in the Irish state trials has considerably abated. There was little or no excitement in the neighborhood of the court, and the large number of Irish members of parliament, who attended yesterday, did not appear.

LONDON, Dec. 30.—The Standard's dispatch from Constantinople says: The Albanian League have summoned all males over eighteen years of age to arms in every district in Northern Albania. A great gathering at Jarova has just approved a war with Montenegro, and has decided to send two nobles to Cettinge to demand the evacuation of Dulcigno. If Prince Nicklia refuses, the envoys are instructed to declare war on behalf of Albanian.

CONSTANTINOPLE, Dec. 30.—The porte is about to address a circular to the powers, containing propositions, the present secret acceptance of which, it is believed, can alone avert conflict between Turkey and Greece.

DUBLIN, Dec. 31.—The military correspondent of the Irish Times states that the authorities contemplate dispatch of flying columns over the country almost immediately, as was done during the Fenian rising. It is said that every step necessary for the movement is already arranged. Nine columns will be started, each comprising one troop of cavalry, a division of artillery, with two guns, four companies of infantry, ten sappers, and a detachment of army service.

LONDON, Jan. 1.—Vienna and Constantinople dispatches concur in reporting the collapse of the arbitration scheme. The Porte's reply to M. Tissott's semi-official communication of the scheme is still withheld. It has been heretofore believed that the reply would not be a direct refusal, but would take the form of a counter proposal to send an international commission to Epirus and Thessaly to examine the frontier question on the spot.

The attitude of Greece, however, renders any pacific negotiations difficult, and the Daily Telegraph's Vienna correspondent asserts that the Porte will formally reject arbitration, and, abandoning the idea of a counter proposal, will allow things to take their own course. The question is, whether hostilities will be postponed until March or begin now. The final issue of war seems to be next to a certainty. The foregoing agrees in tenor with all that is known on the subject.

LONDON, Jan. 3.—A dispatch from Cape Town to the Daily Telegraph says: It is reported on good authority that Mr. J. H. Brand, president of the Orange Free State, has telegraphed here that he is unable to restrain the Boers of that State from joining the insurrection, and that in a few days he may be compelled to resign.

LONDON, Jan. 3.—The Dublin correspondent of the Times says: A more repidsive and terrible year has never come upon the country. Its history may be written in two words—distress and disturbance. It came with the begging box and has gone out with the blindgeon. It will take many years to reconstruct the social system now in ruins, and few can be sanguine enough to hope the task will be accomplished in the present generation.

LONDON, Jan. 3.—A Constantinople dispatch to Reuter's Telegram Company says: The porte has dispatched a note to the powers setting forth arguments against arbitration, and proposing that a meeting of the delegates of the powers, including Turkey and Greece, be held at Constantinople to fix the Greek frontier.

PARIS, Jan. 3.—The death is announced of Hector Martin Lefuel, noted French architect, at the age of seventy.

LONDON, Jan. 3.—A Paris telegram this afternoon reports that Cardinal Hene Francois Regnier, archbishop of Cambrai, is dead. The same dispatch reports that the police are preparing to suppress disorders, which are apprehended, on the occasion of the funeral of the dead Communist, Blanqui.

QUEEN VICTORIA'S GIFT TO THE PRESIDENT.—A large box containing a massive desk or writing table, a present from Queen Victoria to the President of the United States, was received at the White House to day. The desk is made of live oak, weighs one thousand three hundred pounds, is elaborately carved and a magnificent specimen of workmanship. Upon a smooth panel is the following inscription: "Her Majesty's ship Resolute, forming part of the expedition sent in search of Sir John Franklin in 1852; was abandoned in latitude 74° 41', longitude 101° 22', west, on the 15th of May, 1854. She was discovered and extricated in September, 1855, in latitude 77° north, Capt. Buddington of the United States whaler George Henry. She was purchased, fitted out and sent to England as a gift to her Majesty, Queen Victoria, by the President and people of the United States, as a token of good will and friendship. This table was made from her timbers when she was broken up and is presented by the Queen of Great Britain and Ireland, to the President of the United States as a memorial of the courtesy and loving kindness which dictated the offer of the gift of the Resolute."—N. Y. World.

Quarterly Conferences.

NORTH ALABAMA CONFERENCE.

DECATUR DIST.—FIRST ROUND.

Courtland station	Jan. 8, 9
Town Creek circuit, at Town Creek	15, 16
Leighton circuit, at Leighton	22, 23
Iuka circuit, at Iuka	29, 30
Trinity circuit, at Trinity	Feb. 5, 6
Decatur station	12, 13
Oakville circuit, at Antioch	19, 20
Newberg circuit, at Lambertville	26, 27
Moulton circuit, at Moulton	28
Russellville station	Mar. 5, 6
Littleville mission, at Ebenezer	8
Danville circuit, at Danville	12, 13
Somerville circuit	19, 20

The District Stewards will please meet in Decatur, Wednesday, January 5, at eleven o'clock.

53 J. W. NEWMAN, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

Greenville station	Jan. 1, 2
Greenville circuit, at Oak Grove	8, 9
Fort Deposit circuit, at Leodaticdee	15, 16
Oaky Streak circuit, at Antioch	22, 23
Rutledge circuit, at Rutledge	29, 30
Rocky Mount circuit, at Rocky Mount	Feb. 5, 6
Union Springs station	12, 13
Ingo station	19, 20
Pine Level circuit, at Hill Chapel	27
Dixie mission, at Dixie Hill	28
Bermudaville circuit, at Clay Hill	26, 27
Mount Meigs circuit, at Mount Meigs	Mar. 5, 6
Union circuit, at Mount Hallurd	12, 13

The District Stewards will please meet me in the basement of Court street Methodist Church, in Montgomery, at ten o'clock A. M., January 14, 1881. A full attendance is earnestly and respectfully requested. (51) J. M. BOLAND, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Dec. 25, 26
Tallassee station	Jan. 1, 2
Hartville circuit, at Seal	8, 9
Kinsey circuit, at Carolina	15, 16
Crawford circuit, at Crawford	22, 23
Tuskegee circuit at Cotton Valley	29, 30
Salem circuit, at Salem	Feb. 5, 6
Loachapoka circuit, at Notasulga	12, 13
Tuskegee station	19, 20
Opelika station	26, 27
Franklin mission, at Franklin	Mar. 4
Montgomery station	5, 6
Tallapoosa circuit, at Tabernacle Chapel	13, 14

The District Stewards will meet at the District parsonage in Auburn, February 15, at eleven o'clock A. M. A full meeting is very much desired.

53 T. F. MANGUM, P. E.

MOBILE DIST.—FIRST ROUND.

St. Paul	Jan. 1, 2
Whistler	8, 9
St. Francis street	15, 16
Franklin Street	22, 23
Eastern Shore, at Bay Minette	29, 30
Citronelle, at Mauvil a	Feb. 5, 6
Tunnahaville, at Four Mile Post	12, 13
Grand Bay, at Grand Bay	19, 20
St. Stephen's, at New Hope	26, 27
Bladen Springs, at Bladen Springs	Mar. 5, 6
Okatuppa, at Bethel	12, 13
Sugarville, at Sugarville	19, 20
Grove Hill, at Mt. Zion	26, 27

53 O. S. GLUE, P. E.

SELMA DISTRICT.—FIRST ROUND.

Clifton circuit	Jan. 1, 2
Rembert Hill	5
Chunchula Corner	8, 9
Lower Peach Tree	12
East Selma	15, 16
Brush Creek	21, 22
Marion	22, 24
Uniontown station	29, 30
Uniontown circuit	Feb. 1
Orrville	5, 6
McKinley, at Bethlehem	12, 14
Summerfield	19, 20
Spring Hill	26, 27
Perryville	Mar. 5, 6
Cahaba mission, at Ivy Chapel	7

District Stewards meet at Selma, Tuesday March 15.

56 W. A. M'CARTY, P. E.

PENSACOLA DIST.—FIRST ROUND.

Pensacola	Jan. 1, 2
Warrenton	8, 9
Millview, at Millview	15, 16
Milton	22, 23
Powelton, at Clear Springs	29, 30
Perdido Mission, at New Hope	Feb. 2
Stockton, at Stockton	5, 6
Pollard, at Mt. Carmel	12, 13
Yellow River, at Damascus	16
Georgiana, at Wesley Chapel	19, 20
Evergreen, at Evergreen	26, 27
Gravella, at Gravella station	March 2
Monroeville, at Perdue Hill	5, 6
Sepulga, at Bethel	12, 13
Montery, at Liberty	19, 20

I hope every official member will be present at these first quarterly Conferences, and every Steward will see to it that at least one-fourth of the preacher's allowance be paid by the first quarterly Conference.

52 S. H. COX, P. E.

MARIANA DIST.—FIRST ROUND.

Geneva circuit, at Geneva	Jan. 15, 16
Mariana station, at Mariana	22, 23
Cerro Gordo mission, at Cherry Pond	28, 30
Calhoun mission, at Shady Grove	Feb. 5, 6
Big Creek circuit, at Powellton	12, 13
Greenwood circuit, at Mt. Zion	19, 20
Chipola mission, at New Britton	26, 27
Headland mission, at Headland	Mar. 5, 6
Holme's Valley circuit, at Moss Hill	12, 11
Freeport and Walton, at Freeport	19, 20

The District Stewards will please meet at Campbellton, Jackson county, Fla., January 8.

Brethren please be punctual, as it is important that the whole work should be fully represented.

52 A. J. COLEMAN, P. E.

PRATTVILLE DIST.—FIRST ROUND.

Lowndesboro	Jan. 1, 2
Wetumpka	8, 9
Clanton and Verbena	15, 16
Bell's Landing	22, 23
Camden and Oak Lawn	29, 30
Autaugaville	Feb. 5, 6
Prattville	12, 13
Pine Apple	19, 20
Randolph	26, 27
Maplesville	Mar. 5, 6
Pleasant Hill	12, 13
Deatsville mission	19, 20

Brierfield mission quarterly meeting will be held at the same time and place as the Randolph quarterly meeting, at Cedar Grove. I have not given the places for holding the meetings, for they are on the minutes of each quarterly Conference.

52 A. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Moreau street	Jan. 23
Algiers	30
Louisiana Avenue	Feb. 6
Lafourch	13
Plaquemine and Gross Tete	20
Felicity street	27
Baton Rouge	Mar. 6
Carondelet street	13
St. Charles Avenue	20

The District Stewards will please meet me Tuesday, January 11, 1881, at seven o'clock P. M., at the pastor's office, Carondelet Street Church, to make the apportionments for the District for 1881.

J. B. WALKER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Hinds mission, at Lane's	Jan. 1, 2
Canton	8, 9
Sharon, at Lodi Pine	15, 16
Thomastown, at Lone Pine	15, 16
Madison	22, 23
Soule Chapel	29, 30
Edwards	Feb. 5, 6
Bolton	12, 13
Jackson	19, 20
Benton	26, 27
Mt. Carmel	Mar. 5, 6
Fletcher's Chapel	12, 13
Silver Creek	19, 20
Lodi	19, 20
Yazoo City	26, 27

The district stewards will please meet at the parsonage in Canton, at ten A. M., on Tuesday, January 25. (11. W. L. C. HUNDICOTT, P. E.

BOOKHAVEN DIST.—FIRST ROUND.

Brookhaven and Wesson, at Brookhaven	Dec. 25, 26
Crystal Springs station	Jan. 1, 2
Summit and McComb, at McComb	8, 9
Hazlehurst station	15, 16
Brandywine, at Beloboth	22, 23
Magnolia, at Magnolia	29, 30
Adams and Buguechitto, at Bethel	Feb. 5, 6
Scotland at New Hope	12, 13
Beauregard, at Balala	19, 20
Spring Ridge, at Hyrath	26, 27
Bayou Pierre, at Union chapel	Mar. 5, 6
Georgetown, at Bethesda	12, 13

The District Stewards will meet at Hazlehurst, January 15, at 12 o'clock, P. M. Prompt and full attendance very desirable.

53 R. F. JOHNSON, P. E.

WOODVILLE DIST. FIRST ROUND.

Jackson station	Jan. 1, 2
Clinton station	8, 9
Amite City, at Amite City	15, 16
Hopkins and Port Hudson, at Popkins	22, 23
Winans at Winans	29, 30
Bayou Sara, at New Hope	Feb. 5, 6
St. Helena at Pine Grove	12, 13
Wilkinson, at Bethel	19, 20
Woodville station	26, 27
North Wilkinson, at Hopewell	Mar. 5, 6
Amite, at Liberty	12, 13
Franklington, at Franklington	19, 20
East Feliciana, at Olive Branch	26, 27
East Baton Rouge, at Bethel	April 2, 3
Livingston, at Bayou Bartaria	9, 10

53 JAS. A. GIDDENS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork	Jan. 1, 2
Clover Hill	8, 9
Mt. Olivet, at Satartia	15, 16
Schlawee mission, at Satartia	15, 16
Warren, at Bovinia	22, 23
Vicksburg	29, 30
Port Gibson	Feb. 5, 6
Martin	6, 6
Rocky Springs, at Rocky Springs	12, 13
Utica, at Utica	18, 20
Natchez	20, 27
Fayette at Fayette	Mar 5, 6
Kingston, at Kingston	12, 13
Meadville	19, 20

District Stewards meet in the lecture room of the Methodist Church, at Vicksburg, January 29, at 10 A. M. [5-1] JOHN A. ELLIS, P. E.

SEASHORE DIST.—FIRST ROUND.

Moss Point, at Moss Point	Jan. 1, 2
West Pascagoula, at Antioch	15, 16
East Pascagoula, at Salem	22, 23
Ocean Springs, at Ocean Springs	29, 30
Pleasant Hill, at Scott's Station	Feb. 5, 6
Biloxi and Mt. at Gilgal	12, 13
Whittington, at Poplar Head	19, 20
Pearlington, at Pearlington	26, 27

The District Stewards will please meet me at Ocean Springs, January 29, 1881.

52 T. H. WEST, P. E.

WILLIAMSBURG DIST.—FIRST ROUND.

Bethel, at Shelton	Jan. 8, 9
Ephm, at Ethan	15, 16
Chickasahay mission, at Mutual Rights	22, 23
Red Creek mission, at Griffith's school H.	29, 30
Williamsburg, at Williamsburg	Feb. 5, 6
Spring College, at Stewarts	19, 20
China Grove, at Pine Grove	26, 27
Mt. Carmel, at Sande	Mar. 12, 13
Westville, at Pleasant Hill	19, 20

52 D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Linwood, at Linwood	Jan. 1, 2
DeKalb, at DeKalb	8, 9
Lauderdale, at Lauderdale	15, 16
Meridian station	21
Marion, at Union Grove	22, 23
Bluffville, at Old Scotia	29, 30
Enterprise, at Chunkey	Feb. 5, 6
Winchester mission	11
Waynesboro, at Waynesboro	11 13
Paulding, at Paulding	19, 20
Wayne, at Liberty	26, 27
Enterprise and Quitman, at Enterprise	Mar. 5, 6
Shubuta, at Shubuta	12, 13
Shady Grove mission, at Shady Grove	19, 20

The District Stewards will meet at the Methodist Church in Meridian, January 20, at eleven o'clock.

52 R. J. JONES, P. E.

BRANDON DIST.—FIRST ROUND.

Brandon station	Jan. 8, 9
Fannin and Ludlow mission, at Liberty	15, 16
Marion circuit at Richland	22, 23
Forest circuit, at Morton	29, 30
Philadelphia circuit, at Piney Grove	Feb. 5, 6
Beech Spring and Mt. Hebron, at Salem	12, 13
Carthage circuit, at Conway	19, 20
Walnut Grove circuit, at Walnut Grove	26, 27
Cato circuit, at Bethany	Mar. 5, 6
Trenton circuit, at Trenton	12, 13
Newton circuit, at Newton	19, 20
Lake circuit, at Lake	26, 27
Raleigh circuit at Carr's Church	April 2, 3

The District Stewards will meet at Morton, January 29, 1881, to fix the salary of Presiding Elder and apportion the collections ordered by the Conference.

13 JAS. M. CARR, P. E.

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Paid-up capital	1,228,200 00
Total fire assets	$11,109,626 21
Fire liabilities	3,944,358 24
Making the surplus for policy-holders	$7,165,267 98

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Losses by Boston Fire in 1872, $1,430,729

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Christian Advocate.

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REV. LINUS PARKER, D. D., Editor.

G. T. LATHROP, Publisher.

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THE ETERNAL SEA.

Lake Jasper.

By Hester Kenyon.

In Frederic Harrison's history he tells
The blessed land of Holy Light,
Its praises sound,
Its wrath of Heaven lay,
As it did at Eden's sacred day.
Engulfed it quite.

How fervent men have vowed to keep
In that adamant deep
Who perish'd there!

The glorious light of spotless life,
A faithful heart, pure love of wife,
Its sparkling with celestial fire
Its cross and cares to bear,
And sympathize with all its woes,
Its tears dry with the gentle hand,
And speak words of peace.

And upon Heaven's sacred land,
Its glorious rays to shine,
Its gentle hope to give,
Its comfort bring,
Its heavenly joy to live.

Some saints there are and Herod's storms,
Not once in years have swept those plains,
Its angel set,
Its cross

Christian Advocate.

THURSDAY, JANUARY 13, 1881.

SONG OF SORROW.

BY J. WHITTIER.

O wind that wailest, cease thy cry
What is thy anguish unto mine?
Ye naked woods that moan and sigh,
My loss is greater far than thine
For flowers and leaves will bud once more
But joy that's past comes never more

The autumn fields lie sere and dead,
The leaden sky weeps cheerless rain
Yet spring shall come again to cheer,
And fill its new their glad refrain
But joy comes not when hope has fled
And hope lies not where love is dead

O nature! Still for thee are gains
For all the loss is thou must heal
The flower may fade, the seed remains
The dead to life shall still send the air
But what of gain can life impart
To one who bears a broken heart

Thou seem'st to mourn, but canst thou know
The grief that deeps for hope or dread
Thy garb and voice are those of woe
But fills the heart within thee dead
Ah no, thou grieve'st a little while,
But coming May will see thee smile

But I, though blossom bud and bloom
And rippling rills kiss grassy banks,
Though earth her grassy robes resume
And birds roll out their morning thanks
I seem to see, but only know
That these were scenes of long ago.

New York Evening Post

Missionary Report.

REPORT OF THE SECRETARY OF THE BOARD OF MISSIONS OF THE LOUISIANA ANNUAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, December, 1880.

DEAR BRETHREN: In requiring me to report on our home and foreign missions, indulge with me in a moment's grief at our sad bereavement in the loss of our beloved Bishop, the lamented Davids Doggett. Our Conference, our church, our country, has felt the loss of a great and good man. A trail of supernal light lingers behind him, kindling upon the high places of the earth like golden sunbeams on the mountain peaks after the great orb of day has disappeared from our eyes. Being dead he yet speaks. May his virtues and labors incite us to the diligence and success which he showed to the end of his long and useful life.

When our blessed Saviour left this world He commanded His disciples to go forth and preach the gospel to every creature. They were to wait in Jerusalem for a little time, but for a particular purpose, "until they were endued with power from on high." Those ten days were spent in prayer, and, when the day of Pentecost was come, the Holy Spirit came down upon them to fit them for their work.

This is the ground of our call to the missionary enterprise. We must have the Holy Spirit. We do not need the miracles of the Pentecost, but we must have the Pentecost itself. The absence of the Spirit is death. The presence of the Spirit is life.

It is a happy truth that God has never withdrawn the banner of the Spirit from the Christian camp. Some churches have, indeed, deserted it, renouncing its shelter and rejecting its sway, while others have straggled from the line of march, and, seeking easier quarters, have shrunk from the heat of the onslaught for the deliverance of the world.

With others it is preserved, furled up in a creed as a sacred relic, the boasted memorial of what Christianity was, not the triumphal standard of what it now is; nor is it as yet in its right place, an elevated flag streaming gallantly at the head of an advanced host, who will know no fatigue, or give any pause, till it be lodged in the torrents of the foe, and wave over a converted world. Oh! how vast is the territory to be covered before the desires of the church can be fulfilled.

The army is yet only on the frontiers, and many a battle must be fought before the desired victory can be obtained. The light is only just gathering, which is to dissipate the darkness spread around the world, and change the whole to brightness and beauty.

We are too apt to triumph; we are prone to forget the present state of things. We rejoice that there has been progression, and we delight to look forward with hope; but yet tears should mingle with our joy. The groans of the whole creation are before us. The roll of human condition is exhibited to our view, and is full of mourning, lamentation and woe; we despair not; no; a thousand times no; let this feeling never be known by Christians; but we do not feel enough; we do not carry out the real state of man to all its awful results.

Would to God this were fully attended to, and that not merely spasmodically, but in all the thoughts and movements of life. Thousands of your countrymen around you are starving for the bread of life, all over those lands and prairies, up and down those rivers and bayous, corruption rolls like a flood, and virtue seems almost destined to defeat and extinction, and there is no remedy except the pegs of Sinai and the wailing and weeping of Calvary. Those people cannot go to you, in these sparse settlements, support their own ministers. They are scattered. Their farms are not yielding returns of profit. But it requires no prophet's eye to see that if these fields are assisted they will in a few years yield abundant fruit in return.

Our home missions are as extensive as our home territory. Within the bounds of our own Conference we have four missions. The French mission, in Attakapas, was served by Rev. W. J. Picot. He reports seventy-two members, one local preacher, fifteen adults and six infants baptized, one parsonage, value $100, under repairing, and repairs, $32, three Sunday-schools, six teachers, sixty-nine scholars, $16 collected for Sunday-schools, $400 paid to mission.

Lafourche mission was served by Rev. Thomas H. Jones; has sixty-three members, four churches, value $1,000; paid, $150.

Logansport mission, served by Rev. John Pipes, has one hundred and thirty-one members, five churches, value $2,00. Paid $12 to presiding elder, $12 50 for domestic missions, $240 for church building and repairs.

Calcasieu mission, no report.

In our foreign field we have our missionaries in China, Mexico and Brazil, together with our Mexican Border Mission, and the mission to the Indians in our own country. Ours is a very small department of the aggressive army of the Lord, but we are grateful that we have any part in the glorious scheme of recovering the Saviour's promised inheritance, grateful to know that it is demonstrated that there is power in the gospel of Jesus Christ to convert whole nations from idolatry to Christianity, to uproot the fiercest cannibalism, to bring the degraded savage, who delighted on feeding on human flesh, to repentance toward God, and faith in our Lord Jesus Christ. It is the duty of every individual "to come up to the help of the Lord against the mighty." Nay, it is the duty of every individual to unite in the great work of spreading Scriptural holiness over all these lands.

Has the gospel been a blessing to you and yours? And would it not be an equal blessing to others who are destitute? The living preacher must go to them. Even in the days of miracles you never hear of a Bible being carried through the air to a distant land, and there expounding itself, nor of an individual taught without a human teacher, for the Scripture saith: "Whosoever shall call on the name of the Lord shall be saved. And how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

As we gaze around us, we cannot but lament and sigh, and weep as we behold the dishonor offered to God, and the misery and vice which everywhere prevail. Shall the victory over sin and satan ever be obtained? Shall the cause of Jesus Christ ever prevail? To all these inquiries the answer is universal. It is conveyed by the appearance of the dawning light chasing away the shadows, by the leveling of the mountains, and by the filling up of the valleys!

It is a great mistake to suppose that the world is growing worse, or that the heroic days of God's servants are passed. The world was never so good as now, and the heroes of this age will compare favorably with those of the sixteenth century, and that of the Wesley's, Nelson's and Asbury's not excepted. Answer ye Lambuth's, Allen's, Morrison's, Dwight's, and your compeers from the Asiatic lands of wooden gods, ye aliens from civilization, home and friends. Answer ye Patterson's, from the land of Montezuma; answer ye hosts of missionaries from India, Madagascar, Hindustan, and from all heathendom; answer ye noble band of itinerant preachers in our own country, landless, homeless, penniless wanderers, whom neither heat, cold, wind and water, poverty, weight of years, parting tears, angel wives and doting children can hinder nor stop; answer, are ye heroes? All ye lack is for some one to write your history when you are gone.

The age in which we live is an aggressive one. The world is moving at a more rapid rate than at any former period of its history. The march of the arts and sciences is increasingly gratifying to the lovers of learning, as it is beneficial to commerce and the agricultural interests of nations and men.

While whole continents are spanned and checkered by railroads, the magnetic telegraph has annihilated distance, and brought the nations into such close proximity that they may and do interchange the civilities and courtesies of life as though separated only by an ordinary street of a city. Have these wonderful developments no significance beyond the scope of a worldly philosophy?

The palities of this world are a disconsolate chaos, where all sorts of contrarieties are blended together, and it is the voice of God alone that can bring order out of confusion and harmony out of chaos. Is the Christian philosopher at a loss to interpret the signs of the times as they rise upon the political horizon? He is terribly shaking the nations of the earth. Thrones and dynasties are successively disappearing from the face of the earth. The crash of one throne reaches to the fall of another.

"*The nations melt, the tumult dies.*" We stand amazed as we gaze on the dark stream of time, and see drifting the wrecks of human ambition, blasted hopes and ruined fortunes. In our day we have seen kingdoms wax and wane, empires rise and fall, princes, kings, emperors, and the Pope himself, have been hurled from their thrones.

Can ye not discern the signs of the times? For many years the Christian world have been sunk in profound slumber in regard to their duty. But, thank God, they are waking up. He beheld the desolations of Zion, and has come to rebuild her ruined walls. He heard the groans of His people, as with harps on the willows they were weeping by the rivers of Babylon, and has come to bring them again to Zion, with songs and everlasting joy upon their heads. Countless millions are shortly to awake from the sleep and darkness of a hundred ages to hail the day that will never go down.

I see the darkness rolling upon itself, and passing away from a thousand lands. I see a cloudless day following, and laying itself over all the earth. I see the nations coming up from the neighborhood of the brutes to the dignity of the sons of God, from the sty, in which they had long wallowed, to the purity of the Divine image. I see the meekness of the blessed gospel assuaging their ferocious passions, melting down a million contending mults into one, silencing the clangour of arms, and swelling into life a thousand budding charities, which had died under the long winter. I hear the voice of their joy. It swells from the valleys and echoes from the hills. I already hear, on the Eastern breeze, the songs of new-born nations. I already catch, from the Western gale, the praise of a thousand islands. I ascend the Alps, and see the darkness retiring from the papal world. I ascend the Andes, and see Mexico and South America, and all the islands of the Pacific, one altar. I ascend the mountains of Thibet, and hear from the plains of China and Japan, and from every jungle and pagoda of Hindustan, the praises of the living God. I see all Asia bowing before Him who, eighteen centuries ago, hung in the midst of them on Calvary. I traverse oceans, and hear from every floating bethel the songs of the redeemed.

"The dwellers in the vales, and on the rocks
Shout to each other, and the mountain tops,
From distant mountains, catch the flying joy,
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

Come that blessed day. "For Zion's sake, hold not your peace; for Jerusalem's sake, rest not until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and until the knowledge of the Lord shall cover the earth as the waters cover the sea." The time is to come when God shall give His Son the heathen for His inheritance, and the uttermost parts of the earth for His possession." The time is to come when the Greenlander shall come from his eternal snows, and the Indian from his scorching suns, and the Kalmuck Tartar from his burning sand, when the Hindoo shall burn his slipster and the Mohammedan his Koran, and the gospel of Jesus Christ shall fill every soul with joy and peace.

His temples shall be rebuilt, His altars shall be repaired, the fires rekindled, His worship restored, and men shall bring their offerings to Him "who is God over all, and blessed forevermore." "The trampling of His horses shall be heard as He goes forth to take possession of the earth, and then the song of praise shall burst forth in every direction; the glad sound shall at length be heard: "Alleluiah! for the Lord God omnipotent reigneth." And the sound of the seventh trumpet shall usher in this glorious fact: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

H. S. TRIPPETT, Sec.

Injudicious Protestants.—No. 1.

"The Kingdom of Christ," by Archbishop Whately, of Dublin, was first published about fifty or sixty years ago. My copy is of a later edition. Dr. Whately was Archbishop of Dublin in the Established Church. In that work he took very strong ground against the so called "Apostolic Succession." This question of "church authority" was just then becoming rife in England and this country. The ground taken on this question by the Archbishop, opposing as it did the Archbishop of Canterbury, and other high and strong men of the church, attracted attention. From the time of the publication of this essay the Archbishop became the acknowledged leader of the low church party in the United Kingdom. And of course the book was seized hold of by Methodists and other low church men in this country.

While the Archbishop's book has undoubtedly done good and timely service in the anti-High Church controversy, it has not circulated, even among its friends, without hints that its influence was owing more to the high position of its author than to any logical or argumentative strength found in its pages. This is by no means a new or strange thing in the book world. Of course Whately's "Kingdom of Christ," as a whole, became popular with low church men, and has served as a model for many a writer and speaker.

These arguments have been rewritten, republished, rehashed and restated by scores and hundreds of writers and speakers who have not shown a tenth of ability to distinguish between the sound and the unsound, the judicious and the injudicious.

In connection with Whately's "Kingdom of Christ," and before I invite attention to the inside of it, I wish to cite another book, viz.: "Points of Controversy," by Rev. C. E. Smarius. Mr. Smarius is, or was, a Roman Catholic, and wrote, about thirty years ago, in defense of that hierarchy. His book evinces high scholarship, and no mean logical strength.

The object of this, and one or two following papers, is to show the close and remarkable similarity in the arguments of those two writers, and others who may have followed them, the one a non-prelatical Protestant and the other a Roman Catholic. *In this I will hope to* show the logical suicide of some prominent Protestant writers. A false step at the first is generally irrecoverable. I wish to show the falsity of this first step, which so many Protestant writers have unwittingly taken.

Archbishop Whately's second essay is on "The Constitution of a Christian Church; Its Powers and Ministry." It opens on this wise:

"Of all who acknowledge Jesus of Nazareth as their Master, 'the Author and finisher of their faith,' there are scarcely any who do not agree in regarding Him as the Founder and permanent Head of a religious *society* also, as having instituted and assigned for permanent continuance a community, or system of communities, to which His disciples here on earth were to belong."

The terms "society" and "community" are used in the primary and rudimental sense of a personal compact or cooperation, consisting of individuals with common rights under a charter or constitution of government. This religious society consisted "first of the twelve and afterward of the seventy," and then whomsoever was added afterward under the prescribed rules of admission. He explains:

"It is worth while, therefore, to pause at this point, and inquire what are the inherent properties and universal character naturally and necessarily belonging to any regularly constituted society, as such, for whatever purpose formed.

"It seems to belong to the very essence of a community that it should have: 1. *Officers* of some kind. 2. *Rules* enforced by some kind of penalties. 3. Some power of admitting and excluding persons as *members*.

"For, 1. Whatever may be the character, and whatever the proposed objects, of a regularly constituted community, *officers* of some kind are essential to it. In whatever manner they may be appointed, whether by hereditary succession or by rotation, or by election of any kind, whatever be the number or titles of them, and whatever be the distribution of their functions, all of which are matters of detail, *officers* of some kind every community *must* have. 2. It seems equally essential to every community that it should have certain regulations or by-laws binding on its own members.

"Since, therefore, this point, and also those others above-mentioned, seem naturally and necessarily to belong to every regular community, since, in short, it must consist of regularly constituted *members*, subject to certain *rules*, and having certain *officers*, it follows that whoever directs or sanctions the establishment of a community as our Lord certainly did in respect of Christian churches, must be understood as thereby sanctioning those institutions which belong to the essence of a community.

"He appointed or ordained the first *officers*. He recognized the power of enacting and abrogating *rules*, and He gave authority for the admitting of *members*."

This is too plain to be misunderstood. What is now called the Christian church began in a nucleus, "first the twelve and then the seventy." This so constituted the entire church at the first. The Saviour formed them into a community, or religious society, appointing the first officers and prescribing rules of government for the body by which new members might be admitted and unworthy ones excluded.

Now, according to the Archbishop, we have, for the first time, a Christian church; small, indeed, as to numbers, as it must necessarily be, but possessing all the functions, attributes and characteristics the church has now or can have. The church was thus founded. This was its beginning.

If the reader should feel a little of the interest in this subject that I do he might do well to preserve this number to refer to for the better understanding of what may follow. I expect to show that, according to the facts stated by the Archbishop, the Church of Rome is the only Christian church; that it is an infallible church; that there can be neither Christianity nor salvation outside its communion, and that the facts and arguments of the Archbishop are exactly those of Mr. Smarius, and all other papal writers, and indeed that his argument and facts are the only ones relied upon by all Romish writers known to general literature, or that the nature of popery admits of.

H. ABNEY.

Sabbath Meditation.

"And on the seventh day God ended His work which He had made, and rested on the seventh day from all His work which He had made, and God blessed the seventh day, and sanctified it," and afterward He commanded man universal to remember it and keep it holy. And I am glad of it, and thank Him in heart. And notwithstanding this is a very dark and gloomy day in the outer world, yet there is light within, and rest and peace.

O! what a subject for thought, namely: the infinite wisdom and love of our Father. Wisdom in that He knows what is in man, his universal needs and necessities; how meanly he will become in seeking to gratify his greed of gain; how he would destroy himself in trying to gratify himself with the world, to say nothing about losing his soul, or of employing this holy day with the means of saving his soul. Nay, I leave religion out of these meditations, and think of nothing beyond the grave. I thank Him in my soul that, notwithstanding the wickedness of the age, the almost universal disregard of the Almighty's command to remember this day, to keep it holy, the law of the wicked land restrains me from violating God's Sabbatical law on fear of penalties. And that though not only outsiders regard not the command, and many church members desecrate it every time it is fair weather—keeping livery stables, and hiring out horses and carriages to encourage Sabbath breaking, yet it is a blessing to me, and all of God's few people who love Him and His ordinances."

Even the cars may whistle past us a dozen times a day, as they do, and buggies raise a cloud of dust in all streets, yet cannot they remove the Divine impress of God's holy day, nor make me to fear that He will take it away from the weary and sighing ones. I want no better evidence that the Bible is true than to know that God ordained this as a day of rest, for I *experience* infinite wisdom and love in the gift of the Sabbath. I feel as much need of it as I do of daily food, and when my Saturday evening comes I am glad, whether I have gained much or little.

O! our Father, still give Thy holy Sabbath of rest to the weary pilgrim on his way, and may the time soon come when men shall love and sanctify it and keep it holy. Amen.

J. W. JOHNS.

WITHHELD STATISTICS.—How it would startle some of our congregations to have the pastor follow the reading of the annual report of his church with a few of the withheld statistics, somewhat after this sort: Of the thirty-two who have joined our church the past year, I find that five of those who came in on profession have unmistakably fallen into former evil ways, while of those who were received by letter, three were certainly lacking in good character in the churches they left, although by the record they were in 'good and regular standing.' One of our elders is popularly reported to have swindled a neighbor outrageously in a notorious business transaction. We have lost one of our more prominent members by his transfer to the county jail on conviction of crime. A careful examination of our record has convinced me that fully one-third of our members can be counted on the 'dead-head' list. They do nothing in the line of Christian activity. As to their example, they are not bad enough to be a warning to the outside world; nor good enough to be taken as an example by anybody in or out. Our benevolent contributions look pretty well for our members, but I learn that nearly one-third of their full amount has been given by four persons; and that of the other members of the church, more than one-half gave to religious causes than they pay toward public amusements, while there are not a few families which gave more for peanuts during the year than they put in the contribution-box. A first estimate of the tobacco bills of the congregation is twice and three-eighths the amount given by the church to home and foreign missions combined." Such a supplement as this, in kind and in degree according to the particular community, could be truthfully made in many a church where the annual report just presented is spoken of as "every way encouraging."—Sabbath School Times.

Marriages.

HARDIN FARMER.—At the residence of the bride's mother, near Hazlehurst, Scott county, Miss., December 22, 1880, by Rev. Irvin Miller, Mr. Johnnie Hardin to Miss Ida Farmer.

YOUNG STARKS.—At the Methodist Church in Como, Miss., December 28, 1880, by the Rev. C. N. Percy, Dr. A. A. Young to Miss Mollie C. Starks. Both of Como, Miss.

COWAN-IOMAS.—At the residence of the bride's father, Bastil, Clarke county, Ala., December 21, 1880, by Rev. El. E. Cowan, of the Alabama Conference, Mr. John E. Cowan to Miss Ella Dumas.

HAMM-RIALS.—At the residence of the officiating minister, Rev. Dunlin W. Cooper, in Beauregard, Miss., December 22, 1880, Mr. James Hamm to Miss Lucy Rials.

PACE-HOLLIDAY.—At the Methodist Church, in Sharon, Miss., December 23, 1880, by Rev. W. L. C. Hunnicut, Mr. J. M. Pace and Miss Sallie J. Holliday.

WESTBROOK-CLARK.—At the residence of the bride's mother, December 16, 1880, by the Rev. Joe Nicholson, Mr. Edd e Westbrook and Miss Hattie Clark. All of Ocean Springs, Miss.

KEELY-WALKER.—At the residence of the bride's father, in Harrison county, Miss., December 30, 1880, by the Rev. Joe Nicholson, Captain Henry Keely, of New Orleans, La., to Miss Eliza A. Walker.

Obituaries.

MRS. RACHEL F. PETTIT, nee Knight, of Warren county, near Vicksburg, passed away to her home in Heaven on the morning of December 11, 1880. She was the loved of the Rev. Absalom Pettit, who died in 1878, a beloved and Christian gentleman to whom she was married in February, 1844, in the city of Natchez. They removed at once to his plantation, where they both breathed their last away to God.

She was born in Brookville, Indiana, April 5, 1818, where also was born her sister Susanna F., and together they were inseparable companions from the cradle to the day of her death. The ties of friendship that held David and Jonathan was a feeble bond compared to the threefold cord that united these sisters.

Their parents were from Maryland. They were left orphans, three brothers and three sisters, four of whom have entered their heavenly home, true followers of Christ, while two only remain to tread the weary path of life a little longer.

Mrs. Pettit was the happy mother of fourteen children, five of them God perfected here to the skies. And such a mother! So intelligent, so wise, so energetic, yet so gentle, so sweet tempered. Here was a Christian!

Miss Pettit was a Christian, not to forget church membership only, which, alas! too many deem sufficient, but she had been soundly converted in an early period of life while at school. The Bible was her guide. She loved the book of books. She enjoyed peace with God. Her heart eagerly aspired after the full image of the Master. Never have we known any one more in earnest to build up the church in the holiest. Her presence, her influence, her intelligence, purse and care, her prayers and labors were all a cheerful offering to the prosperity of Zion, the object of her highest regards. The Bible was the clear exponent of her thought and heart, and she could sing, with more truthfulness than one in hundreds, "I love Thy kingdom, Lord."

Few professors of religion more fully realized the "none of us liveth to himself, and no man dieth unto himself, for whether we live we live unto the Lord, and whether we die we die unto the Lord; whether we live therefore, or die, we are the Lord's." Old Bethel church was the home of her worship for forty-six years. She has been one of its real pillars. Her peers in age have nearly all vacated their seats in that dear old sanctuary, and soon another generation will possess the sacred trust and tread the pathway of those who have gone before. As here she was strong [illegible] hospitality; to entertain the friends of Christ, the genial neighbor to minister to the sick, the poor, the needy, were duties few knew better how to discharge, and none could perform them with greater delicacy or greater satisfaction.

How old Warren circuit will miss the dear sainted one! Many of the ministers of the city, and the circuit will read these few lines with moistened eyes, remembering the experiences of near a half century under that consecrated roof. In his lifetime the departed husband had in all these matters harmonized and promoted with princely generosity the purposes and aims of his wife.

It may be mentioned that having many children to educate, Mr. Pettit built ample rooms upon his premises and employed the ablest teachers, both male and female, to instruct them. The quiet of the situation the tastiness displayed, the discipline adopted soon attracted general attention, and many parents sought the privilege of entering their children in this home and charming school. At one time there were as many as forty pupils and nearly every boarders in the family. Never will those pupils forget the animating spirit, or the refining and religious influence, the formative and elevating piety, the ladylike dignity, diligence and devotion of her noble life. Her sickness was not protracted. She died of a low form of pneumonia. Her work was done. Her faith was triumphant and her resignation absolute. Loving friends laid her in the grave beside her husband and children who sleep in the family graveyard; while affectionate children joined in the reminiscences of the sainted one. It was my happiness to have known the excellent woman, nearly all the time of her residence in this country, and was able to minister to her consolation in her last hours and close the final memorial rask. May the writer and reader meet the glorified one in the blessed abode of the just and pure. She was buried it took on Monday, December 20, 1880.

After the reading of the solemn and beautiful service, a few Christian friends joined their voices in the sadly sweet and appropriate hymn:

"Cover thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust."

Cole. Messenger.

LEROY C. MORRIS was born in Raleigh, N. C., February 8, 1850, and died in [illegible] Miss., the 27th in Baton Rouge, at the residence of his brother-in-law, Rev. Dr. Deems. He was married to Miss [illegible] D. C. Heath, April 2, 1879, and to Miss [illegible] Deems, daughter of Rev. Thomas Deems, of Baltimore, Md. He became a member of the Methodist Episcopal Church, South, in the year [illegible] the pastorate of Rev. Dr. Deems.

Bro. Morris was a man of [illegible] nature, kindly in his intercourse with [illegible] and a sincere friend. [illegible] her he was a loving husband, [illegible] thoughtful husband and kind [illegible] he was [illegible] adopting [illegible] Whatever [illegible] Bro. Morris as my friend, I [illegible] know that Morris as my highly valued friend, and my dearly loved brother in Christ. As I have labored with him, and always felt better for the friendly salutation and the pleasant conversation. He seemed thoroughly in [illegible] of body, to have within him a green, young heart that made him a pleasant companion and cheerful friend.

But I prize him most as a brother beloved, as one who had known him for years testifying to the long thoroughly changed man. What the grace of God had done for him was manifest to all, but to none more than to his pastor, whose habits of [illegible] to study his people. I noted in him a steady [illegible] growth in Christian character, and that he had attained to that state in which he relied most implicitly upon his heavenly Father. He was a patient, trustful child of God. He loved God's house, and like his wife who is left to battle on a little longer, he was to me a marvel of punctuality and constancy. He was one of those hearers who receive the message of God's servants to their edification and spiritual profit. Fond of all the meetings of his church, he was particularly fond of the class meeting. This in any mind was one of the best evidences of a regenerated state. He prayed in public and was constant in his private devotions. He always related his experience, which unfeignedly struck those who heard it as being that of a true child of God, seeking his way to heaven.

During his sickness I found that he clung to Christ, and that he had that best of all faith, simple child-like dependence. I [illegible] that he could not take with. Trusting the Lord. No [illegible] could have been more full of peace, and perhaps in nothing could be more indicative of the happy state of the soul. Living as he had [illegible] his conversion a year or two ago, and dying with such blessed words on his lips, there can be no doubt of his having fallen asleep in Jesus. He said to his wife a few hours before he died, "Gone but not lost."

God has promised to be the Husband of the widow and the Father of the fatherless, and so may God prove Himself to be unto the long partner of our brother and the children he has left. The sympathies and prayers of hosts of brethren and friends they surely have; but best of all, is the certainty that the God of all consolation will make himself known in great comfort to their sorrowing hearts.

J. L. S.

MRS. PENELLA HILLEY.—The providence of God frequently develops those graces and characteristics so beautiful in the Christian character, which show the true spirit and power of our holy religion.

While the dear sister of whom I write showed a marked decline in her health, which more than usually displayed the presence of the Holy Spirit, there was yet going on the ever expanding fruits of a heavenly character for further developments under affliction and in death.

She was the only daughter of Tatum M. Walker, of precious memory, and Frances Cole, born December 7, 1846, married to F. A. Hilley, May 30, 1867, professed religion in 1857, and died November 18, 1880. She was raised under the influence of proper religious precept and example, the force of which, as it unfolded, was exerted over her entire life. From the time of her conversion to her death, she was [illegible] who is sometimes derisively said of our people "a shouting Methodist."

Some ten or twelve days before she died, believing the hour was rapidly approaching, she sent for the writer, who [illegible] her bedside about midnight. When I entered the sitting room, opening into her private room she saw me, and in the midst of the strongest exhibitions of pride, bade me "walk right in here." Resting me at the same time of her happiness in the assurance of the divine presence. She continued in this frame of mind, hardly passing a moment without expressions of praise, in words and deeds, to the expiration of which there were symptoms of improvement in her physical condition. But as she knew her case, and from the nature of her disease knew that recovery was impossible, she became restless, and for several days and nights spent her time in prayer for a spirit of submission. After four or five days of struggling we saw signs of the coming of the final struggle, and when informed of the fact, that death had commenced its work and she was sinking, her reply was "I am ready. Glory to God."

From this she again began her songs of praise, and calling her three little girls up, beginning at the youngest, she commended them to God, and with her hands upon their heads, pronounced a fervent and dying blessing. Then she kissed and bid her friends each in turn come at her call, to her exactions and recollections.

She was both concerned for the conversion of several relatives, which grand work she was privileged to see around her dying bed. Eight or ten souls were there converted to God.

The last hours were hours of such pain that it became necessary to keep her constantly under the influence of chloroform. Rallying between the effects of the anæsthetic and the paroxisms, she would sing and shout, giving assurance of divine support.

About four hours before she died, the last utterance of her lips, in answer to the question: "Is the Lord still with you as you cross the river?" was: "Yes. Glory to God!" Unable to articulate or exert in many syllables. She recognized her children and husband, and gave them the last the dying kiss, whispering words of which we could catch only "Go to Go." So she died.

As to how she had lived, I need say no more than has already been said, as no such death could follow any but the most exemplary life.

May the children, the husband, the brothers and friends remember their vows and meet her in heaven.

BEN PARTON.

Christian Advocate.

THURSDAY, JANUARY 13, 1881

"I COME QUICKLY."

"When ye shall hear of wars and rumors of wars, see ye not troubled, for such things must needs be," MARK 13:7.

He is coming—coming quickly,
To this sorrow-stricken earth;
Though the shadows fall so thickly
O'er the land which gave Him birth;
Though the vine-clad hills of Judah
Lie in misty darkness dim,
Stretching out no hands of greeting
Eagerly to welcome him.

He is coming—coming quickly,
And his feet once more shall set
On the dusky hill-top shaded
Purple-crowned Olivet;
For where once despised, rejected,
Where, for man, as man He trod,
He shall stand the manifested,
Mighty Saviour, Son of God.

He is coming! Like the lightning,
Shining out from east to west,
He will come—through clouds of darkness
Sun of Righteousness confessed;
For these wars, and darkening rumors,
Are but thunder claps before;
Lord Jehovah's voice is speaking,
"Jesus Christ is at the door!"

He is coming! They who listen
Hear the rushing golden bells;
See the distant white robes glisten
Which the High Priest's advent tells:
Smell the sweet pomegranate's fragrance
Floating on the laden air:
Know the spotless feet are pressing,
Lingering, willing still to spare.

Dim though waves of sea are roaring,
Men's hearts failing them for fear,
Looking for the things wicked coming,
Cast for shadows dark and drear
We will trust that our redemption
Promised long, is drawing nigh,
For they say to patient watchers,
"Christ the Lord is coming by

[illegible] And the trumpet
Mightily shall sound,
Calling to the wondrous meeting
All who rest in Christ around
Watching Him any moment,
Collecting all his ransomed home.
He is coming, coming quickly
Then shall dead arise, come.

London Christian

Our Pulpit.

The Buried Talent.

[illegible] kingdom of heaven is [illegible] man travelling into a far country, who called his own servants, and delivered unto them his goods."—Matt. xxv. 14.

The utterance of the words in this and the preceding chapter was occasioned by an incident which took place during one of our Lord's last days in Jerusalem. The rebuilding of the temple, begun by Herod, was being still carried on; and it would appear from xxiv. 1, that some important additions to the temple buildings had just that time been made. Jesus had, however, passed in and gone out again without seeming to have noticed them; and His disciples called His attention to them as He was departing. Jesus turned and gazed, but with a look of sorrow that must have awed the hearts of all beholders. "See ye not all these things?" He asked; "verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." The impression which the reply had made could not be readily effaced, and as Jesus "sat upon the Mount of Olives the disciples came to Him privately, saying, Tell us when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" These two chapters form the answer. He lifts the veil from the future, but through all His words there breathes and burns the intensest, most anxious care for them. It is not the world's future only on which they gaze: it is their own. In the scenes that are unfolded they themselves are moving. In parable after parable He sets forth the sure and unalterable connection which exists between that future and the present, between the reaping then and the sowing now. Far off though that future of ours may be, and glorious or terrible the things it brings with it, we are its makers. With hands that reach down through that mighty lapse of time we are fashioning it daily, and giving to it the form which it then shall wear.

In this parable of the talents the picture is clear and strikingly appropriate as a representation of Christ and His Church in their present relationship: "A certain man has occasion to travel to a far country. Intending to return again he does not remove his possessions, and his goods must meanwhile be put under care and management. This is the more easily arranged that he leaves behind him not only goods but servants also—"his own servants." If, on the one hand, his affairs need to be looked after, his servants, on the other, require to have employment given them that the master may have the fruit of their labor. To one, therefore, he entrusts five talents. The talent was equal to three thousand shekels, and a shekel to four denarii. If we take the denarius as equal to seven-pence-halfpenny of our money, the five talents would amount to £1875. To another he committed two talents, or £750; and to a third one talent, or £375, which, though only one-half of what had been given to the second, was still a very considerable sum. Having made these arrangements the master went on his journey. Two of the servants, realizing the power of which they were now the possessors, entered into the markets and bought and sold, and made gain. But the other, putting his own ease before the joyous consciousness of power and loyalty to his master, went and digged in the earth and hid his lord's money. A long time elapsed, but at last the day came, eagerly anticipated by the diligent and successful, and dreaded by the idle. The master stood once more among his own, and there was joy for him and them. Seven talents had become fourteen. He that had received five brought ten, and he to whom two had been given brought four. But, when the time came for the third to speak and the master's eye rested on him, there was no gladness. During all these years he has done nothing, and his talent is returned just as it left the master's hands. He gives it back, not with shame and lowly confession of his fault, but in a spirit of utter self-complacency and with what is practically an accusation of his lord. "And while for them there is honor and higher trust, for him there is deprivation and darkness, and anguish.

That is the story of the parable. In the present attempt to read its teaching we shall limit ourselves to the unprofitable servant and his failure. We shall look on the buried talent rather than on the seven which were so faithfully employed. It is evident that on this point the main interest of the parable hangs, and that if this error be escaped the purpose with which the parable was spoken will then only be fulfilled. Where then among the realities of the Christian life shall we find what is pictured in the talent hid in the earth?

To answer this question we must break it into two, and before showing how the talent may be buried, determine, first of all, what the talent is. It is true this latter point might be left inquirable without robbing the parable of all its force. There is nothing we possess which is not a trust committed to us. We might lay our hand at random upon any one of those things as the talent of which the Lord speaks, and thereby strike a chord which would sound deeply and long in almost every heart. We might identify it in turn with the powers of mind and body with which He has endowed us; with the means and opportunities He has given us of self-culture and of service; with the light shed upon us by experience, by science, and by revelation; with the place we fill and the circle we move in; and in each identification we should compel the acknowledgment that the parable had not been spoken in vain. But though this mode of interpretation could not but be fruitful of better thought and purpose, the great lesson of the parable might after all be missed. It is evident that the treasure committed to the servants cannot possibly mean all of those things. Many of them are at once excluded by the statement that the talents were distributed "to every man according to his several ability." It is clear therefore that the talent is something different from ability. The ability was already there, and the talent was something which enabled it to render this high service. Had the servants not received the money the field in which they won their triumphs would have been closed against the ablest of them all. They could not have bought and sold and made gain. The master had first to give them of his own, that it might be given back to him again with increase.

But even where the emphasis has been placed upon the statement that the talents were distributed according to the measure of a pre-existing ability, different replies have still been given to the question, what the talent is. One answer has been that it is our place and standing in the church; a second is, that the talents are the gifts of the Holy Spirit. We have only to notice another feature in the parable, however, to have the answer sieved up within still narrower limits. The talent is something that can be *buried*. Position in the church may be misused or its duties neglected, but I do not know that it can be said in any circumstances to be buried. The Holy Spirit may be resisted and grieved; we may despise and refuse the gifts He brings; but if these be slighted with, the talents given this part of the parable is not only meaningless, but must prove a stumbling-block in the way of any rational interpretation. We cannot bury the Spirit's gifts and, when the Lord deals with us, dig them up again and present to Him His own. But there is one question which will lead us to a decisive answer. What kind of goods is it which this man has to leave behind him? We lift the veil of the parable and look on Jesus whom it shadows forth, whose servants these disciples were, and of whose goods they were about to receive. What then was it which constituted the wealth of Christ, the wealth with which He himself traded, and with which He left His servants enriched when He went away into the far country? It was not silver or gold or houses or lands, for He had not where to lay His head; and His apostles, when asked for an alms, had to reply "silver and gold have we none." It was a grander possession. It was untold wealth to the spirit, boundless enrichment to the heart, a deep, exhaustless well-spring of joy and power to all the life. It was the consciousness of sonship to God, the knowledge of present and full salvation, the possession of all things in God now and for ever. This was the joy of the Lord Jesus, and He died that we might share it. It was the gospel of the kingdom which He declared, and which in His name is being proclaimed to-day. The light of this truth had been dawning upon those men who listened as Jesus spoke with them there upon the hill-side. They had not yet seen its full unshed glory. But when His own activity was ended, and the cup, tasted in Gethsemane, had been drained on Calvary, and the Mediator must needs depart for the far country, He did then what in the parable He represented himself as doing. He divided unto them His goods. During those forty days in which He appeared only to "His own servants" the meaning of the cross was made plain, and the assurance of the mighty love of God was made to burn like a perpetual altar-fire within their souls. It was the possession of this treasure which separated between them and all others: "He came to His own and His own received Him not; but as many as received Him to them gave He authority to become the sons of God." It is the distinguishing mark of the servants of Christ to-day. They rejoice in sins forgiven, in reconciliation with the Father, in acceptance in "the Beloved." They are God's sons and daughters, once far off, but now brought nigh, and made to stand by the side of the stainless and glorious Son of God, who loved them and gave Himself for them.

This, then, we believe to be the talent of the parable. It is the redemption through Christ's blood, the assurance of sonship, the heirship of the promises which are all yea and amen in Christ Jesus. Paul speaks of this as the trust committed to him: "We were allowed of God to be put in trust with the gospel" (1 Thess. ii. 4); "the glorious gospel of the blessed God which was committed to my trust" (1 Tim. i. 2). It is the deposit which he implores Timothy to keep, "avoiding profane and vain babblings and oppositions of science falsely so called" (1 Tim. vi. 20). The possession of this talent is power for all service. Till our heart is kindled with the fire of that joy our sacrifice lies cold and dead upon God's altar. We yearn but we do not attain; we purpose but we never fulfill. There are times when some better thing discovers itself in us, but, like rocks left bare by some far-receding tide only to be swiftly covered and hidden again, this is soon submerged beneath the waters of the heart's impurity. But when the joy of sonship flames up within the bosom it is as if the soul were claimed by its rightful Lord and Master. The heart is touched and changed. The darkness of sin is swept away before the brightness of God's glory. On this changed heart the Spirit's anointing can be bestowed as it was upon the believers on the day of Pentecost. It can believe all the goodness of God, and receive the outpouring of His power. The treasure is neither our place in the Church nor the gifts of the Spirit, but that which goes before both and makes both possible. And it is distributed according to each man's "several ability." One is able to receive the trust more fully and readily than another. There are some to whom that love is akin, and whose whole life is at once flooded with the light of its glory; and there are others to whom it is so strange and unreal that they can but catch a ray struggling through the darkness. The question is not how much Christ can give, but how much we are able to receive; we are not straightened in Him but in ourselves. This is a treasure also which can be buried. It may be known by the intellect, but not grasped to the heart. It may be [illegible] ed, rejoiced in, used. It may even be talked of and yet kept very far from the inmost thought and the daily life. While the words that speak of it may be upon the lips, the thing itself may lie hid in the ground beneath the feet; it may be cast out from the place of the living and set, as it were, in the place of the dead.

We have attempted to show what the talent is; we have now to look at the other question, the answer to which has just been hinted, how the talent may be buried in the earth. It is by no means necessary to suppose that the unprofitable servant came to the determination to hide his Lord's money the moment he received it. It is possible that it was once a possession livingly held and rejoiced in, but that a time came when that joy passed from his heart as the cloud of God's glory removed from the midst of the congregation of Israel. If it was so, a hint may be given as to the cause in the Lord's words; "Thou *wicked* and *slothful* servant." Sin came in with its estrangement and darkness, and the joy of the Lord was cast out together with the strength which it yielded. It might have been recovered. The truth remained, and it spoke of mercy. It told that there was forgiveness with Him that He might be feared, and that "if any man sin we have an Advocate with the Father, Jesus Christ the Righteous." But no attempt was made to cleave a path through the darkness into the light of God's favour. No earnest cry was lifted that God might restore to him the joy of His salvation. And this was done, not because the man had come to disbelieve that the message was from God, or that he doubted God's sincerity. The truth was still known, and in a sense believed in; but it was no longer like a sun in the soul's firmament shedding brightness and warmth over the whole life, and making it fruitful of all good. It was believed in and occasionally remembered, but kept away from all contact with the life. Or, it may have been, that the reception of the truth had never been so thorough as we have now supposed. The gospel may have come in for a moment, like a body impinging on some elastic substance only to be swept out again by the inevitable rebound. Sin was loved too dearly in the parable with, and though the gospel was known, remembered, spoken of, it was not a joy and a hope. For him it changed nothing, it touched nothing. His life was in one sphere and this in another. The talent was hid in the earth and laid among the dead.

We might marvel at the madness of the man who could thus deal with earthly treasure which had been committed to him to use and to increase. But who needs to be told how far this madness is outstripped in the action of many in relation to the things of the kingdom of God! How many are there in the churches of this land whose talent is to-day lying buried in the earth. No man needs to tell them of the love of God; there is nothing they know better than they do the gospel. They believe that the Son of God came into the world and that He died, and why He died they know. They believe that His soul was made an offering for sin, that He died for the world and for them. They listen with cordial approval to the words which tell of a full and free forgiveness through His blood, and that all may be "accepted in the Beloved." They are not among those who doubt or despise these things. What difference, then, is their belief making between them and others, or between their own past and their present? Is that faith within them to-day a living joy and glory? Was it yesterday? Will it be to-morrow? Is it from hour to hour making the heart a well-spring of sweetness and pureness and love? Is it girding them with a strength for God's service, and bowing the whole life under the conviction that to the Father who hath so loved us, a son's, a daughter's loving service must be continually given? If the treasure be in the heart, if the love of God be realized, it must be so; if it is not so, then the talent has been put away. They have looked at it and scanned it and then removed it from all contact with the life. They have buried it in the earth. They may take it up at a communion season, or on some occasion when the heart is touched and softened for a moment, but is it not put away again into distance and concealment? They may recall it on a dying bed, they may dig it up and carry it with them as they enter their Master's presence, and plead, "Lord Jesus, Thou hast died for us;" but will He then receive His own with usury? Will they take with them a life that has been changed, purified, ennobled, because that treasure had been hid within it; or will they take back the talent just as they received it, having accomplished nothing?

We glance, in closing, at the unprofitable servant in the judgment. He, too, has to speak and tell his tale. The others have heard words of commendation and of promise; what awaits *him*? He lays down the one talent which he had received and as he had received it. It has been carefully preserved; there is nothing of it lost; and he explains now why it has been so jealously guarded. I do not think that we are to take what he says as an excuse for his having done so little, but rather as an excuse of his having done so much. He has kept the talent so very carefully because of an overwhelming fear. "Lord, I know Thee, that Thou art an hard man, reaping where Thou hast not sown, and gathering where Thou hast not strawed, and I was afraid, and went and hid Thy talent in the earth; there Thou hast that is Thine." A sense of the demands of Christ upon the life, weighs like a terrible nightmare on the hearts of hundreds, and makes some sort of relationship to the gospel an absolute necessity. These demands they have never yet complied with, and they know themselves too well to believe that they ever can fulfill them. Harder to them than the demand of the Egyptian taskmasters is the call for the heart's full, unwavering love, and for obedience to the holy will of God. There is no perception of the new way that is opened up, and that the gospel is the breath of life which will recreate the soul. They hear the demand for the fruits without observing that He who asks for them brings in His hand both the seed and the power which will lift it up into fruitfulness; and the reply of such a spirit ever is: "I know Thee, that Thou art an hard man, reaping where Thou hast not sown, and gathering where Thou hast not strawed." But what, then, is made of the gospel? It is taken, not as a means of rising into the life of righteousness, but as an alternative. The kind of belief that is accorded is not a belief unto holiness, but a belief which it is supposed will be accepted instead of the holiness without which it is said no man shall see the Lord. And in order that nothing of the intellectual apprehension of the gospel may be lost—that the talent may be kept entire—there is an earnestness displayed, real though sinful, that might make one weep to think how much there is to justify it, and how little results from it. How earnestly are meetings attended, and the Scriptures read! How strictly is the ear closed against the whisperings of doubt, and with what regularity and [illegible] observed! The gospel is guarded. So far as a merely intellectual grasp can preserve it, it is kept perfect and entire, though lying there dead and powerless in the midst of the earthly life. And why is all this care taken? Is it love? Is it because the gospel is a fountain of life, and an earnest of the inheritance which is to be? No! of all this there is nothing felt. It is fear. There is the conviction which cannot be escaped that these are God's words, and hence this outward devotion to the truth and honoring of the Lord with the lip while the heart is kept far from Him. Can we not conceive of them entering Christ's presence with this very cry: "We have jealously guarded and preserved Thy gospel truth, we have lost nothing of it; for we knew Thee, and Thy terror lay upon us; there Thou hast that is Thine—the word Thou gavest us?"

The Lord's words are like lightning flashes. The man stands there with the very wisdom and power of God made resultless with a soul on which the seed of the kingdom had been cast, kept barren and fruitless. His own lost life and the lost lives that were about him, which might have been reached and won for God, are witnessing against him. "Thou wicked and slothful servant"—thou didst not wish to break with sin and to quit the world's ways. Thou wast not earnest enough to cast off sloth and to bestir thyself to lay hold on God. Thy very fear was superficial, else thou hadst not stopped at what was merely external; thou wouldst have seen the heart's need of change and cleansing, and cry should have been forced from thee in anguish, but in truth, which I would have answered with light and salvation. "Thou shouldst have put My money to the exchangers, and then at My coming I should have received Mine own with usury." Had that truth been taken into the heart, and the heart been brought in prayer to the footstool of God, the Spirit's influences would have descended as the rain. He would have made the soil of the heart soft with showers, He would have blessed the springing thereof, and the fruit thereof would have shaken like Lebanon. Christ cannot miss receiving His own with usury, no matter when or how these tidings of love are received, if they are received in truth. He obtained it that day in Paradise from the thief who had died upon the cross. But now the love which this man has denied will deny him. The mercy which had waited so long before that closed door shall arise and depart for ever. It will enter now into the opened door of a loving heart to which it can bring an added blessing: "Take, therefore, the talent from him, and give it unto him who hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Mercy has spoken her last word, and now gives place to judgment: "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

The parable, it may be noticed in conclusion, points to one of the gravest dangers of the Christian life. The failure occurs not with him who had received the five talents, nor with him who had received two. He fails who had received the least. The little joy is apt to become in time no joy. Israel did not possess all the land, and those who were left undisturbed in it soon ensnared and oppressed them. Our safety lies in our advancing; our present possession in the joy of God is secured by its becoming an ever fuller possession. The life we leave unconquered by the might of love will conquer love; the talent which does not till and cover the earthly life will itself be covered and buried by that earthly life.

The English Baptist missionaries of the Congo Mission have visited Sanda, on the route between San Salvador and Stanley's Pool, their objective point, three times. The people of the towns which they have visited, though generally very suspicious, and ready to oppose their coming at first, generally desire to hear fully the Gospel message. In some instances they have asked the missionaries to remain and teach them. The roads are much better than those from the coast and donkeys are much more useful. The missionaries are anxious to push on at once to Stanley Pool.

Mrs. Mossell, wife of the African Methodist missionary at Port au Prince, Hayti, writes that all the churches are augmenting the missionary forces. Twenty Jesuits arrived the other day. Five Wesleyan ministers are expected within one month. Two Episcopal ministers will also be added to the strength of the Episcopal Church here. She asks for two other missionaries to be sent out for the African mission, and also for one hundred dollars to be divided among the two native preachers, so that they may be able to devote themselves exclusively to their work.

—The Free Church of Scotland Missionaries are about to publish a grammar of the languages spoken at Lake Nyassa. At Tanganyika Lake the mission post has been in great peril from an attack upon them by one hundred and twenty Arabs, who pointed their guns in the windows, and said, "Let us finish them before we go," but it was not so to be. The Congo Mission at San Salvador, five hundred miles from the mouth of the Congo, has become the center of a missionary work of great interest.

—The Board of United Hebrew Charities held its annual meeting recently, and reported receipts of $58,208, a much larger amount than was expected. The money was expended in relief of the distressed, by distribution of coal, clothing, medicines, and medical aid, etc. Emigrants and immigrants, wives and children, and others were helped, and an industrial school carried on. The school was opened in January, with five pupils. It has now a daily average attendance of sixty-nine.

—The Baptists are strongest in Southern cities, in Richmond first, Atlanta second, and Raleigh third. In Raleigh there is one Baptist to every seven of the population. In Richmond there is one Baptist to every four and three-quarters of the population.

—The Christian Vernacular Education Society for India is doing a great work in that country. It expended last year $53,000 in training teachers and printing books. It gives religious instruction to 7,000 children.

—Mark Firth, a prominent Methodist in Great Britain and a princely benefactor of various charities, is dead. It is said that he has given $1,000,000 to the various Evangelical Churches.

—There are 44 Evangelical churches in Philadelphia.

Our Young People.

CHILDHOOD'S GOLD.

BY LUCY LARCOM.

They need not go so far away,
Through heat and cold, to look for gold
They sought beside us all or stay,
Our hands are full as they can hold.

Gold! Gold is poured out of the sky
From rise of sun till day is done;
While falling leaves it flashes by;
In light gold the rivers run.

'T was scattered all the way from school,
In stars and bells adown the dells
We children gathered aprons full,
Where little dandelion dwells.

And yellow Cowslip in our feet
Came like a king, his beard to bring,
And Columbine, while nod so sweet,
Shook gold upon our path gay thing!

What goblet glistens with such wine
As the bee sips from the buttercups
What gold beads on the wet grass shine,
Sparkling to breezy downs and ups!

Our homes are sweet apart the hills,
Where love is spee, and life is pure
And sunshine every season fills:
How can a country child be poor?

No soldiers scare our midnight homes,
No coffers hold our treasures hold
Dewdrops and sunbeams, stars and flowers
Gold! Gold! Who shares our childhood's gold

St. Nicholas.

A Blessing in a Poem.

Religious newspaper poetry has its use, though in literary quality it may be very humble. A Christian lady, gone many years since to the better land, once copied some verses, by an unknown author, upon the blank leaves of a little Bible. The Bible she gave as a present to her oldest son, then a child. The boy became a sailor. He roamed all over the world, and carried the Bible with him in his "sea-chest." One day the news of his mother's death was carried to him. This recalled to his mind the good Book she had given him, and also the lines traced by the hand of love upon its fly-leaves. He faithfully followed the counsel they gave him, and gave Christ his service and his love.

These facts came to the knowledge of the editor of a religious journal in New York city. He published the poem, introducing it by repeating its history in connection with the sailor. The poem makes no pretension to merit, but its excellence is in its pure and holy sentiment. It is entitled "A Mother's Gift" lines addressed to my Charlie," with a Bible," and the following is the opening stanza:

So young, you enter life's same race
In this—but, for your mother's sake,
The gift you will not spurn
And, O my child, in after years,
When faithful friends shall point out errors
Then to this volume turn.

Not long ago an elderly clergyman, the widowed father of the same young sailor, sat by the dying bed of a Christian sea-captain. One of the sick man's last acts was to point to his little Bible, that he carried with him through all his voyages, and call the minister's attention to a soiled slip pasted inside one of the covers.

It was a little poem, "A Mother's Gift," clipped from that religious journal. The captain's own mother had cut it out and placed it with her gift to her son, whose name, too, was "Charlie"—and it had been blessed to him.

During the late war a young Christian soldier from western Massachusetts lay sick in a hospital at Baton Rouge. His comrades had gone forward into action, and the brave boy chafed so bitterly in his home sickness and forced confinement as to aggravate his fever and threaten the worse consequences.

While his spirit was sinking into the gloom of despair, a draught of air tossed a bit of torn newspaper near him. He picked it up, and his eye caught two lines of a poem—the only lines legible on the paper—

No night so dark but Mercy brings
Some solace home on starry wings.

The consoling verses revived his hope and courage, and he began to recover. He carefully saved the lines, but it was not till long afterward that he knew they were part of a New Year's hymn written by his own father. The northern paper in which it was, printed had found its way to the army, directed to some soldier friend.—Youth's Companion.

Young Diamond Merchants.

A noted traveler, who wrote about the diamond mines of India a very long time ago, describes the work done by the children. In speaking of a visit to the principal mine of Golconda, he says: "A very pretty sight is that presented every morning by the children of the master-miners and of other inhabitants of the district. The boys—the eldest of whom is not yet over sixteen, or the youngest under ten years of age—assemble, and sit under a large tree in the public square of the village. Each has his diamond weight in a bag, hung on one side of his girdle, and on the other a purse, containing sometimes as much as five or six hundred pagodas.

"Here they wait for such persons as have diamonds to sell, either from the vicinity or from any other mine. When a diamond is brought to them, it is immediately handed to the eldest boy, who is tacitly acknowledged as the head of this little band. By him it is carefully examined, and then passed to his next neighbor, who, having also inspected it, gives it to the next boy. The diamond is thus passed from hand to hand amidst unbroken silence, until it returns to that of the eldest, who then asks the price, and makes the bargain. If the eldest boy is thought by his comrades to have given too high a price, he must keep the stone on his own account.

"In the evening the children take an account of their stock, examine their purchases, and class the diamonds according to their water, size, and purity, putting on each stone the price they expect to get for it. These children are so perfectly acquainted with the value of all sorts of gems that if one of them, after buying a stone, is willing to lose one-half per cent. upon it, a companion is always ready to take it."

"The diamond mines of Brazil were discovered by a curious circumstance in 1730. Some miners in searching for gold found some curious pebbles, which they carried home to their masters as curiosities. Not being considered of any value, they were given to the children to play with. An officer who had spent some years in the East Indies saw these pebbles, and sent a handful to a friend in Lisbon to be examined. They proved to be diamonds. A few were collected and sent to Holland, and were pronounced to be equal to those of Golconda. The news soon reached Brazil, and those who possessed any of the "pebbles" soon realized large sums of money. The Portugues Government laid a claim on all diamonds that might be found thereafter, a search was made, and riches were discovered."—Harper's Young Folks.

Egyptian Wonders.

[illegible] dreamed one night of an obelisk, and when he awoke ordered his engineers and his workmen to carve in solid stone the strange and useless device. An obelisk resembles nothing so much as the fanciful figure of a dream. It is a tall square pillar of a peculiar form, often carved with hieroglyphics, and commemorating the name and exploits of its founder. These solitary pillars of stone, sometimes more than a hundred feet in height, are formed of one block or piece, and must have been cut in the quarry with incessant labor. They abound in Egypt, and were a common decoration of its immense temples. Later, several of them were transported on great rafts or ships to the city of Rome. There are in all twelve in that city. One of them is one hundred and nine feet high without the base a solid piece of red granite. Europe has despoiled Egypt of its obelisks. Paris has one; London another, crumbling away on the banks of the Thames; and we have one in New York. The dream of the Egyptian prince seems to have a strong interest for all ages.

All Egypt, its history, its cities, its buildings, its mummies, gods, cats, hawks, hills, sphinxes, the Memnonium, resemble the fancies of a dream. The Nile flows through its sandy plain, and covers it with fertility. Late discoveries have shown that it is one of the longest rivers in the world, rising among the high mountains of Africa, and fed by immense lakes. In Egypt it overflows its banks every year, and covers the land with a rich deposit of mud. On its shores are the ruins of the strangest of all architecture, the works of the ancient Egyptians—immense, grand, awful. They are the largest of all buildings. St. Paul's cathedral, in London, or the Cologne cathedral or even St. Peter's, at Rome, would be lost in the vast circuit of the colonnade of Luxor and Karnak. As one passes them by moonlight on the smooth stream, they seem, it is said, the palaces of giants. One temple was a mile and a half in circumference. The Pyramids exceed all other buildings in strength, height, and durability. Some of them are four or five thousand years old.—Harper's Young People.

Power of a Child's Kiss.—In a prison at New Bedford, Mass., there now is a man whom we shall call Jim, and who is a prisoner for a life sentence. Upon last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was given away by one of the conspirators. He plotted a general mutiny, or rebellion, and was again betrayed. He then kept his own counsel, and, while never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse to. One day in June a party of strangers came to the institution. One was an old gentleman, the others ladies, and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party began climbing the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him:

"Jim, won't you help this little girl up stairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hands to him and said:

"If you will, I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half way up stairs she kissed him. At the head of the stairs she said:

"Now you've got to kiss me, too."

He blushed like a woman, looked into her innocent face and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. May be, in his far away western home, he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by a child proves that he has a heart, and gives hope that he may forsake his evil ways.—Covenant.

How to see a Seed Grow.—Many little folks wonder how a seed grows. Some boys and girls have taken up the seed after planting it in the ground, and thereby prevented it from taking root. We may, however, see the roots shooting out from the hyacinths and other bulbs that we grow in glasses in our windows, and in this way we may see other seeds sprout and shoot.

A gentleman, to gratify his little sons, took a glass tumbler, around which he tied a bit of common lace, allowing the lace to hang or drop down in the center of the glass. He then put enough water in the glass to cover the lower part of the lace, and in this hollow he dropped two sweet peas. The little boys were told to look at them every day and they would learn what was going on under ground with similar seeds.

Next morn the boys hurried from the breakfast-room to look at the glass with the peas in the south window. They found that, while they were fast asleep, the little brown skins had burst, and a tiny white sprout was seen on the side of the pea. The little sprouts soon grew long enough to reach through the holes in the lace, and on the top of the peas two little green leaves were seen.

In time, the boys saw the white thread-like roots reach almost to the bottom of the glass, while the green leaves grew large and gave way to a stalk or stem. In this way most seeds may be seen to grow.—Sabbath-school Visitor.

Pick up that oyster shell. Do you see a little hole in the hard roof of the oyster's house? That explains why there is a shell but no oyster. A little creature called the whelk, living in a spiral shell, dropped one day on the roof of the oyster's house. "The little innocents," some one has called the whelks. "The little villains," an oyster would call them, for the whelk had an auger, and bores and bores and bores until he reaches the oyster itself, and the poor oyster finds he is going up through his own roof. He goes up, but he never comes down.

A writer speaks of noticing on the shores of Brittany the holes in the oyster bored by its enemy, both burglar and murderer we should call him.

"A little sin, a little sin!" cries a boy who may have been caught saying a profane word, or strolling with a bad associate, or reading a bad book, or sipping a glass of beer. "Don't make too much of it!" he says.

Young friend, that is the whelk on the oyster's back. You have given the tempter a chance to use his auger, and he will bore and bore until he reaches the center of all moral worth in the soul, and draws your very life away.—

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI, AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, JANUARY 13, 1881.

At the Feet of Jesus.

This is the attitude of a true disciple. It is expressive of humility, docility, dependence. The disciple has everything to learn. He is ignorant, he may be under the dominion of error, and he comprehends but partially and imperfectly the things which make for peace and righteousness. He is a learner, and is willing and anxious to be taught. He sits at Jesus' feet. His heart is open, his ear is attent, his eye is upon the gracious teacher. He is more absorbed in Him than in the outward affairs of life. The enemy occupy his hands, and make his daily hours busy with the cares of the world; but he does not withdraw himself from Christ. He may intermeddle with all knowledge, and study what the great and good have written, but Christ alone, his Master, and directly from Him he receives the word of life. The art of Christian discipleship, if such an art there be, is in this absolute deference and submission to Christ, and all real disciples are taught of God through Christ. Mary "sat at Jesus' feet, and heard His word." This is a picture of beauty, as clearly cut as a cameo, and as spirited in its lines as the most exquisite engraving. It stands for all time as the best type of the humble, worldly, reverent, studious disciple as a learner in the school of Christ. It illustrates the Master's words: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." All the riches of wisdom and knowledge are hid in Christ, and it is at His feet that these riches are discovered to us. The attitude of the soul toward Christ is everything. The glory of the Lord will never be seen in His face until in humility, self-abasement and faith, we sit at His feet. The glory beams only upon those who look up, and the eyes fall only upon the lowly and contrite ones. We may be sure that Jesus delights in such disciples, but how complete and satisfying is the joy of those who have come to realize that Christ is their teacher and Lord!

There is in Him the teaching of Himself. The teacher is Himself "the power of God and the wisdom of God." If He had only lived, and said nothing, the light flashing from His person would have been greater than that which shines in the words of prophets and scribes. If man never spake like this man, it is also true that never man lived like this man. In other cases the treasure is in earthen vessels, but in Him it is in a golden. His teaching life and His teaching character are absolutely perfect. At the feet of such a person we can sit, and feel that we are honored by such intimacy. Whatever He may say, the background of His personality is steadily luminous. He is Himself the great lesson, and the faultless illustration of a perfect and glorious manhood. It is not so of Moses, Paul or John. In them the ideal is blurred, and the outlines, at some points, are indistinct. In Christ the teacher Himself is perfect.

When we pass to the word-teaching of Christ we have at least the good truths of all truth, and the words which are spirit and life. Here we sit at His feet, not only when we study His own words, but also when we pour over those of Christ inspired men. It is the Spirit of Christ in them that gives authority to the words of evangelists and apostles. We sit at the feet of Paul only as he sits at the feet of Christ, and thus, whether our text be in the prophets, gospels or Epistles, we sit at the feet of Jesus, and hear His word. The Spirit of Christ is the inspiration of all Scripture, and in some sense it is true that the devout in all ages have sat at the feet of Jesus. The disposition of the heart, and the recognition of a personal Redeemer, have been the same. In this inquiring, receptive state of mind, how powerfully and clearly Christ teaches. Under the spell of His words, how the heart burns, and how the whole Bible glows with promises and consolations! The good part, once chosen at the feet of Jesus, becomes a precious treasure that cannot be wrested from us. It is there that the heart surrenders, the final choice is made, and the imperishable blessing is received.

In some degree all true believers are taught by the Spirit. How much, and how truly, depends upon this attitude of discipleship. The "spirit of truth" was given to those who sat at the feet of Jesus after He ascended. They were at the feet of their invisible and glorified Lord when the baptism of fire came upon them. It is while at His feet that the Spirit of the Son is sent forth into our hearts, "crying Abba, Father." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Christ teaches through the Spirit, even as He is glorified by the Spirit. This is the complement of His office as our teacher, and the completion of the work. The need of the Holy Spirit is absolute. We have sat at the feet of Christ to little purpose if we have not realized this divine illumination, and felt the presence of the Comforter. How and where is the gift of the Holy Spirit to be sought? It is at the feet of Jesus. This attitude of discipleship includes all the conditions. Divested of pride, purged of self, humble, contrite, believing, with the whole heart open and waiting, and expecting the promised blessing. The only difficulty is in coming to Jesus, sitting at His feet. It is only the upward look, the eye that gazes from the lowliest vale of humility that gets so much as a glimpse of the spirit-giving Saviour.

What fulness of blessings are for us in Christ, in Him who lived that we might learn of Him, who spake that we might hear, and who ascended that He might flood the trusting and waiting soul with supernatural light! At Jesus' feet is the only place of rest and peace. Here only have the perplexed and the sorrowing, the guilty and the penitent, found rest unto their souls. At Jesus' feet, if we can only get there, and there abide, we shall be so charmed with the sweetness and fulness of its bliss as to desire nothing more this side of heaven.

A Working Missionary.

Dr. Patterson, superintendent of our missions in Mexico, is one of the busiest and hardest workers we know of. He has under his charge thirty Mexican preachers and twenty Mexican teachers, working in more than seventy different places. To supervise and direct such a work as this, to maintain its vigorous operations, and to extend it constantly requires the best administrative ability, and great power of endurance. Then we are to remember that Bro. Patterson has been subjected to great perils in the prosecution of his arduous mission, sometimes barely escaping with his life. He has suffered much, as well as labored. Roman fanaticism is watching his movements, and its emissaries are often upon his track. In spite of the dangers and difficulties, however, the work is spreading, and it would seem to be limited only by the lack of means to build churches and schools, and to employ preachers and teachers.

In looking at this mission field, and what has been done in it, we are to consider that it is but eight years ago that our church entered it. The fruits, in proportion to time and money and laborers, have been exceedingly gratifying, and should stimulate the church to increased zeal and liberality in its support.

The business and commercial minds of the country are showing a wonderful interest in regard to Mexican affairs. Capt. Eads' Tehuantepec Ship-Railway will probably be built within a few years. Telegraph and railroad lines are under way, and will soon enter Mexico from Texas. It will not be long before we can go from New Orleans to the City of Mexico in a Pullman sleeper without change of cars. The relations of this country with the Mexican Republic are likely to grow more and more intimate and friendly, a large international commerce will be developed, and the citizens of both countries will mingle in social and business life much more extensively than in the past. Our missionary operations, while they have contributed to bring the two Republics nearer together in political and commercial intercourse, will be strengthened and enlarged by the result. A Southern Methodist Conference in Mexico is among the probabilities of the not very distant future. The work on the border and that in the center will meet, after awhile, and the whole will soon be nearer to us than some of the Conferences in the West and on the Pacific Slope.

It is not, however, merely a work of convenience, but one of mercy. Here is a large population sunk in ignorance and superstition, without God and without hope. The Protestant mission work is confined mainly to the lower and most degraded class. We are giving the gospel to the poor of that country—to those who sit in darkness and in the shadow of death. They are at our door, the door of the Southern churches especially, and the man of Macedonia is over there—the man of Mexico is calling. God, in His providence, is bringing the country nearer to us, making it more accessible.

Everything points to the present as the opportune time for a forward movement in our Mexican missions. Something has been done, much considering the amount bestowed and the number employed. But this is only an earnest of the harvest that waits for us. The wisdom of Mexican mission has been demonstrated by the results. We should now be ready to support it in a manner worthy of its growing magnitude and expanding promise. Prayer and effort have been answered and blessed. By every token we are called to this work; the Divine hand points this way. God has wrought mightily to assure and strengthen our faith, and to silence doubt and misgiving.

Hitherto our efforts, so far as the church at home is concerned, have been tentative. We have been timidly waiting to see the expediency of the movement, and what it might promise. We now emerge into the light of assurance and demonstration. This work is of God. We have now no pretext for holding back, none for distrust. No door is wider open than this; there can be no clearer or louder call to missionary duty. To be languid in our interest, or to withhold our generous offerings now, is to shut our eyes to an open vision, and to reject the plainest indications of Providence.

Bishop Kegner, we believe, contemplates visiting Mexico in a short time. If he goes he should go full handed, and with power to draw, or with letters of credit sufficient to build and to buy, and to give a new impetus and wider range to our missionary operations. Whether he goes or not, Dr. Patterson is there, the judicious, the indefatigable, the heroic superintendent, with his corps of self-sacrificing preachers and teachers.

To the Stewards.

The stewards are a most important body in our church system. I see not how we could get on without them, or some analogous body of workers. We have many faithful men in this department of church labor, and the church is greatly indebted to them for the efficiency of her ministry; but I think it possible that the methods of the stewards, in some regards, might be improved. I think, from observation and somewhat extended inquiries, that it is the custom in most towns and cities to use the money put in the hands of the stewards, first, in paying what may be called the current or running expenses of the church. For example, if gas is used, it is said the gas company *must* be paid, the organist *must* be paid and the sexton *must* be paid. Certainly all these claims are just, and ought to be paid; but does it follow that they must be paid first? Are gas companies, the organist and sexton more important to the church, or necessary to the spread of the gospel, than the ministry? We could and in many places do get on without gas, organist or sexton, but could we get on at all without a gospel ministry? It is quite common to pay these church house keeping expenses first, and pay to the pastors, the presiding elder and preacher in charge whatever is left, and then go before the congregation and say: "We are so much behind with our pastors, and appeal to you for help." Now, I suggest to the stewards a complete change of this programme: pay your pastors first; then, if behind with other claimants, all of whom are legally secured, and can collect their claims by law, go before the congregation and state the case. Let the representative of the stewards ask for the means to pay these just and legal debts. And here the pastor can, as he could not if the money were coming to him, speak for the stewards, and ask that these just debts be promptly paid. Let assessment collections be paid to the pastors as collected according to the *pro rata* of their allowance. If there must be public and special appeals, let it be for the church house-keeping expenses, which are simply business affairs, as much so as grocer's bills.

I suppose no one will object to the proposed change of method on the ground that the debts due the gas company, the organist and sexton are collectable by law, and *must* be paid, while the "allowance" to the pastors are only allowances of honor, and not collectable by law, and, if not paid at the end of the Conference year, are cancelled by lapse of time. I know we have in our church this "statute of limitation," in regard to the "allowances" made to pastors, but fortunately not so in relation to other laborers who give their time and labors to the church, else I fear we should be able to secure the service of but few in these departments.

As no man, with intelligence enough to preach the gospel among us, expects to accumulate money by preaching, but expects only a reasonably comfortable support, there should be in no church member's mind any indifference to the support of the pastors because it is not a legal obligation, and because it is barred demand at the close of the Conference, if not paid, by our church statute of limitation; but rather a quickened sense of honor and duty, because it is an offering to the Lord. [illegible] will I offer burnt offerings unto the Lord, my God, of that which costs me nothing." W.

Denominationalism.

The last decade was characterized by an unfair development of latitudinarianism. Formerly it was only the High Church men who sneered at the "sects" and "sectarianists," but of late even many of the so-called sectarians have grown restless and reckless, looking upon denominationalism as antiquated and superfluous. Non-sectarian is the favorite catchword of our ecclesiastical amalgamationists. Non-sectarian, hence universally commendable; non-sectarian; hence well-pleasing to God. With many slatnech denominationalism is synonymous with fanaticism and bigotry. They advocate a continuous approximation of the different denominations toward each other. Away, they say, with all barriers and exclusiveness. The true man of God, of strong convictions, of clear perception, of transparent views, is decried as wanting in Christian love, because he cannot conscientiously, with ease and cordiality, affiliate with the adherers of other ecclesiasticisms.

Arminianism, Calvinism, Apostolical Succession, etc., mean "some thing." The advocate of one cannot be the champion of the other; they may love each other as brethren in the Lord, but cannot doctrinally agree. Whenever such agreement is pretended, I cannot help but believe that said pretenders are not doctrinally informed and established, or are insincere.

I fear that many church members are lamentably misinformed in regard to the doctrines of their church. We have not enough doctrinal preaching. Too many of our torch-bearers of the Christian church are disciples of the apostles of latitudinarianism, namely, the self-styled evangelists who traverse the land. Like them they deal in sentimentalism and arrange and rearrange wreaths of attractive anecdotes.

The overgrowth of ecclesiastical latitudinarianism is a great evil, for, assuredly, it is the prolific mother of indifferentism. How intimately indifferentism is connected with infidelity I need not here set forth.

God has honored denominationalism in that, by means of its influence, the church, as a whole, has met with unprecedented success. It has long been and still is the recognized safeguard of the Divine revelation and of Christianity undefiled.

The question of greatest importance with me is whether the denomination of which I am a member comes nearest to the Biblical ideal. Readily admitting that all orthodox denominations agree in regard to the essentials of the Christian doctrines, yet in matters of my soul's salvation even the so-called non-essentials are very important. I am under necessity of weighing them in the balance of revelation, and discarding them if found wanting.

That is an expressive presentation of the church of God given in the book of Revelation, x, 2. Here Christ, "the mighty angel," clothed with a cloud and a rainbow upon His head, is portrayed as having set His right foot upon the sea and His left foot on the earth. Of the *sea*, His enemies to curb and check them in their maddening career of opposition to Him; the *earth*, the church to protect it. The church is set forth under the figure of the earth. The earth contains within its womb precious stones and metals; the church is the repository of Divine treasures. The surface of the earth, to be productive, must be assiduously tilled, the church must aggressively and self-sacrificingly go forward, bearing precious seed. The soil of the earth's surface is not equally productive. In some instances one acre of good land will produce more than fifty acres of poor and sandy soil. Why till fifty acres of land when with one-fiftieth of labor we can secure an equally abundant harvest on one acre of good land? Denominations differ as the soil of our terraqueous ball. We have the choice between the marshland of the Baptists and the soil high and dry of the Episcopalians. Allow me, as a Methodist, to till Methodist soil, my own tract of land, well fenced and in a good state of cultivation. When I can afford it I will assist my neighbor, the Presbyterian or Baptist, but do not demand that I should remove the fence separating me from them. When I need help I shall ask for it on the same condition. In the meantime I shall, as Methodist, attend to my own business, and will be pleased if others shall do the same.

A.

The Fatal Surrender.

When the decimated Army of Northern Virginia could no longer successfully resist the Federal forces, a handful of the noblest soldiers that ever bore arms surrendered to Gen. [illegible] lost. But it might have been worse, for some of those who helped to conquer us have since helped us to stay the tides of oppression and tyranny which threatened to deluge our once prosperous and happy country. *This* was not the fatal surrender.

I have seen a man plow and sow when his bread depended upon his success as a tiller of the soil. But when the seed which he planted sprang up the weeds and grass also put in their appearance. A battle ensued, feebly however, till Gen. Sol brought down his reserve forces upon the field of strife. It was soon manifest that the *natives* were masters of the situation. The poor fellow, dispirited and routed, retired to the shade to lament his defeat.

But it might have been worse. For, although he was as shy of Sol as a mouse is of pussy, he would work enough in the shade to eke out a scanty subsistance. This was not the fatal surrender.

I have seen another who invested all his capital and energy and skill in commercial pursuits. For a time his gains were satisfactory, but by and by his losses were greater than he could bear, and the wreck of his accumulations was turned over to his greedy creditors. But it might have been worse. For he lost neither his good name nor his energy.

And another I have seen sinking down in his well-worn chair, having lost home and friends, energy and health, fortune and reputation. Hopeless and forlorn, he would sit for hours with his face buried in his hands. Though his lips moved not, his outward man seemed to say: "Last times, come and take me. I surrender unconditionally."

Surely *this* was the fatal surrender. No, it might have been worse. For I have seen still another man, rejoicing amid wealth and friends, and supported by those who are dearer than friends, embark upon the sea of life. His voyage for a time was prosperous, but, in secret, the great battle with this man was being fought. To the surprise of his friends, his fortune slipped from his grasp. He became desperate, his brain reeled, his clinging wife and trustful little ones were dragged down with him to humiliation and want. His great energy and active brain were brought under the dominion of King Alcohol, a fit companion for demons, and ready to commit "the great transgression." This was the fatal surrender. H. M.

Signor Gavazzi.

Signor Gavazzi, from Rome, educated for a Roman priest, but Liberal in sentiment, became a soldier in Gen. Garibaldi's army of liberation, which eventually drove out the foreign and Bourbon despots who ruled over the various kingdoms and little governments into which Italy was subdivided, including the temporal sovereignty of the Pope, and ending in the establishment of the kingdom of Italy, under Victor Emanuel, with Rome for its capital.

Signor Gavazzi is about the average height, and full, without being corpulent. He looks to be in admirable preservation, rosy in complexion, quick in movement, bright-eyed and strong-voiced. He is seventy-two years old. He is on a mission through the United States seeking help for the young Free Church of Italy, of which he is one of the founders and leading spirits.

He preached in the First Presbyterian and Baptist Churches in this city on Sunday, December 26, and lectured on Tuesday evening, the twenty-eighth, at Carondelet Street Church, Methodist Episcopal Church, South. We did not hear his sermons, but hear from others that they were able, evangelical and Scriptural. It was a rare treat to hear his lecture, which was historical, ecclesiastical and autobiographical. The church he represents is intensely Protestant, without bearing the name. It is not Presbyterian, Episcopal or Papal. It has adopted none of the creeds, Gavazzi says, because when they read the Scriptures and reached their doctrinal conclusions they knew nothing about Calvin, or the Reformers of England and Scotland. Gavazzi talks about repentance, justification by faith and regeneration, and consciousness of acceptance with God, much as evangelical Christians among us would.

There is considerable foreign accent on his tongue, but he has a free and felicitous use of English, and, with attention, can be pretty well understood. His manner is vivid and various, dignified, but sprightly, and at times a little humorous. He seemed to rejoice with exceeding great joy in the freedom, civil, intellectual and religious, which he and his countrymen enjoy. Religious toleration is perfect in Italy. "Leo," Gavazzi says, "growls and roars, but lions will. Let him roar; it does us good; it shows we are doing something to disturb him." W.

President Hoss, writing to the Holston Methodist of his recent visit to New Orleans, says:

"The scenery along the road from Magnolia, Miss., to New Orleans was of a kind very strange to me, in fact a perfect revelation. I never saw anything like it before. Great forests of cypress rise up from the wide-spreading swamps, forests whose every limb is garlanded with the long moss, and the sereh palm covers the whole face of the earth. Novelty is always a source of interest. I do not think, however, that I would like a permanent residence in the lowlands. I am a mountaineer to the bottom of my heart.

"At New Orleans I find ample opportunity to fill up the space of three days with sight-seeing of various sorts. The meetings of the Health Association were largely attended by delegates from every part of the country. I heard a good many papers read, and a good many discussions. Some were wise and some were otherwise. The ablest document brought before the association was the report of the Havana Yellow Fever Commission. It was read by Dr. Chaille, a prominent physician of New Orleans. It boldly takes the position that it is useless to discuss any question bearing on the origin of yellow fever, and that all efforts should be directed toward hindering its propagation. The doctors, as a general thing, are poor readers and poorer speakers. They do not well understand the usages of parliamentary bodies, and sometimes get into a nice tangle. It does not take one long, however, to see that there is an *odium medicum*, quite as intense as the traditional *odium theologicum*. It amused me no little to see two doctors speaking spitefully of each other because they held to different theories of yellow fever. You would be astonished at the diversity of sentiment on the subject. Some favor strict quarantine as the only and all-sufficient preventive; others insist on breaking up the quarantine altogether, and relying upon sanitation; others still endorse both. What is not known on the subject would make a very large book.

"None of the sights about the city interested me as much as the French Market. It is the largest I ever saw, and about the best. Here everything of which you can think is exposed for sale, and here in the early morning congregate in vast, surging crowd of human beings, a mixed multitude, representing every nation under the sun. The Jackson Square, the Lee Monument, the old Spanish Fort, the old St. Louis Hotel—where the carpet-bagger lived and died—the cemeteries and Carrollton, are all interesting places to visit.

"New Orleans is a city of contrasts. In some parts it is grand, elegant; in others old, ugly, repulsive. One thing that a stranger notices is the balconies. They are on every house. In the summer and autumn the people almost live on them. Just now the oranges are abundant in almost all the yards, great, ripe, golden ones that melt in your mouth."

Robert Lewis Keen, aged forty-six years, died on the fifth instant, at Mobile, Ala., where he had resided for three years past. He was the eldest surviving son of Mrs. P. A. Clarke, and left his home in this city, in 1852, for a residence in Brooklyn, N. Y. Shortly afterward he became a Christian, and has adorned his profession since by his quiet, upright and consistent life. Confined to his bed for nearly two months, his illness has been marked by the utmost patience and Christine resignation, and an abiding faith and joyful hope in the Saviour, whom he loved. His sister and brother were privileged to be with him during the last week of his illness. As his last hours drew near, he expressed great anxiety to go, and be "forever with the Lord." His end was perfect peace. His remains were brought to this city for burial, funeral services being held at the residence of Mr. William Clarke, on Friday, January 7. We knew Robert from his childhood, and esteemed him. His venerable mother, who was for many years identified with the Methodist Church in New Orleans, is living in Brooklyn, N. Y., enjoying a serene and beautiful old age, and waiting in hope for her summons to the home of the blessed. God has been pleased to call the most of her loved ones before her. May all the family meet at last in heaven.

The obituary of Mrs. Rachel F. Pettit, written by Rev. Dr. Marshall, which appeared in the ADVOCATE of December 30, owing to typographical errors, is republished this week. Sister Pettit was the revered mother of Mrs. W. H. Foster, and of Dr. A. Pettit, of this city. Dr. Marshall has done only justice to the life and character of this noble Christian woman. She lived her religion, enjoyed it, and loved the work and kingdom of her Lord. Her translation leaves her church and family bereaved, but the memory of her Christ-like spirit, and of her good deeds, will long remain a precious legacy to her children and to the Church. From our personal acquaintance with Sister Pettit, we had formed a high estimate of her

worth. We tender to the afflicted family our deep sympathy.

Concerning the death of Rev. J. J. Smylie, of the Mississippi Conference, and of which we gave account in our last issue, Rev. J. T. Heard, writing from Enterprise, Miss., January 1, says: "It is my sad duty to inform you of the death of our beloved brother and fellow-laborer, Rev. J. J. Smylie, of the Mississippi Conference. He died this day, in Quitman, of appendexy, and will be buried to-morrow, in Shubuta. His family is left in great sorrow and distress, but surrounded by many warm and sympathizing friends. Let the church pray for them."

—Rev. W. H. Milburn has spent a few days in New Orleans, and was expected to leave during the present week. He preached at the Felicity Street Methodist Episcopal Church, South, on Sunday last, and delivered a lecture on Sheridan, at the hall of the Young Men's Christian Association, on Monday night. The blind man eloquent is represented as being in excellent preaching and lecturing condition, and, as heretofore, delighting and instructing his hearers. We regret that we were not able to be among his auditors.

—Rev. D. C. B. Connerly, Principal of Hamburg High School, at Hamburg, Ark., gave us a call last week. He reports his school as flourishing, having at this time one hundred and fifty students in attendance. Bro. Connerly is well-known, especially in Alabama, as a successful educator. His school is located not far from the Louisiana line, and is accessible to a fine region of country. It deserves to prosper, and is worthy of patronage. We call attention to card of Hamburg High School, in this issue of the ADVOCATE.

—National Repository, December, 1880, is of equal merit as any of its preceding numbers. This number closes the life of the publication. It has not been a financial success. The enterprise has lacked adequate appreciation and patronage. It ought to have been well sustained, but it has not been. We part with the National Repository with regret, but we are glad to know that its able and venerable editor, Dr. Curry, will continue in the field of journalism as assistant editor of the Methodist.

—We are indebted to our friend, Rev. W. Cowell Brown, of Sheffield, England, for a copy of "The Constitution and Polity of Wesleyan Methodism." This is a handsome 12mo, of over 300 pages, by Rev. Henry W. Williams, D. D., and published by the Wesleyan Conference Office, London. It is a digest of the laws and institutions of Wesleyan Methodism, brought down to the Conference of 1880. We heartily thank Bro. Brown for this valuable work.

—Rev. Z. N. Parker, writing from Tuscumbia, Ala., December 29, says: "I have entered on my third year at Tuscumbia with bright prospects. The church has already paid off a large debt of three years' standing. The whole church is greatly encouraged, and enters upon the year's work with zeal."

A CHANGE.—Rev. J. M. Boland informs us that the district steward's meeting for the Union Springs district, Alabama Conference, has been put off until the close of his first round.

—The Western Methodist begins the New Year in a handsome new dress. A happy New Year's to our Western contemporary! May its shadow never grow less, and may it abide in strength and power for generations to come.

—The Mississippi Methodist is now published by J. J. Dement and W. P. Andrews. Rev. R. J. Jones, editor; Rev. W. P. Andrews, assistant editor. We wish the new editors a useful and pleasant career in journalistic experience.

—We have received a copy of the Minutes of the forty-first session of the Memphis Conference, November 17-22, 1880. It is a very handsome pamphlet. Printed by Rogers & Co., Memphis, Tenn.

EFFECTS OF THE FREEZE.—Most fortunately, says the Louisiana Sugar Bowl, of January 8th, the bulk of the cane crop had been converted into sugar, when last week's freeze came, so that in any event, the loss will not be heavy. In the Atakapas parishes little cane was left standing, but in Terrebonne and Lafourche there was more, and on the Mississippi river a greater percentage. However, as the weather has continued cool, with little sunshine, no cane has as yet spoiled, and we hope that the bulk of that frozen will yet be saved without material loss. We see no reason to change our estimate of the year's crop, made at the beginning of the grinding season, and still think it will reach 225,000 hogsheads—notwithstanding the Picayune's assertion that the crop has suffered a loss of twenty per cent.?

Some fears have been expressed regarding the condition of the seed cane and the rattoons; but we have conversed with sugar-planters of large experience, and they are of the opinion that neither were injured by the freeze, unless in cases of round mats which were too small.

The orange trees seem to be uninjured, excepting the burning of the leaves, most of which will probably drop. This exemption from injury is owing to the cloudy weather which followed the freeze, and the gradual moderation of the temperature.

A Liberal Proposition.

The Publisher is willing to furnish the ADVOCATE to those who are unable to pay for it when it may be ordered by churches raising a collection for the purpose, or by benevolent individuals who remit money for the object, at *one dollar a year*. That is to say, the ADVOCATE will give one-half of the amount of the regular subscription price in order that many poor and worthy people may be supplied with a religious paper. A pastor in the Mississippi Conference recently took up a collection in one of his congregations for the purpose of giving the ADVOCATE to those who were not able to subscribe for themselves, and, as the result, he has forwarded sixteen names with the money. There are many congregations that could do as well, or better, and thus confer a great benefit upon many who would otherwise be without a church journal, and a great blessing upon the church itself. There are not many people who cannot pay $2 a year for a paper, but there are a few in nearly every pastoral charge. In making the proposition above, we are doing all in our power to meet the destitution. Will the preachers and liberally-disposed laymen cooperate with us in this laudable work of benevolence?

SENATORIAL REPORTS.—If the secretaries of the Mississippi and Alabama Conferences will forward us such Conference reports as they desire published we shall take pleasure in giving them early insertion in the ADVOCATE. This reminds us of some things that it may be of general use to publish before the Conference minutes can be printed. Will the secretaries be kind enough to forward items?

SOUTHWESTERN BIBLE SOCIETY.—The thirty-first anniversary of the Southwestern Bible Society will be held in the First Presbyterian Church, on Lafayette Square, on Sabbath, the sixteenth instant, at half-past seven o'clock P. M. The address will be delivered by Rev. R. M. Balfour, D. D. All friends of the Bible cause, of all denominations, and the public generally, are invited to be present.

SECRETARY, January 1st.

Mississippi Conference, Assessments for 1881.

Vicksburg	[illegible]	[illegible]	[illegible]	[illegible]
Jackson	50	400	85	485
Hazlehurst	50	200	215	415
Meridian	500	210	100	310
Rosedale	[illegible]	200	200	400
Woodville	[illegible]	200	40	240
Scobey	200	100	100	200
Williamsburg	200	80	40	120

Rev. Dr. Crosby, of New York city, has been elected to fill the place of Dr. Nelson on the Version Committee of the American Bible Society, and Rev. Dr. Crooks, of Drew Seminary, to fill the place of Dr. Hurst. The committee now stands as follows: Rev. Drs. Woodsey, J. Cotton Smith, Chambers, Kraith, Howard Osgood, Crosby and Crooks.

Personal and Other.

The people, says the New York Independent, know "George Eliot" as they do not know Miss Evans, or "Mrs. Lewes," or Mrs. Cross. We have spoken in another column of her literary character. As to her personal character, we would be glad to say nothing more, did the case allow, than that she was greatly respected by her friends; but it must be said that she was not only an unbeliever in the Christian religion, and wrote mercilessly, but that no sophistry can acquit her of the guilt of striking a deadly stab at the holy institution of marriage. She lived for years, in relations which wedlock only would have justified, with the renowned husband of another woman. She was a genius, but genius will be held of God accountable, whatever literary flunkeys may say, to his moral laws.

General Sherman is one of the happiest of talkers. His language is that of a soldier—quick, rapid, decisive; like that of a man used to instantaneous processes of thought, who knows what he thinks on any subject brought to him, and does not hesitate, if he so chooses, to express his opinions. They are not timid, polished, but evolved with the rapidity of a charge of musketry. The General of the Army sat, during a recent interview, in a large arm-chair, dressed in a jaunty, short sack coat; and, as he spoke with that quick, impulsive utterance so entirely his own, he kept nervously tapping his feet on the floor, changed his position rapidly, and during the latter portion of the conversation, when some friends joined him, he rose and paced the floor. To the listener the General's strong, rugged, characteristic face; the deep, heavy lines drawn round his eyes; the keen, piercing look out of his clear blue eyes, impart a striking force to whatever he says.—New York Independent.

—An American Archæological Society has been organized in Boston, which will as soon as possible send an expedition to excavate the site of Assos, where there are some of the best preserved Greek ruins extant. Assos, lying out of the line of ordinary travel, has been little studied by travelers, and there is reason to hope for discoveries that shall amply repay the labor and expense. A satisfactory firman has been obtained from the Turkish Government.

Mr. W. E. Forster, secretary of state for Ireland, although over sixty years of age, displays extraordinary physical vigor, and in the execution of his office seems indifferent to fatigue and impervious to its effects. His manner of answering questions is short, pungent, and in extreme cases somewhat imperious. His ordinary voice, however, falls pleasantly upon the ear and is that of a scholar and a gentleman. When roused to an effort of oratory, as during the House of Commons debate, more impressive than the rough but accomplished Yorkshire man and worsted manufacturer.—New York Independent.

Rev. Henry A. Buttz has been elected president of Drew Theological Seminary, as successor of Bishop Hurst. He has filled the chair of exegetical theology for a number of years, having been first employed as a teacher in the Seminary. President Buttz is a graduate of Princeton; in the prime of life, a fine scholar, especially in the Greek of the New Testament. He is a magnetic preacher, and is very popular where he has labored as a pastor or instructor. Drew is now well balanced with both comparatively young and mature minds in its faculty, and has a list of professors of which it may well be proud.—Zion's Herald.

Louis Auguste Blanqui, one of the leaders of the French Socialists, died last week, in Paris. He was seventy-five years old, and had spent thirty-five years in prison and ten in exile, and had been twice condemned to die, but had the sentence commuted both times literally at the last minute. He was a man of great learning and many accomplishments; he did not howl for blood or want war, but wanted to make great social changes in the world through political reforms. His book, "Eternity of the Stars," is an authority among astronomers.

The English New Testament revisers held their final, the one hundred and third session, November 9, when fifteen members were present, and sat for three days. The company has sat in all 107 days, and the average attendance has been sixteen on each day of meeting.

Amos Tappan Akerman, Attorney General during the greater part of General Grant's first term in the Presidency, died at his residence at Cartersville, Ga., on Tuesday evening last, Dec. 21. He was a prominent member of the Presbyterian Church.

It must be confessed that the building of a stable for twenty horses on top of a private mansion, access to which is obtained by a lift, is calculated to awaken a feeling of astonishment even in these days of nerves. Yet this is the case in a house just erected in Bolsover Street, London, by Mr. Sassoon.

The recorder of London, Sir Thomas Chalmers, M. P., made a good point, the other day, at Sunday observance. While he still bore testimony of Sunday-school teachers, that they were the very dullness of London on that day was a great comfort to a Christian man.

There was something significant in the remark of a speaker at the last Reunion convention, who said, "The only time I felt that I ever wanted to be a bishop was for an hour, was the hour in which I noted the great missionary triumphs of orthodoxy."

Mr. James Anthony Froude, the historian, is a regularly ordained deacon in the Established Church of England, and was a writer on Cardinal Newman's "Lives of the Saints."

M. Anderwert, who was recently elected President of the Swiss Confederation for 1881, committed suicide last week, in the public promenade, by shooting himself with a revolver.

Lord Beaconsfield says the London World, received $70,000 for fifty thousand dollars for his new novel, "Endymion."

One leaf of the royalty water lily, in bloom not long since at San Francisco, was seven feet across, and six others were about equal size.

Literary News.

The history of Baron Nordenskiold's voyage to the North East Passage is being published in no less than twelve different languages. Andrew Lang is preparing a volume on "The Library," for the "Art-at-Home Series." The life of Sir Rowland Hill, with the history of the penny postage, has just been issued in London by De La Rue & Co. T. B. Peterson & Bros. have ready a new edition of Mrs. Forrester's "My Heroine." N. Tibbetts & Son are bringing out "The Bible Student's Cyclopedia," written by A. C. Morrow. Madie Smith is seribed for three thousand copies of "Evolution" for his circulating library, and Smith for seven hundred and seventy-five for a similar purpose.—Watchman.

Apropos of the new revision of the New Testament, soon to be published in this country and in Europe, Scribner's Monthly will contain three articles; one of these, by Rev. Charles S. Robinson, D. D., on "The Bible Society and the New Revision," in which the record of the Society on this subject is briefly told; the second, by Professor George P. Fisher, of Yale College, showing "How the New Testament Has Come Down to Us," and the third a review of the revision itself, in which the excellence and thoroughness of the work of the American scholars will be pointed out. The first article appears in the January number.

Mr. Goldwick, says the London Athenæum, already known as a writer on German literature, is preparing for publication a book entitled "German Culture and Christianity." It is intended to give a complete history of the moral controversy in which, for more than a century, German culture has been engaged in opposition to certain Christian tenets. The chief aim of the book is to show that the attack, masked at times by various auxiliary movements, has always been directed mainly against the central tenet of Christianity. The history begins shortly before the time of Lessing and ends with 1880.

The following new volumes are announced in the "English Men of Letters Series:" "Charles Dickens," by Professor A. W. Ward; "De Quincey," by Professor Masson; and "Charles Lamb," by Rev. Alfred Ainger. "Wordsworth," by Mr. Frederick Myers, and "Dryden," by Mr. Saintsbury, are nearly ready.

The fourth and concluding volume of the Bryant & Gay "History of the United States" will be ready next month. It covers the period from the Revolution to the present time, including the Administration of President Hayes.

Robert Carter & Brothers announce "Wise Words and Loving Deeds," by E. Conder Gray; "Leaders of Men," by H. A. Page; "Master Missionaries," by A. H. Japp, and "Ada Vane," by Rev. Andrew Reed.

Archibald Forbes, the famous war correspondent of the London Daily News, is preparing for the Youth's Companion a series of articles relating to his personal adventures on the great battle-fields of Turkey, Zululand, and in the Franco-Prussian war.

Athens has a polytechnic school and a fine astronomical observatory; and the National University has fifty-two professors and one thousand two hundred and five students from Greece and all parts of Continental Europe.

The last general educational report shows that Massachusetts, of all the States, has the highest percentage of population of school-age enrolled in the schools, and also the largest average daily attendance.

—A reply to "A Fool's Errand" has been written by Mr. William L. Royall, a member of the New York Bar, late of Richmond, Va. The book is published this week by E. J. Hale & Son, of New York.

—"Thirty Years," a series of poems, old and new, by the author of "John Halifax, Gentleman," is announced by Macmillan & Co. Also a new edition of "Etching and Etchers," by P. G. Hamerton.

—J. K. Funk & Co., of New York, are publishing a cheap edition of Godet's celebrated "Commentary on Luke," with a preface and notes specially prepared for this edition, by Dr. John Hall.

—The new Illustrated Crown Edition of Tennyson's "Poetical Works" contains the "Ballads," just published, and is absolutely complete.

Mr. Edmund W. Gosse is making a selection of the best English odes from Spenser to Swinburne, and will write a critical and historical preface to the volume.

George S. Bell & Sons are just publishing an illustrated work on "Book-Binding of all Ages," with specimen and examples of workmanship.

Fifteen thousand copies of the London edition of Dr. Smiles's new book on "Duty" were sold on the day of publication.

Books and Periodicals.

BREAKERS BROKEN.—By N. P. B. Edited by Rt. Rev. W. C. Pennyhouse, D. D. Nashville, Tenn.: Southern Methodist Publishing House. 1881.

This is a very beautiful 12 mo volume of 209 pages. We have not had time to read it, but the following endorsement of editor and publisher is sufficient. Dr. Cunnyngham says:

"This little book is well written; the style is easy, clear, and lively; the story is natural, and is very finely interesting; the incidents are excellent, and the religious sentiment pure and earnest. The element of human love, which gives several chapters to the narrative, is chastened and refined, and is made to elevate and ennoble the life. Such love is of God. We trust the book will prove as profitable as it is entertaining."

Dr. McFerrin says:

"The Book Agent indorses the editor, and very cheerfully commends this beautiful story to the attention especially of the young reader. The style is charming, and the writer well sustains the narrative. The moral and religious sentiments predominate, and the book sparkles with literary gems."

Price, sent by mail, postage paid, 50 cents. Send orders to J. B. McFerrin, Agent, Nashville, or to Lafargue and Wilkins, 112 Camp Street, New Orleans.

We have received from R. W. Shoppell, publisher, New York, from Portfolio of Bible pictures, twenty six pictures, illustrating the International Sunday School lessons for the first six months of 1881. Each picture is a wood engraving in a sheet about tix inches by ten. The price is 35 cents for the lot, and a pretty good price for such pictures.

Good Company, December, 1880, No. 6, maintains the standard of excellence which this choice magazine has always exhibited. Among the articles are: Jails by Octave Thanet; Miss Mehetable's Romance, by Sophia Sweet; The Remnant of a Lost Nation, by Alexander McLean; Rose and the Doctor, by Ellen W. Olney; The Cochers of Paris, by John Joline Ross; under the Christmas Tree, poems, 1, Elaine Goodale, 2, Mrs. D. H. R. Goodale, 3, Dora Read Goodale; A Letter from a Eagle in the Wilderness; The Chinese in Boston; Interesting Autographs. Published by Good Company, Springfield, Mass. Price $4.00 a year.

The Contemporary Review, December, 1880, George Munro, Publisher, New York, has: 1, The Unity of Nature, by the Duke of Argyll; 2, Poets Corner, by Alfred Austin; 3, Young Bengal at Home; by M. Kinghton, LL. D.; 4, Professor Green as a critic, by Richard Holgson, Jr.; 5, Nihilism in Russia, by the Rev. Moritz Kaufmann; 6, Village Life in New England, by a Non-resident American; 7, What is the House of Lords, by Professor Romany Price; 8, An Autumn Rambles, by Lady Verney; 9, The Land League and its Work, by T. P. O'Connor M. P.; 10, China and its Foreign Relations, by Sir Rutherford Alcock, K. C. B.; 11, Dr. Pusey on Everlasting Punishment, by Professor J. B. Mayor; also "The Black Robe," by Wilkie Collins.

The Fortnightly Review, December, 1880, George Munro, publisher, New York, contains the following articles: 1, Political organization in General, by Herbert Spencer; 2, Young Ireland, by P. J. Smith; 3, Short Notes on English poets, by Algernon Charles Swinburne; 4, The Relations of the Houses of Parliament, by W. St. John Brodérick; 5, Industrial Shortcomings; An Address, by Mark Pattison; 6, Spinoza, by Leslie Stephen; 7, Mr. Wallace's Island Life, by Grant Allen; 8, Home and Foreign Affairs; also The Trumpet Major by Thomas Hardy.

American Agriculturist December, 1880 closes the thirty ninth volume of this "superior agricultural monthly." We know of no periodical of the kind that is so profusely illustrated, or that contains so great a variety of useful and instructive articles. It is a needed companion of the farmer, gardner and house-keeper. Published by Orange Judd Company, New York. Price, $1 50 per annum.

Gen. Grant is writing an article for the February number of the North American Review, advocating the Nicaragua Canal Scheme. The same number of the Review will contain a contribution by Judge Tourgee, author of "The Fool's Errand," entitled "Aaron's Rod in Politics," and one by Oliver Wendell Holmes, on "The Pulpit and the Pew."

The Magazine of Art for December, 1880, is full of the latest notes on art, and is adorned with many fine engravings on wood, reproducing designs from the best artists of Europe and America. The publishers are Cassell, Potter, Galpin & Co., New York. Subscription $3 50.

The American Agriculturist for January, 1881 has been received. This popular and useful journal comes laden with more than its usual supply of valuable and interesting articles.

Publisher's Department.

☞ We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and ask our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endeavoring our advertisers as being worthy of their patronage.

"EOF."

It foreshapes is used for concealing thought,
As one of the French philosophers taught.
We can find no fault with our English speech
For it puts the power within our reach.
And as short as this little word "fault" appears,
It is made the mask for many blears.

"Fault" as the thing may be slimy or salt
If the former, she'll make but little complaint
For the slipperiness which it turns a deceiving name
To a little which signals both ways the same.
But while we condone young "Fault" as we can,
We call the acquaintance of "Fault" the man.

There's a "fault" on Rickaby and the "fault" he pays
As "fault" in the garden with whom he plays.
There's "no fault" which is jerk, or bounce or jump.
And "fault" is the bugbear of pots and pans.
"Fault" is sometimes a beef and sometimes a clay,
And sometimes the genie of a gridiron fear.

But of all the "fault" that ever we'll know,
A "fault-finder" is the worst we know.
On a dreadful day, the twilight hung
Over all her long and gloomy path,
And in vain she tried to find a gap
To let the sunlight through.
That night she dreamed she died,
And when she came to the other side,
She found Death's self a brother, it was whisky or 12
Eighty was in the barrel, brand as I said on my oath.

But under them all does my verse show a soul
That burns for a fault's short fall
And I wonder what his love would be
If that fault-finder, he once could see
All his sins, like hungry ghosts moaning
Where fashion's crew makes its daily plaint
Let a gentle woman's love be his
Then

Agricultural.

BUYING FRUIT TREES.—The tree-peddler is now abroad in the land, and his voice will be heard, like the turtle's, for a month or two to come. Beware of whom you buy fruit trees. In this, as in all other kinds of business, there are swindlers and unreliable dealers and agents. Of all things, buying fruit trees requires the utmost caution. If you make a mistake here, it is one that is always without a remedy—at least for four or five years to come. Several columns could be written on this quite important topic, but I shall confine myself to brief suggestions only, trusting to the intelligent reader to thoughtfully consider and act upon my text:

Had I known as much about trees years ago as I now do, my orchard of seventy trees would have been worth four or five times as much as it now is. I knew almost next to nothing about fruit trees or varieties, and relied solely upon the statement of the tree peddlers in the selection of varieties. I thought then that a tree that bore well in the north would bear well anywhere that a tree would grow.

Fatal delusion! Here in Central Kentucky my Rhode Island Greenings, Pryor's Red and some others, now fifteen years old, are only fit for firewood or shade. I have never plucked a sound apple from them, nor a green one either for that matter, as they fall off before maturity. No orchard is better kept than mine, either. You ask, what is the moral to all, then, if he desires to plant an orchard? The answer is, go to some of your neighbors who know from experience or observation what kind and varieties of fruit succeeded in your locality, and they buy none others, from a known and trustworthy nurseryman, and a home one at that, if such there be in your State; and the nearer home the better.

Do not be misled and deceived by the flaming and beautiful pictures of fruit the tree agent carries around with him, nor the "dappled loveliness" that he carries in his trunks, swelled to twice or thrice their natural size by the alcohol in the bottle. The marvelous tales these agents will tell you about the wonderful fruits he has to sell, will entrap you to your own ruin in purse and prospects. Here is a specimen of their promises:

"The Baron Munchausen plum? That, sir, is a plum grown only by our firm. The seed was picked up off the coast of Spain, by a shipwrecked sailor in 1850, and planted by him, and the tree grew into a beautiful shape in three years, and at the fifth year each yield of fruit thirteen bushels, which sold in the Madrid markets at $6 a bushel; it was tried in every State in the Union by grafts and buds, and has been found universally fruitful and excellent everywhere. See! here is a fair specimen in this pint bottle of alcohol; you see, the seed them almost fill the bottle. We have less than five hundred of these trees, one year old, left. You may have them at $2 a tree. By all means take six of them, as you may not have another chance to get them, and in five years from now you can sell plums enough to buy a small farm.

Of course, if the man who wants trees is not "up to snuff," he will, consulting only the size of his bank account, order an extra large number of the "Baron Munchausen" plum trees, one year old; but, alas! only to find in the end that "a fool and his money soon part."

There are many honest tree dealers, of course—men who are as reliable as those in any other business; but that fact does not militate against my advice. Beware of whom you buy fruit trees, and of the kind you plant in your locality.—Fruit Recorder.

FERTILIZERS ON POTATOES.—Prof. Lazenby, of the Cornell Experiment Station, Ithaca, N. Y., gives the result of a number of experiments he tried with fertilizers on potatoes, the seed consisting of medium sized tubers cut into halves, dropped a foot and a half apart in the row, and covered five inches deep. The fertilizers were strewed along the furrows and well mixed with the soil before planting. With no manure, the product was at the rate of one hundred and thirty-nine bushels per acre; and with the Stockbirds fertilizer only one hundred and thirty-five bushels, probably a natural variation from no manure, and showing it of no value on that soil. Hen manure gave one hundred and forty-five bushels, Peruvian guano one hundred and fifty-eight, Lister's super-phosphates, one hundred and eighty-four, and ground bone two hundred and twelve. Farm-yard manure, spread along the bottom of the furrow and the seed dropped on it, gave only one hundred and sixty-three bushels, but placed above the tubers the result was two hundred and seven bushels. This difference might have been owing to several causes—as the greater depth of the seed under the manures, more moisture, and a wider spread of the manure.—Ex.

WINTER RYE FOR HAY.—We have repeatedly alluded to this crop as being worthy of far more attention than it has received in the past, except as a grain crop. Our experience with it this season, has only increased our estimation of its value. The dry fall of last year found our hay mows, like most others in this part of the country, quite too short for either pleasure or profit; and after we had bought baled hay for carrying the stock through the last few weeks of March and April, it was with no small degree of satisfaction that we struck into a four-acre field of winter rye, just as the heads were coming in sight. It is contrary to rules to change cattle suddenly from dry to green feed, but in this case the temptation was strong to try the experiment, and as the animals were perfectly healthy, and were having a good ration of grain each day, the danger seemed less. The experiment proved perfectly satisfactory, not an animal being in the least discommoded by the change.

The rye was in good condition for feeding a full fortnight, and while it saved buying hay, the milk yield was increased, and the butter product improved both in quality and quantity.—American Agriculturist.

TO FATTEN FOWLS.—The season is at hand when fowls have been fattened with care find a ready sale. There is a very great difference between a bird that has been cooped for a couple of weeks and one that is caught from the general flock at night and killed at once. The best food for fattening poultry is oatmeal mixed with scalding milk. As a change in their diet is necessary, boiled barley may occasionally be substituted. Give fresh feed three times a day, as much, but no more, than can be eaten at each meal. Chopped up mutton suet or any fat trimmings of meat from the kitchen mixed with the scalded meal will produce an extra degree of fatness. Give green food, such as chopped cabbage, turnips or onions. Keep them supplied with gravel and fresh water. Milk, either sweet, sour or thick, is also most excellent. Fowls fed in this way must not be kept longer than two weeks, as if forced for a greater length of time they are apt to become diseased. Leave them without food or water for fourteen hours before killing.

SALVIA SPLENDENS.—This is a great favorite for the purposes of decoration and cut flowers in winter, when its bright scarlet flowers are most useful and attractive. Plants of it are grown in good-sized pots, in rich mold, plunged out of doors in the summer, occasionally pinched in a little and kept well syringed and growing freely. When there is danger of frost, they are set in a light, airy house, and are speedily a blaze of flowers, which remains in perfection a long time. Plants that have been flowering since October are still in great beauty. Soot water, clear and weak, given about twice a week, makes the foliage dark-colored and healthy, and flower spikes large. This fine old plant is worthy of, and amply repays good and liberal treatment.—Vick's Monthly.

It is one of the best flowering plants we have for brilliant show in the out-door gardens of the lower South. Grows readily from cuttings, and can be trimmed down and protected through winter in our pits or cellars, coming out to present us with early flowers in spring, and to continue them throughout the season.

SOIL FOR ROSES.—Good loams, such as farmers prize for wheat growing, is suitable for most kinds of roses, excepting perhaps, some of the more delicate of the tea scented kinds, which do better in a lighter soil. When preparing the ground for the reception of the roses a coating of thoroughly rotten dung should be placed over the surface and trenched in two spades deep, and the manure is placed at the bottom after the soil has been turned over roughly. If acts as drainage, and the roots of the plants will be sure to find their way down to it. If the position be a wet and cold one, drainage is indispensable where successful rose-growing is expected. In the process of trenching, the ground should be well broken with the spade and a level surface left ready for the plants.—Selected.

Agriculture is called both science and an art. The former teaches why it is necessary to plow, the latter teaches the process of plowing. The art of agriculture has reference to the planting, cultivating and care of crops; the science of agriculture teaches of what they are composed and how crops and plants are fed up from the forces of the soil and the atmosphere. The effect of the art is to wear out the soil by constant cropping. The aid of science is employed to restore exhausted fields and to give a knowledge of the means to use to accomplish it.—American Cultivator.

THE TURNIP FLEA.—The turnip flea beetle, *Haltica striolata*, can be kept from injuring turnips by dusting the leaves, when wet with dew, with lime in powder. Sprinkling with whale oil, soapsuds also keeps them off. These applications might do for cabbages before heading has begun. The plant lice can be killed by soaking the ground, the roots of the salsify with soapsuds or tobacco water not strong enough to kill the plants. Experiments will determine the strength.—Country Gentleman.

There are about thirty species of insects which subsist on our garden vegetables. The grape vine has about fifty insect enemies; the different shade trees have over a hundred; wheat, barley and oats fifty. The estimated annual destruction of property by insects in the United States is as high as $100,000,000. A great portion of this loss might be prevented by the preservation of different kinds of birds.

THE BEST COW FOR SMALL FARMS.—Our opinion, and also that of the principal dairymen of the country, is that the Jersey, commonly called Alderney, is above all others the best cow. They are easily kept, very docile—a point not to be overlooked—and beautiful; give milk of superior richness, from which is produced finely colored, solid butter, having an equal texture and flavor.—Live Stock Record.

Professor Witter, of Muscatine, Iowa, reports an interesting fact in regard to the distribution of species of *mollusca*. *Helix Cooperi*, a species of snail not known to be living east of Utah, was discovered in the loess formation, near Muscatine, as a fossil. Living specimens of a small shell (*Physa virgata*) have also been discovered. This species is common in England, but has never been found in this country, except along the Pacific coast.

POTATOES.—The average yield of potatoes in the United States, in 1877, was estimated by the Agricultural Department at ninety-two bushels, in 1878 at sixty-nine bushels, in 1879 at ninety-eight bushels, and there are but few States in which the average for the last twenty-five years will exceed one hundred bushels per acre. Thirty years ago anything less than hundreds of bushels to the acre would have been considered an inferior yield, at least in the North.

The oldest timber in the world, which has been used by man, is supposed to be that found in the ancient temples of Egypt. It is found in the dowelpins in connection with stone work which is at least 4,000 years old. These dowels appear to be of tamarisk or shittim-wood, of which the ark was constructed, a tree now rarely found in the valley of the Nile.

SEEDLESS WATERMELONS.—A Texas correspondent of the Fruit Farm, says that after the vine has grown two feet long, cover it, about a foot from the root, with dirt. When it has taken root, cut the vine between the new and old root, and seedless watermelons will be produced. It will not cost much to try the experiment.

The cultivation of pampas grass, now so much used for decorative purposes has become quite a profitable industry in California. Last year ten thousand heads or plumes of this grass were sold from that region.

It is generally conceded that sweet corn makes the most and best fodder for cows. The first seed costs more, but nothing in comparison with the benefits of the crop to the dairy.

—At the ostrich feather market in Port Elizabeth, Cape Colony, the sales averaged nearly $55,000 per week during the first nine months of the current year.

A single blackberry bush in a garden at Truro, Mass., has produced seven hundred berries, and a single branch one hundred and fifty.

Household.

EFFECTS OF EXCESSIVE TEA-DRINKING.—W. J. Morton, M. D., of New York, gives in the Journal of Nervous and Mental Disease an account of investigations which he has made on the toxic effects of tea. They were carried on in the cases of five tea-tasters suffering from disease who came under his care, and in observations of his own symptoms during a week in which he subjected himself to special treatment with tea for purposes of experiment. From the whole series of observations he draws the conclusions that—1. With tea, as with any potent drug, there is a proper and improper dose. 2. In moderation, tea is a mental and bodily stimulant of a most agreeable nature, followed by no harmful reaction. It produces contentment of mind, allays hunger and bodily weariness and increases the disposition and the capacity for work. 3. Taken immoderately, it leads to a very serious group of symptoms, such as headache, vertigo, heat and tinglings of body, ringing in the ears, mental dullness and confusion, tremulousness, "nervousness," sleeplessness, apprehension of evil, exhaustion of mind and body, with disinclination to mental and physical exertion, increased and irregular action of the heart, increased respiration. Each of the above symptoms is produced by tea taken in immoderate quantities, irrespective of dyspepsia, or hypochondria, or hyperæmia. 4. Immoderate tea-drinking, continued for a considerable time, with great certainty produce dyspepsia. 5. The immediate mental symptoms produced by tea are not to be attributed to dyspepsia. 6. Tea retards the waste or retrograde metamorphosis of tissue, and thereby reduces the demand for food. It also diminishes the amount of urine secreted. 7. Many of the symptoms of immoderate tea-drinking are such as may occur without suspicion of tea being their cause, and we find many people taking tea to relieve the discomfort which its abuse is producing.—Popular Science Monthly.

CREOSOTE FOR BRONCHITIS AND CATARRH.—When going from Switzerland to Italy via Mont Cenis, some years ago, the writer contracted a sudden severe cold, which, in the chill air of Turin, soon brought on a severe attack of Bronchitis. We hastened over to the genial air of Genoa, but it afforded little relief, and the advice of Dr. Paccioci, Professor in the noted Italian Medical College there, was called in. He prescribed a very simple remedy, which was at once effective, as it has been with many others to whom we have since recommended it. Put into a pint or larger bottle about three gills of water, and add two drops of good Wood Creosote. Shake very thoroughly, take a mouthful, gargling it awhile in the throat, and swallow it. Repeat this frequently, so as to use up the mixture in the first twenty-four hours, always shaking well before taking. After the first day, use three drops of Creosote and the same amount of water during twenty-four hours, so long as it is needed. The same mixture has often proved very useful in Catarrh. In this case a handful or two of the well-shaken Creosote and water is snuffed up through the nostrils until it reaches the throat and is spit out. A tablespoonful or more is also gargled in the throat and swallowed. As Catarrh is an inflammation of the nasal passages, accompanied with a mucus deposit, the creosote, which is largely carbolic acid, would seem to be useful here just as dilute carbolic acid is effective in cleansing any putrid sores. Catarrh is the result of weakness, and is promoted by a cold. A toning up of the system and any simple remedy like the above is effective, unless the Catarrh is severe and of so long continuance as to have permanently disorganized the nasal cavities. It is folly to spend money for the much advertised catarrh remedies, which are usually the sheerest medical quackery.

CUT THIS OUT AND SAVE IT.—A correspondent writes to an exchange as follows, about the leaves of a well-known plant:

"I have discovered a remedy for consumption. It has cured a number of cases after they commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is the common mullen, steeped strongly and sweetened with coffee sugar, and drank freely. Young or old plants are good, dried in the shade and kept in clean bags. The medicine must be continued from three to six months, according to the nature of the disease. It is very good for the blood-vessels also. It builds up and strengthens the system, instead of taking away the strength. It makes good blood, and takes inflammation away from the lungs."

It is the wish of the writer that every periodical in the United States, Canada and Europe, should publish this recipe for the benefit of the human family. Lay this up, and keep it in the house ready for use.

PRESERVED GRAPES.—Grapes, partly green, will make a delicious preserve, and often the rest of the fruit will be improved by being thinned out on the vines. Take a handful at a time, and rub them gently on a coarse sieve, until the seeds become separate and drop through the wires, leaving only pulp and skin. Then drain the juice from the seeds, through a strainer; and to each pound of it, added to the pulp and skins, weigh out a pound of white sugar; mix the sugar with the fruit; put in the preserving kettle, and cook it over a very moderate fire for forty minutes, or until it is a thick jam. Put it into jelly tumblers, with papers dipped in spirits laid on the top, and then paste thick brown paper over the outside of the tumblers, and write on the top the date and the kind of jam.

POISON IN FRUIT-CANS.—The American Association for the Advancement of Science discussed the question of "The action of vegetable acids on tin." Prof. Munroe found that the ordinary fruit acids, such as those contained in apples, tomatoes, rhubarb, lemons, etc., all acted upon tin. Some cider which he examined, which had been stored in a tin fountain, contained one hundred and seventeen milligrammes of metallic tin to the litre. One case was cited where persons eating fruit preserved in tin canisters were made violently sick, and tin only was found in the fruit. The corrosion of tin pipes by well waters was alluded to, and specimens of corroded pipes were exhibited, and it was suggested that the corrosion was due to the vegetable acids in the water.

BAKED TOMATOES.—Take large tomatoes, cut the top off and remove the seeds, (taking as little of the tomatoes as possible,) fill the cavities with bread crumbs, pepper and salt, put in a baking dish, then strew the top with a little pure beef dripping or butter.

Scientific.

—At a recent meeting of the New York Academy of Sciences, Prof. C. H. Hitchcock gave reasons for believing that volcanoes, very similar to those now active in certain parts of the earth, formerly existed in considerable numbers in New England. The remnants of them have been modified from their original mineral composition into granites, porphyries, diabases, diorites, and protogenes. He described fully the physical aspects of Mount Ascutney, in Windsor, Vt., as a typical example of the first class. This mountain consists of two conical peaks, the highest rising 2,000 feet above the general high land adjacent, or 3,186 feet above the sea. This cone is found to be composed of syenite and to have the shape of the letter T; that is, the cone rests upon the summit of the letter, while the stem extends deep down into the earth. The adjoining slates run beneath the granite and have been altered by the heat generated at the epoch of eruption far fully 500 feet away from it on all sides. No other similar mass of rock is to be found for many miles. The old theory in regard to granite formation has been, that it consisted of salty rocks fused very deep in the earth, and that it could not be visable until the superincumbent mass of 30,000 or 40,000 feet had been removed by denudation. It was shown that such erosion was in the highest degree improbable; and, hence, that the shape of the mass and its position upon the adjoining rocks, corresponded precisely with the contours of lava freshly ejected from a volcano. Numerous similar examples in New Hampshire are found in the White Mountains—such as Mountains Osceola, Tripyramid, Passaconnaway, Chocorua, Pequawket, Green, Twin, Profile, Starr King, etc. Similar cones of the second type of mineral composition appear at Owl's Head, upon Lake Memphremagog, in Lowell, Jay, Fairlee, Elmore, Worcester, etc., Vt., and Orford, N. H. No minerals exist in the composition of the diabases, diorites, and dolorites found in these cones which do not occur in those igneous masses of the same name which are more usually called trap-dikes. It would seem probable, therefore, that the stratified diabases, etc., had their origin in the volcanic ashes and mud ejected at the time of eruption, which do not necessarily assume a conical form, any more than the basaltic shafts of Washington Territory or the peperina beds of Italy. The epoch of these New England volcanoes must have been in the Primordial or Cambro-Silurian. Granting their existence, we find another class of facts justifying the doctrine of uniformity and the reality of such ideal restorations of the old Silurian and Cambrian continents as appear in the popular treatises of Principal Dawson.

—Mr. S. H. Scudder has recently published a memoir on the oldest known insects, those found in the Devonian rocks of New Brunswick, in which he announces some interesting conclusions. There is nothing in the structure of these insects, he says, to interfere with a former conclusion, that the general type of wing structure has remained unaltered from the earliest times. What dissimilarities occur, can be brought into perfect harmony with a particular system of describing the wing nerves. The earliest insects were hexapods, (six-footed,) and, as far as the record goes, preceded in time both arachnids ('spiders') and myriapods (many-legged insects.) These Devonian insects were all allied or belonged to the Neuroptera, using that word in its widest sense, were very large, and judging from the modern types which are similar to them, were probably aquatic. Some of them, were precursors of existing forms; while others have left no trace. They show a considerable variety of structure, indicating an abundance of insect life at their epoch, and differ remarkably from all other known types, ancient or modern. Some of them, in fact, appear to be even more complicated than their nearest living allies. "We appear, therefore," Mr. Scudder continues, "to be no nearer the beginning of things in the Devonian epoch than in the carboniferous, so far as greater unity of simplicity of structure is concerned; and these earlier forms cannot be used to any better advantage than the carboniferous types in support of any special theory of the origin of insects. Finally, while there are some forms which in some degree bear out expectations based on the general derivative hypothesis of structural development, there are quite as many which are altogether unexpected, and cannot be explained by that theory without involving suppositions for which no facts can at present be adduced."—N. Y. Independent.

—Nature remarks that "Prof. Boyd Dawkins has lately shown in his 'Early Man in Britain' that although the neolithic men were immeasurably above the cave men in culture, they were far below them in the arts of design; and, further, that the cave man possessed a singular talent for representing the animals he hunted, and his sketches reveal to us that he had a capacity for seeing the beauty and grace of natural form not much inferior to that which is the result of long civilization in ourselves, and very much higher than that of his successors in Europe in Neolithic Age. That this faculty of design or artistic aptitude is still independent of advance or advancing civilization is shown by Dr. Holub, in a paper on the 'Central South African Tribes,' just published in the Journal of the Anthropological Institute. Dr. Holub remarks, in connection with the Bushmen, that those people, 'regarded as the lowest types of Africans, in one thing excel all the other South African tribes whose acquaintance I have made between the south coast, and 16° south latitude. I have in my possession about two hundred sketches on wood and stone, and ostrich shells by various tribes, but every one who knows any thing about drawing, must acknowledge that those which were done by Bushmen are superior to any of the others."

—At the recent meeting of the National Academy, Prof. Langley read a most interesting and important paper upon the distribution of energy in different parts of the solar spectrum. His results confirm the conclusion arrived at by the elder Draper, some years ago—that in a diffraction spectrum, formed by sunlight which has not been filtered through glass, the hottest point is just at the brightest point (near the line D.) The "Matterhorn" of obscure heat found by Tyndall and others in the red rays, and the ultra-red was due, according to Draper and Langley, to the absorption of the prisms and lenses used by the earlier experimenters and to the shortening and compression of the lower part of the prismatic spectrum. Professor Langley used in his observations the new "thermal balance," which proves itself to be vastly superior to the thermopiles formerly employed for such work.

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Of the various recollections furnished by personal friends, those of Mr. C. Kegan Paul strike us as most admirable. This passage is worth quoting: "During these affection walks he would visit one or other of his very many families, or single cottages on the heaths. Those who have read 'My Winter Garden,' in the Miscellanies, know how he loved the moor under all its aspects, and the great groves of firs. Nothing was ever more real than Kingsley's parish visiting. He believed absolutely in the message he came to the poor, and the health his ministrations conveyed to their souls, but he was at the same time a zealous sanitary reformer, and cared for their bodies also. I was with him once when he visited a woman suffering from fever. The atmosphere of the little ground-floor bedroom was horrible, but before the rector said a word, he ran up stairs, and, to the great astonishment of the inmates of the cottage, bored with a large auger he had brought with him, several holes above the bed's head for ventilation. His reading in the sick room and his words were wholly free from cant.

The Dog and Child.

Mr. Elihu Burritt gives in this book, called "A Walk from London to Land's End and Back," the touching illustration of the affection of a dog in Truro:

"I was sitting at the breakfast-table of a friend, who is a druggist, when he was called into the shop by a neighbor, who had come for medical aid, for a very remarkable and affecting case.

"He described it briefly and simply, as if would tell a widow of beautiful morning. His family dog had inadvertently made the acquaintance of a neighbor's child on the other side of the street.

"While lying on the door stone, he had noticed this little thing, sometimes at the chamber window, and sometimes on the pavement, in a little carriage.

"During one of his walks on that side of the street, he met the baby, and looked over the rim of the basket carriage, as a loving dog can look, straight into a pair of baby eyes, and said, 'Good morning!' as well as he could.

"Little by little, day by day and week by week, this companionship went on, growing with the growth and strengthening with the strength of the little one. The dog, doubtless because his master had no young child of his own, came at last to transfer frequently his watch and ward to the door stone on the other side of the street, and to follow as a guard of honor to the baby's carriage on its daily airings.

"With what delight he gave himself up to all the petting and little rude romplings, and rough-and-tumblings, of those baby hands.

"One day, as the dog lay in watch by the door-stone, the child, peeping out of the window above, lost its balance, and fell on the stone pavement below. It was taken up quite dead. The red drops of the young life had bespattered the face and face of the dog as he sprang to the rescue. His heart died out within him in one long, whining moan of grief. From that moment he refused to eat. His refusal to be comforted by his master's voice and by his master's house. Day by day, and night by night, he lay upon the spot where the child fell.

"This was the neighbor's errand. He told in a few simple words: He had come to my friend, the druggist, for a prescription for his dog, something to bring back his appetite."

Teach Gentleness.

I think with regard to teachers they have two entirely different branches of labor. They have that of instructing their pupils from books, and they have that of instructing them from their own conduct and their own manners. You want to teach a child to be gentle and I must say that it is better that he should learn the gentleness that is weakness, for there is perfect gentleness which is combined with great force. You want gentleness, you want humanity. Humanity to animals, is one point. If I were the teacher of a school I would make it a very important part of my business to influence every boy and girl with the duty of being kind to all animals. It is impossible to say how much evil there is in the world from barbarity and unkindness which people show to what we call the inferior creatures.

Then there is the quality of unselfishness. Selfishness in families is the cause of misery and the cause of great injustice. Unselfishness and a love of justice—these are qualities which come if you offer them to a young person's mind. Their very nature makes them that they cannot receive it except with liking and approbation. And I have no doubt that it is possible for the teachers in the elementary schools of Birmingham during the next ten years or so, during which they will have two or three generations of children under their care, so to impress their minds on these subjects that twenty years hence it will be seen and felt over the whole town that there is a great improvement in these respects in the general population. These are things which, I think, it behooves the teachers in these schools to bear in mind. They cannot possibly have too high a sense of the responsibilities of their position and of their duties.—John Bright.

A BURIED TEMPLE AND PALACE.—The second Assyrian expedition, which was conducted by Mr. Hormuzd Rassam, succeeded in exploring a site which was regarded as forbidden ground. This was the mound of Nebi-Yunus, the supposed tomb of the prophet Jonah. In this mound he discovered remains of palaces erected by Esarhaddon and Sennacherib. His labors in the mounds of Nineveh have resulted in the recovery of a large number of inscriptions, many of extreme interest. Passing southward, he visited Nimroud, where he continued his labors in the Temple of Venus. This building, which he discovered in his former expedition, was now thoroughly examined; and found to be a large, open temple, containing shrines of several deities. There were also found a number of seals arranged in parallel rows, forming the reader aisle from the chief altar. The place now recovered seems to favor the idea of its having been a species of forum where religious and other councils were held. The explorations in Assyria have discovered many valuable monuments. Mr. Rassam extended his operations into fields untouched since the time of Sir A. H. Layard's expedition, and he was able to carry out a series of explorations on the mounds of ancient Babylon. Here his discoveries have been most brilliant. In a mound hitherto untouched, he discovered a palace of Nebuchadnezzar's, with rich, enameled columns, beams of India wood, and every indication of having been a most splendid edifice. His researches in the mound of the Birs Nimroud, the site of the supposed Tower of Babel, have proved that the destruction of this great edifice was due, not to lightning or hostile attack, but to a volcanic eruption, which had torn and shattered the edifice.—American Antiquarian.

A NEW IDEA.—The Literary Churchman gives an amusing anecdote of Mr. Hawker, who was walking one day on the cliffs near Morwenstow with the Rev. Mr. W——, when a gust of wind took off Mr. W——'s hat, and carried it over the cliff. Within a week or two a Methodist preacher at Truro was discoursing in prayer, and in his sermon he said: "I would not leave you, dear brethren, coming your supplications to spiritual blessings; but ask for temporal favors. I will illustrate my meaning by relating an incident that happened to myself ten days ago. I was on the shore of a cove near a little unfrequented place in the North Cornwall named Morwenstow, and about to proceed to Bude. Shall I add, my Christian friends, that I had on my head, at the time a shocking bad hat—that I somewhat blushed to think of entering that harbor-town and watering-place so all adorned as to my head? Then I lifted up a prayer for covering more suited to my head. At that solemn moment I raised my eyes, and saw in the spacious firmament on high—the blue, colored sky—a black spot. It approached; it largened; it widened; it fell at my feet. It was a brand-new hat by a celebrated London maker! I easily flattered beaver to the waves, my Christian friends, and walked into Bude as fast as I could with a new hat on my head." The incident got into the Methodist Recorder or some such paper under the heading of "Remarkable Answer to Prayer." "And," said the vicar, "there's a hat made out with Mr. W——'s new hat. There was no preaching from, for we were on the cliff, and would not thus end the precipice. He was fat enough, I promise you, to our shouts."

LITERARY FASHIONS.—Novels, like coats and gowns, have their seasons of "cut," and it is curious how insuperable the fated fashion makes them. That human nature craves novels just as it does the drama is a fact only the ruthlessest and most ignorant dogmatist can dispute. "Tell me a story," is about the first request made just as "Let us play at being mamma" is the earliest attempt at sentimentality. As long as lovers are good at all, Miss Austen's stories will be resorted to for amusement by the more intelligent, and probably they never were at any time to the taste of the untried youth. Sir Walter's out is, we fancy, both too old and not old enough. The new generation do not read him. But very few years (a literary lifetime). Will the people who talk of Pelham have ever read the book. Novels of society of course lose much of their point and meaning when the period on they depict has passed away, and so far all political allusions have ceased to be understood. Volumes of Peacock are probably to be found on the shelves of many libraries, but few persons now read them and not many among who have read them. Dilletanti may discern any other thought or expression in the great humorist than is on the people who want to read while dining, and that at infrequent prices. There is distinct difficulty in discovering in George Eliot's writings that there is such thinking, and people who ought to be wiser do the same as the single lines of works. They say they can't like sets, the novels, and, when a copy is to be had, spend the "drawing glance."

AN OMINOUS DEATH RATE.—"Not many years ago," a distinguished English physician, referring to the death rate from alcohol, says:

"Mr. Richardson gave it as his opinion, some time ago, that were England converted to temperance the vitality of the population would be increased one-third in value; or, in other words, nearly 227,000 lives would be saved to us every year. This is a startling statement; but, after careful investigation, Dr. Kerr thinks it is rather below the truth than many were disposed to believe. His own calculations give 200,000 as the number of deaths resulting from drinking, of which 128,000 are ascribed to drunkenness, and the rest to more or less moderate uses of alcohol."

One English correspondent, Rev. W. O. Simpson, says: While in India, I knew an old German missionary, who had under his charge a little child-man. He carried a patriarchal staff, which went by the name of "Moses," and of it he made a very sensible, though somewhat eccentric, use. When a native was brought before him, accused of misdemeanor, he was asked whether he would prefer to be judged by the missionary and punished by "Moses," or be sent on, perhaps, a long journey, to be tried before a police magistrate and punished according to law? He generally selected the former course, received so many strokes from "Moses," and "Thank you," and went away satisfied.

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MISCELLANEOUS.



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These holders are so arranged that they press the book firmly together at any desired page. In short the desirable article for schools, offices, libraries, parlors and sitting-rooms, and will be found one of the most elegant and useful articles for holding the dictionary should have one of these patent holders, and have the muscles of the body always ready for reference. Place the dictionary in the holder and keep it there. There is no more necessity to take hold of the holder than one of its binding. Children and grown people can turn to the pages desired with equal facility. Explanation by your servant when looking or writing. The desired book for the words is just there and then forgotten, because the eye, and nearly. The holder is simple, but is strong enough for school purposes, and will last a lifetime. Ordinary treatment will not injure it. Every one who uses a

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY

ADVOCATE OFFICE,
New Orleans, Monday, Jan. 10, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	7th-day.	Sat
Cotton, ₩ lb		
Low ordinary	7¼	8
Ordinary	9	9¼
Good ordinary	10	10¼
Low middling	10¾	11
Middling	11¾	12¼
Good middling	12¾	13¼
Middling Fair	13¾	13¾
Sales to-day	2,500 bales.	
Receipts since our last	17,462 bales.	
Receipts (to-day)	854,861 bales.	
Sugar, ₩ lb.:		
Fair	6¼ @	6¾
Fully fair	—	6⅝
Prime	—	—
Choice	—	—
Yellow clarified	7¾	8
White clarified	8½	8¾
Powdered	—	—
Crushed	—	—
Molasses, in bbls, ₩ gallon		
Common	—	—
Fair	35	37
Prime	41	42
Choice	—	47
Rice, Louisiana, ₩ lb:		
Common	4	4¼
Fair	5	5¼
Prime	5¾	6
Choice	6¼	—

GROCERIES.

Butter, ₩ lb		
Western	12	20
New York	17	25
Coffee, ₩ lb.:		
Rio, ordinary	11	11¼
Rio, fair	13	13½
Rio, prime	14	14¼
Cheese, ₩ lb		
Western	—	—
Eagle	15	16
Candles, ₩ lb.		
Best Sperm	—	1.—
Corn Meal, ₩ bbl		
Cadiz mills, D	3 00	3 25
Flour, ₩ bbl		
Superfine	4 50	—
XX	4 00	4 —
XXX	4 25	4 50
Choice XXX	—	—
Choice family	—	—
Fish:		
Mackerel, No. 1, in bbls	—	8 00
Half bbls	—	4 50
Kits	—	2 —
Mackerel, No. 2, in bbls	6 00	6 25
Half bbls	3 00	3 50
Kits	75	1 —
Codfish, ₩ lb	5½	6
Herring, ₩ box	30	35
Oils, ₩ gallon:		
Linseed, raw	—	—
Coal oil, bbls	25	30
Linseed, boiled	58	60
Lard oil	55	60
Neatsfoot	70	75
Soap, ₩ lb:		
Majestic	—	7
Olive	—	9½
Palm	—	6½
Castile	—	12 @
Soda, ₩ lb		5
Starch, ₩ lb	3½	4
Salt, ₩ sack		
Coarse	1 05	1 05
Fine	1 40	1 45

GRAIN AND FEED.

Corn, in sacks, ₩ bushel		
Yellow	—	—
White	60	60
Mixed	—	—
Oats, ₩ bushel		
Western	—	—
Red rust-proof	—	40
Bran, ₩ 100 lbs		
Choice	—	—
Hay, ₩ ton		
Prime	—	—
Choice	—	—
Cow Peas, ₩ bushel		
Extra	—	—
Choice	—	—

PROVISIONS.

Bacon, ₩ lb		
Breast	—	7
Rounds	—	—
Shoulders	—	6
Plates	—	5
Hams, sugar-cured	9	10
Hams, Pork, ₩ bbl	12	12
Dry Salt Meat, ₩ lb:		
Clear	6¾	—
Shoulders	4¾	—
Lard, ₩ lb		
Choice leaf	—	—
Choice family	—	—

ESCULENTS.

Potatoes, ₩ bbl		
Irish	—	—
Sweet	2 50	3 00
Onions, ₩ bbl	—	—
Apples, ₩ bbl	4 50	5 00
Cabbages, ₩ 100	2 25	3 00
Sour Krout, ₩ bbl	—	—

BALING STUFFS.

Bagging, ₩ yard		
1¾	—	—
2lbs	—	—
Baling Twine, ₩ lb	—	17
Ties, ₩ bundle		
Hoops and Buckles	—	1 85

SUNDRIES.

Poultry, ₩ dozen:		
Grown chickens	—	5 00
Young do	—	3 00
Ducks	—	5 00
Geese	—	6 00
Turkeys	12 00	14 00
Eggs, ₩ dozen		
West	28	30
Southern	22	25
Honey:		
Strained, ₩ gallon	—	—
Comb, ₩ lb	—	—
Pecans, ₩ lb		
Louisiana	12	13
Texas	12	13
Oranges:		
Louisiana, ₩ bbl	—	—
Louisiana, ₩ box	—	—
Wool, ₩ lb		
Louisiana	—	28
Texas	—	—
Feathers, ₩ lb		
Geese	—	—
Hides, ₩ lb		
Country green	—	—
Dry salt	—	—
Dry flint	—	15
Ox Horns, each	—	2
Tallow, ₩ lb	6¾	8
Cotton Seed, ₩ ton		
Prime	—	16 00
Mixed	21 00	21 50
Oil cake	22 00	2 50
Cooperage, ₩ each		
Barrels or sheds	—	3 00
Molasses barrels	1 40	1 60
Rice barrels	—	1 10
Kegs	—	75
Oak Staves, per 1,000		
Keg	—	—
Barrels	—	—
Extra barrels	80 00	100 00
Extra hogshead	120 00	150 00
Extra pipes	100 00	125 00
Tobacco:		
Low grade	—	5½
Medium	6½	7
Good to fine	7½	8
Low	—	—
Medium	8½	9½
Good	9½	10
Fine	11½	12
Smokings	10	12

AN OLD LADY writes: "I am sixty-five years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. I have used a little more than one bottle and feel as well as at thirty, and am sure that hundreds need just such a medicine." See advertisement.

HORSFORD'S ACID PHOSPHATE
In Dyspepsia.

I believe Horsford's Acid Phosphate is a valuable remedy in many cases of neurasthenia and dyspepsia.

C. C. HIGGINS, M. D.
CHICAGO, ILL.

NEWS OF THE WEEK.

DOMESTIC.

WILMINGTON, N. C., Jan. 1. Right Rev. Thomas Atkinson, bishop of the Episcopal diocese of North Carolina, died at his residence in this city, this evening, aged about seventy-three years. He had been in feeble health for some months, but his death was unexpected.

GALVESTON, Jan. 4. A. J. Driver has arrived in this city en route for Brownsville, where he will take charge of the Texas department of the Mexican Telegraph Company. This line will run from Brownsville to Brazos Santiago, where a cable is to be laid to Tampico, thence to Vera Cruz, where connection will be made with the line running to the City of Mexico. Mr. Driver says the cable boats are on their way, and the line is expected to reach completion in about a month. The line will connect with the Western Union lines at Brownsville.

CHICAGO, Jan. 5. Gen. Sheridan has a telegram from Major Higgs, at Camp Poplar Grove, dated Jan. 3, saying: Two hundred hostiles are in his camp safe, and Sitting Bull is coming. He subdued the hostiles after a short attack, killing one and wounding two.

WASHINGTON, Jan. 5.—Judge Wm. B. Woods, the newly appointed Associate Justice of the United States Supreme Court, appeared here last night and to-day subscribed to the usual oaths of office and took his place on the Supreme next to Justice Bradley.

WASHINGTON, Jan. 5. The International Sanitary Conference met to-day and was called to order by Secretary Evarts, who made a welcoming address. John Hay, Assistant Secretary of State, was chosen President and Dr. Thomas J. Turner, of the Navy and Secretary of the National Board of Health, was made Secretary. In the absence of certain specialists and experts and the lack of specific instructions from the Universities of several delegates present, adjournment was had to Wednesday next.

NEW YORK, Jan. 9. Forty-nine deaths from diphtheria in Brooklyn last week. The health authorities think the disease is slightly increasing.

EDWARDS, Miss., Jan. 9. A freight train left Edwards, Miss., about four o'clock this morning, resulting in the destruction of the Nixon House and several buildings belonging to J. H. Cheshire, of Jackson, Miss.

GALVESTON, Jan. 9. A dispatch from Palestine says: Thirteen engineers of the Great Northern Railroad are here organized, and will start Monday to make a preliminary survey of a route from Laredo to the city of Mexico. The road will be rapidly constructed from San Antonio to the Rio Grande, most of which is now under contract.

SAN FRANCISCO, Jan. 10. On December 13, the Japanese coasting steamer with sixty passengers and crew of seventy-two, foundered in Inland Sea and seventy-four lives were lost.

SAN ANTONIO DISPATCH, Jan. 10, 1881. Gould's surveyors are here ready to start to Laredo, to survey a route to the city of Mexico, to take a six months' tour.

WASHINGTON, Jan. 10. The Burnside educational bill which passed the Senate not entirely satisfactory to the House committee on Education and Labor as there would be danger of losing the bill if Logan's amendment to the Senate bill allowing the House committee to meet during the session of Congress, to report the bill without amendment, and move to pass it next Monday under suspension of the rules. The motion will probably prevail and the bill become a law at this session.

SAN FRANCISCO, Jan. 10. The Call publishes an interview with Hon. John F. Swift, one of the commissioners to negotiate a treaty with China, who returned by Steamer Gaelic Yesterday. Mr. Swift says, in addition to the points in the treaty heretofore made public the treaty contains a clause reserving to the United States the right to terminate it any time the restrictions on Chinese laborers in this country. It was also clearly understood that these laborers could not be naturalized in the United States and that the naturalizations already accomplished shall be considered null and void. The negotiations will be concluded November 20th.

PARIS, Jan. 10. The results of the elections are reported, showing 91 Republicans, 9 Irreconcilables and 8 Conservatives, returned; 22 second ballots will be necessary. No Communists have yet been reported elected.

FOREIGN.

LONDON, Jan. 4. It is stated that the late George Eliot left manuscripts which though incomplete, will yet, in part, be published.

LONDON, Jan. 4. Dr. Schliemann has presented his collection of Trojan antiquities to the Emperor of Germany, to be placed in the museum at Berlin.

LONDON, Jan. 5. Truth this afternoon states that the marriage of Baroness Burdett Coutts with Ashmead Bartlett will take place during the present month; that the clause of the will of the Duchess of St. Albans, by which the Baroness would forfeit her interest in bank in the event of her marrying a foreigner, will be contested in the courts.

LONDON, Jan. 7. The death is announced of Arnold Ruge, a German writer, philosopher and liberal politician, distinguished as father of the German revolution. His age was 79.

LONDON, Jan. 7. The Times, in a leading article this morning, says: It is not improbable that Mr. Parnell, at the moment when he has to stand trial on a criminal charge, and when he has challenged not only the British Government, but the Imperial Parliament to combat, may find popular support in Ireland crumbling under his feet.

BIRMINGHAM, Jan. 7. A working cheesemaker of this city has informed the Russian Embassy, at London, of a Nihilist plot to construct infernal machines in England for use in Russia.

LONDON, Jan. 5. A Berlin dispatch to the Daily News says: At a meeting of the students, held to consider on the best means for extending the anti-Jewish agitation, deputations from the universities of Gottingen, Leipzig, Kiel, Rostock and Halle were present. Fourteen hundred Berlin students and 1022 Leipzig students, and many others, have already signed an anti-Jewish petition to Prince Bismarck. The authorities have dismissed the great agitator, Dr. Henrijo, from his post of schoolmaster.

LONDON, Jan. 7. A dispatch from Dublin to the Times says: The prosecution of the imbicted Land Leaguers and the prosjact of repressive measures in Parliament have not had any quieting effect on the lawless classes in the West of Ireland. A landlord and his wife and the wife and son of a tenant, were recently seriously assaulted at Ballinamore, county Leitrim, by parties of armed men. For the last month no petty sessions have been held at Ballinamore, but the League court sits regularly, and its authority is widely acknowledged. The three land commissioners, in their reports to the Government, recommend the adoption of the three F's—fair rents, free sales and fixity of tenure. They admit the principle of free contract, but intimate that practically such freedom does not exist. They propose that the rent be fixed by two arbitrators, one representing the tenant and one representing the Land Court, with power to summon an umpire, if necessary, and that the rent, when fixed, is to remain unchanged for twenty-one years. They would take away the power of eviction, except for non-payment of rent, subletting or waste. Occupying tenants are not to be allowed to contract themselves out of act, but non-occupying tenants are to be allowed to do so, subject to certain limitations, and limited owners should be enabled to sell, mmunit of annual payment not to exceed the present rent. The Commissioners recommending the adoption of the three F's are Lord Bessborough, Baron Dowse and Mr. Wm. Shaw, M. P. The dissenters are Mr. Kavanagh and the O'Conor Don.

CITY OF MEXICO, Jan. 9. At last accounts there was not a pound of flour in Tampico, and a cargo was anxiously expected from New Orleans. It is feared that the whole cotton crop of Awango has been destroyed. Cold weather in Chihuahua surpasses anything of the kind within the memory of the oldest inhabitant. There has been ice in El Paso del Norte two inches thick. The house of the Protestant ministers residing in Jalapa having been stoned by fanatics, the government immediately took measures for the punishment of the offenders. The yellow fever has almost completely disappeared from Vera Cruz.

ARRANGEMENTS FOR CONTINUE BUSINESS. It was understood yesterday that the embarrassed cotton firm of S. B. Newman & Co., after receiving numerous and liberal offers of pecuniary aid from powerful financial friends, had secured ing indulgences from their chief creditors, and would continue business.

The following special to the Times, from Vicksburg, shows with what interest the ban is regarded in the business community there:

NATCHEZ, Miss., Jan. 5. Late this evening the community here settled down, a dispatch having come from S. Newman & Co., New Orleans, the heir paper had been extended by the banks, and business would proceed uninterrupted.

A dispatch was sent from this city this morning with offers of assistance, asking that no assignment be made.

A very panicky feeling existed and fearful crash was looked for. That suspension resulted in a calamity the community would have been incapacitated. N. O. Times-Democrat, January 6.

CURIOSITIES OF 1881. The year 1881 will be a mathematical curiosity from right to left and left to right reads the same. Eighteen divided by two gives nine as a quotient; 81 divided by nine gives nine; 11 divided by 9 the quotient contains a 9; if multiplied by 2 the product contains two 9s; 1 and 8 are 9 and 1 are 9. If the 18 be placed under the 81 and added the sum is 99 the figures be turned thus: 1 8 8 1 it will give 99. Reading from left to right it is 18, and it is twenty-fifths of 90. By adding, dividing and multiplying 1 8 8 1 are produced, being the number for each year required to complete the century.—Utica N. Y. Journal.

Quarterly Conferences.

NORTH ALABAMA CONFERENCE.

DECATUR DIST.—FIRST ROUND.

Courtland	Jan. 1
Cook circuit, at Town Creek	1
Moulton circuit, at Bethel	8
Danville circuit, at Hillsboro	8
Hartselle circuit, at Bethel	15
Decatur station	15
Cotaco circuit, at Antioch	15
Athens circuit, at Lamberts	22
Mooresville circuit, at Mooring	22
Rogersville station	29
Elkton mission, at Elkton	Feb. 5
Pulaski station	5
Lynnville circuit, at Lynnville	12
Prospect circuit, at Prospect	12
Fayetteville mission, at Fayetteville	19
Shelbyville mission, at Shelbyville	19
Tullahoma station	26
Winchester station	26
Manchester circuit, at Manchester	27
Normandy circuit, at Normandy	27
Tullahoma mission, at Hillsboro	Mar. 5
Beechgrove circuit, at Beechgrove	5
Shelbyville circuit, at Cannon	6
Murfreesboro station	12
Lebanon station	12
Smithville mission, at Smithville	13
Woodbury circuit, at Woodbury	19
Liberty circuit, at Liberty	20
Statesville mission, at Statesville	26
Alexandria circuit, at Alexandria	27

The District Stewards will please meet the Board of Stewards of Decatur station, at the parsonage, Wednesday, January 19, at 6 o'clock, P. M.

W. C. KIRKPATRICK, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

Greenville station	Jan. 1
Greenville circuit, at Oak Grove	8
Fort Deposit circuit, at Letohatchee	15
Troy Station, at Antioch	15
Hartford circuit, at Ruhdee	22
Elba Mission, at Rocky Mount	Feb. 5
Union Springs station	12
Tuskegee station	19
Pine Level circuit, at Hill Chapel	26
Chunnenuggee mission, at Hurt's	26
Troy circuit, at Lay's Hill	26
Mobile St. station, at Mount Meigs	Mar. 5
Tallassee circuit, at Mount Hilliard	12

J. M. GANS, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Jan. 1
Tallassee station	8
Harvilla circuit, at [illegible]	8
Elmore circuit, at Carrollton	15
Crawford circuit, at Crawford	22
Tuskegee circuit, at Union Valley	29
Notasulga circuit, at Salem	Feb. 5
Opelika station	12
Opelika mission, at Franklin	Mar. 5
Montgomery station	6
Montgomery circuit, at Dalrymple Chapel	13

The District Stewards will meet at the Dexter parsonage, at Auburn, February 15, at eleven o'clock A. M. A full meeting is very important.

E. H. DASHIELL, P. E.

MOBILE DIST.—FIRST ROUND.

St. Paul	Jan. 1, 2
Whistler	8, 9
St. Francis street	15, 16
Franklin street	22, 23
Pascagoula and Gautier Mission	29, 30
Citronelle, at Mariner	Feb. 5, 6
Pensacola, at Pensacola	12, 13
Grand Bay, at Grand Bay	19, 20
St. Stephen's, at New Hope	26, 27
Bladon Springs, at Bladon Springs	Mar. 5, 6
Okatoupa, at Bethel	12, 13
Sugarville, at Sugarville	19, 20
Grove Hill, at Mt. Zion	26, 27

G. R. BRUCE, P. E.

SELMA DISTRICT.—FIRST ROUND.

Clifton circuit	Jan. 1
Rockford Hill	8, 9
Bay Minette	15, 16
Bon Secour	15, 16
Brushton	21, 23
Marion	22, 23
Uniontown station	29, 30
Uniontown circuit	Feb. 1
Livonia	6
Nobleville, at Jerusalem	12, 13
Summerfield	19, 20
Spring Hill	26, 27
Perryville	Mar. 5, 6
Cahaba mission, at Prairie Chapel	12, 13

District Stewards meet at Selma, Tuesday, March 15.

W. A. CHANEY, P. E.

MARIANA DIST.—FIRST ROUND.

Geneva circuit, at Geneva	Jan. 15, 16
Marianna station, at Marianna	22, 23
Cedar Grove mission, at Cedar Point	29, 30
Calhoun mission, at Shiloh's Ferry	Feb. 5, 6
Big Creek mission, at Pope's	12, 13
Greenwood circuit, at Mt. Zion	19, 20
Chipley mission, at New Britain	26, 27
Bradford mission, at Bradford	Mar. 5, 6
Holmes's Valley circuit, at Moss Hill	12, 13
Freeport and Walton, at Freeport	19, 20

The District Stewards will please meet at Caudelton, Jackson county, Fla., January 8.

Brethren please be punctual, as it is important that the whole work should be fully represented.

A. J. TOLEMAN, P. E.

PENSACOLA DIST.—FIRST ROUND.

Pensacola	Jan. 1, 2
Warrenton	8, 9
Milleview, at Milleview	15, 16
Milton	22, 23
Powelton, at Hot Springs	29, 30
Perdido Mission, at New Hope	Feb. 5, 6
Stockton, at Stockton	5, 6
Pollard, at Mt. Carmel	12, 13
Yellow River, at Damascus	19, 20
Evergreen, at Evergreen	26, 27
Greenville, at Greenville Station	March 5, 6
Monroeville, at Perdue Hill	5, 6
Sepulga, at Bethel	12, 13
Mosley, at Liberty	19, 20

I hope every official member will be present at these first quarterly Conferences, and every Steward will see to it that at least one-fourth of the preacher's allowance be paid by the first quarterly Conference.

S. H. LOX, P. E.

PRATTVILLE DIST.—FIRST ROUND.

Lowndesboro	Jan. 1, 2
Wetumpka	8, 9
Clanton and Verbena	15, 16
Bell's Landing	22, 23
Coosada and Oak Lawn	29, 30
Autaugaville	Feb. 5, 6
Prattville	12, 13
Pine Apple	19, 20
Randolph	26, 27
Maplesville	Mar. 5, 6
Pleasant Hill	12, 13
Deatsville mission	19, 20

Brierfield mission quarterly meeting will be held at the same time and place as the Randolph quarterly meeting, at Cedar Grove. I have not given the places for holding the meetings, for they are on the minutes of each quarterly Conference.

A. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Logansport mission, at Reynold's S. H.	Jan. 2, 3
Caddo circuit	15, 16
Southfield circuit, at Bethel	22, 23
North Bossier, at Red River	29, 30
Monticello	Feb. 5, 6
Shreveport	12, 13
Mansfield	19, 20
Plain Dealing and Coushatta	26, 27
Spring Hill mission, at Spring Hill	Mar. 5, 6
Pleasant Hill	12, 13
Many station	19, 20
Natchitoches station, at Natchitoches	26, 27
Natchitoches circuit, at New Hope	Apr. 2, 3
Natchitoches station	9, 10

District Stewards' meeting at Shreveport, February 15, 1881.

E. H. MELLISON, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Madisonville	
Algiers	
Louisiana Avenue	
Carondelet	
Plaquemine and Grosse Tete	
Lafourche	
Bayou Lafourche	
Carondelet street	
St. Charles Avenue	

The District Stewards will please meet the Board of Stewards of Louisiana Avenue, at seven o'clock P. M., at the parsonage of Louisiana Avenue Church, to make the appointments for the year 1881.

J. C. WATTS, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Hinds mission, at Lodi	Jan. 1, 2
Raymond	8, 9
Pleasant Grove	15, 16
Bolton and Edwards	22, 23
Clinton	29, 30
Brandon and Morton	Feb. 5, 6
Pelahatchie	12, 13
Forest	19, 20
Carthage	26, 27
Lena	Mar. 5, 6
Canton	12, 13
Madison	19, 20
Yazoo City	26, 27

The District Stewards will please meet at the parsonage in Canton on the 1st Monday in March, 1881.

W. L. HOSKINS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven and Meadville, at Brookhaven	Dec. 25, 26
West Lincoln, at Mt. Carmel	Jan. 1, 2
Summit and McComb, at McComb	8, 9
Crosby	15, 16
Magnolia	22, 23
Osyka	29, 30
Liberty	Feb. 5, 6
Fayette	12, 13
Natchez	19, 20
Washington	26, 27
Port Gibson	Mar. 5, 6
Rodney	12, 13
Bayou Pierre, at Bayou Pierre	19, 20
Hazlehurst	26, 27
Gallatin street	Apr. 2, 3
Copiah, at Beulah	9, 10
Crystal Springs	16, 17

The District Stewards will please meet at Crystal Springs, January 1, 1881.

E. S. WHITE, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork	Jan. 1, 2
Clover Hill	8, 9
Mt. Olivet, at Satartia	15, 16
Smallwood mission, at Somerset	22, 23
Warren, at Bovina	29, 30
Yazoo City	29, 30
Fort Gibson	Feb. 5, 6
Mayersville	12, 13
Rocky Springs, at Rocky Springs	19, 20
Gallatin street	26, 27
Natchez	Mar. 5, 6
Fayette, at Fayette	12, 13
Washington, at Washington	19, 20
Meadville	26, 27

The District Stewards will meet at the Methodist Church in Meadville, January 26, at eleven o'clock.

H. J. JONES, P. E.

BRANDON DIST.—FIRST ROUND.

Leake circuit	Jan. 1, 2
Pearl and Lindsey mission, at Liberty	15, 16
Richland, at Richland	22, 23
Forest circuit, at Morton	29, 30
Philadelphia circuit, at Piney Grove	Feb. 5, 6
Newton Station and Mt. Hebron, at Salem	12, 13
Conehatta circuit, at Conway	19, 20
Walnut Grove circuit, at Walnut Grove	26, 27
Pearl circuit, at Bethany	Mar. 5, 6
Preston circuit, at Preston	12, 13
Newton circuit, at Newton	19, 20
Lake station and Lake	26, 27
Raleigh circuit, at Cary's Chapel	Apr. 2, 3

The District Stewards will meet at Morton, January 29, 1881, to fix the salary of Presiding Elder and apportion the collections ordered by the Conference.

JAS. M. GANS, P. E.

The remedy that will Cure the many diseases peculiar to Woman is Warner's Safe Kidney and Liver Cure. Mother's Magazine.

MISCELLANEOUS.



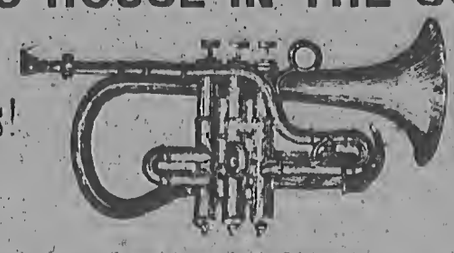
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THE KING'S MISS.

BY EARL SPENCER.

Go tell so many ships upon the sea
How are the merchantmen that carry
The mood of war, all dangers set gallantly
The cruiser, fishermen, and barks of pleasure
The sea of time there is not one
That sailed without the glorious name thereon.

Now is the sweep and dowry upon the sea
Ages ago they highly chase, upholding Kinsey
And what them to the port where they would be
And many ships they buried loud and lonely
And comes down to the great sinking deep
Again the shore the watchers stand and weep

And God hath in my watch within the sea
Of deep, I look in fear and wonder
To see him through shadows dark to me
Of days were to think his care is undone
That all the sunken treasure may be drawn
To storehouse where the sea is gone.

And shall no peril on the sea,
Watch, behold, when yet the waves are
And hath more than angels' care in me
And sleep than I in frozen Lapland
Yet yet we watch her on the shelf
Of from the shadow of his hand.

Astronomical Notes—January.

The interest of the month centers in Venus, Jupiter, and Saturn among the planets. Venus moves eastward across Aquarius, increases in brilliancy by evening in brilliancy, and draws nearer to the major planets. At the end of the month only a single constellation will lie between them. The illuminated surface of this lovely object decreases in area but increases in diameter, yet the planet is a rather provoking and unsatisfactory one to the observer as seen through a telescope, being enveloped in a dense atmosphere and rarely affording a distinct outline. Venus is now the brightest star in the firmament, and in about sixty days will probably become so lustrous as to be visible by day and to cast shadows by night. Six or seven years ago when Venus was at its brightest as a morning star we saw by her light the shadows of the trees on the lawn from our window with charming distinctness. At the end of two months Venus, Saturn and Jupiter will form a triangle, a glorious group in Aries, a spectacle of rare beauty.

Both Jupiter and Saturn are starting to be conspicuous for brilliancy, and neither will fall off much in that feature during the year; the former because comparatively not far from perihelion and the latter because the ring, which is more luminous than the orb, is opening out more and more, and because the planet is traveling on to perihelion. January and February are favorable months for observing these mighty orbs. The best interesting views we had of Jupiter were enjoyed in the latter part of January and during February of last year. The belts were then more distinct than we have seen them at any other time, and the very best view we had was when the planet was about thirty degrees above the horizon at an unusual circumstance. We enter now the most favorable period for observations of Saturn. The best views are obtained when three conditions are combined; namely, the approach of the planet to perihelion, its greatest northern declination, and the widest opening out of the ring. These conditions will concur between 1881-85, and will not be again combined before 1907.

Mars continues to be a morning star, rising about an hour and a half before the sun, and is slowly increasing in lustre as it returns from its long journey to aphelion. Uranus becomes visible again, almost on the ecliptic just below the bright star σ in the eastward from Regulus in the foremost hind leg of Leo. It moves apparently a short distance to the northwest during the month. It is rather indistinct, but will be perceived without much difficulty by good eyes.

The transits of Jupiter's moons, visible here before midnight, are those of No. 1 on the 9th, beginning soon after 7 o'clock; of No. 2 on the 11th, beginning a little before 8 o'clock; of No. 1 on the 18th at 5.18, and again on the 25th at 5.31 all Washington time. Jupiter affords constant evidence of great activity. The belt above the equatorial is at times quite distinct and again fades away somewhat. It is over 30,000 miles in length and averages perhaps over 1,000 miles in breadth. Other markings above and below the equatorial belt come and go constantly. Seen through a six-inch objective they appear small, but really cover thousands of miles.

The earth is apparently responding to the vast commotions within and upon Jupiter and the sun. Two magnetic storms, one of great waves, have swept around the world; atmospheric storms have increased, and the staunchest steamers have been delayed and somewhat severely tried; the internal fires of the earth are aroused to unwonted activity. Vesuvius is in eruption, Etna is thrilling and trembling, Mauna Loa is pouring out rivers of lava; a district at Agram, Croatia, is shaken by earthquakes, casting down over two hundred buildings, and mud volcanoes are thrown up; the north shore of Scotland and Ireland has also been shaken; and Mt. Baker, in Washington Territory, is giving signs of renewed activity. The theory of the sun spot period is apparently receiving confirmation. The maximum of sun spots it is supposed will be reached in 1882, and until then these commotions may increase. These disturbances, calamitous as they may be to certain localities, are nothing new, have occurred probably at regular intervals heretofore. Prof. Draper reports that his examination of such records as he has access to show a great cycle of about sixty years, including the smaller cycles of about eleven or twelve years. It is not improbable that further research will fix the great cycle rather over than under seventy years, when something like the present planetary conditions coincided with a sun spot period. It is not unlikely that the earth will be considerably disturbed during 1881-82. But this is largely conjectural. Observations this year and next year may decidedly modify the theory.

Astronomers just now are somewhat at fault in regard to some very interesting calculations. It has been supposed for some time that the perturbations of Uranus and Neptune on their orbits and those of comets traveling outside of Uranus were caused by one or more extra-Neptunian planets. Prof. G. Forbes, by reckoning the aphelia of certain periodic comets, inferred the existence of two extra-Neptunian planets, and has indicated their approximate positions. Mr. D. P. Todd, from the perturbations of Uranus, has reckoned one such planet closely agreeing with one of the results reached by Prof. Forbes. A search of the locality indicated has been made with the great Washington refractor, but in vain. The issue is rather a disappointment.

The results of the spectroscopic examination of nebulæ is giving rise to some talk. Many of the nebulæ give only three lines, one of hydrogen, one of nitrogen, and another of an unknown vapor. Now, unless it can be proved that all known substances can be resolved into hydrogen, nitrogen and the unknown gas, the nebular hypothesis will be seriously imperiled. So the matter stands at present. More powerful and better spectroscopes may give hereafter other results, but just now the evidence is rather unfavorable to the nebular theory.

Astronomers are glancing occasionally at Cassiopeia to see whether the famous temporary star, which has blazed out apparently through some vast conflagration at three previous periods, will again exhibit a similar phenomenon. It appeared in 945, in 1264, and 1572. At the last outburst it became suddenly brighter than Jupiter, was visible to the keen sight of at noon, and at night penetrated by its radiance thick clouds which hid every other star. The recorded periods of appearance have been at intervals of 314 and 308 years, so that there is no probability of a fresh blazing out during the present decade. This star is to be passed also through interesting changes of color, and disappeared at the end of seventeen months. J. M. F. in Christian Intelligencer.

Railroads and Missions in Mexico.

Rev. S. P. Craver, a missionary of the Methodist Episcopal Church, writing to the Northwestern Christian Advocate, from Guanajuato, Mexico, says:

A very general demand for railroads as one essential factor in the solution of Mexico's financial, social and political problems has manifested itself especially since the last revolution. American companies had long been seeking permission to build railroads, but were looked upon with suspicion. The public cry grew louder, and numerous concessions were made, two and three years ago, to state governments and Mexican companies for constructing short disconnected lines in different parts of the country. This measure only revealed more the helplessness of the country and the necessity of outside help. The demands of the progressive press became more urgent and decided, and could not be longer resisted. Last May an expiring congress passed an act authorizing contracts with foreign companies for the construction of a system of railroads upon certain conditions. Hope began to arise. After mature deliberation, two important contracts were celebrated early in September last, the signing of which marks the beginning of a new and glorious epoch in this republic.

The first of these contracts was made with Robert C. Symon, of a Boston corporation. The route includes many principle interior cities. Leaving Mexico, it passes north through Tula, Queretaro, Celaya, Salamanca, Irapicato, Guanajuato, to Leon. Thence it branches into two lines; one passing through Aguascalientes, Zegatecas, Durango, Chiauahua to Paso del Norte. The other goes through Gualalajara, Tepic to San Blas, or Mazatlin on the Pacific coast. These roads are of standard guage, and the limit of time for entire completion is ten years, with the probability of a more speedy conclusion. About 5,000 men are now at work and the number is being constantly increased. The other, the Mexican National company, represented by Jas. A. Sullivan and W. J. Palmer, has a concession for lines equally important. Leaving Mexico the road is to pass west through Toluca, Maravatio, Moredia, Urapajan, Zamora, Colima to Manzanillo on the Pacific coast. From or near Moredia the road branches and the second line passes north, crossing the central road at Celaya and running through San Luis Potosi, Fresnillo, Montigrey to Laredo on the Rio Grande. The lines of this company are to be narrow guage, and being both shorter than the corresponding lines of the Central will doubtless be built more promptly and attract the larger share of trade and travel. Eight years is the limit of time for their conclusion. The great rivalry between the companies promises rapid construction, and the hope that in less than eight years the City of Mexico will be united by steel bands with Chicago and New York. The latest papers from Mexico announce the arrival of a goodly number of American civil engineers, and the advertisement of the Sullivan and Palmer company for 5,000 men in addition to their present force. Both companies are struggling for a concession for a road from Tampico to San Luis Potosi and Zacatecas. Numerous other roads are contracting by Mexicans, but have not national importance. A few years of peace will put Mexico on the high road to prosperity and awaken dormant energies.

The prospects of a peaceful future were never better. For the first time, a living president will probably deliver his chief peacefully to his successor in December. To President Diaz belongs the honor of inaugurating the great system of railroads, and setting the example of peaceably retiring from power. Manuel Gonzalez follow the footsteps of his predecessor.

What have all these things to do with the cause of Christ in Mexico? Much, every way. Especially does the establishment of these great lines of travel place the Christian churches of the United States under new obligations to Mexico. The great heart of this country will soon be laid open to the influence of gospel truth. These railroads will put in close connection with the capital some forty of fifty towns and cities of from 10,000 to 100,000 inhabitants, in each very few of which are as yet occupied by Christian laborers. As a body and of God the Methodist Episcopal Church has a duty, here which she cannot evade. God has graciously blessed the work of her missionaries in the field already occupied, and thus beckons her forward to greater faith and more extended labors. Very few if any missions of any Church have given larger results for the labor and means employed. Much of this work has been preparatory, and future years ought to witness greater conquests than the past. Railroads are Protestant institutions, and the whistle of the locomotive will awaken the people of these inland towns and cities to a realization that there exists a spiritual and intellectual power in Protestantism that can never be imparted by the mass and the confessional. The tides of trade and travel that will soon be surging through the towns along these great thoroughfares will rapidly break down the superstition and fanatical exclusiveness of the people and open a way for the entrance of evangelical truth. The banner of Christ ought to be raised in every considerable town at the first entrance of the locomotive, if not beforehand. Our Church ought to put twenty new missionaries in Mexico within the next two years. Brethren, take your maps and study the routes indicated; think of the doors that God is throwing wide open before us; listen to the cry of hungry, starved, priest-ridden souls that long for gospel light and truth, and pray the Lord of the harvest that He send laborers in abundance into this great field.

From the Mexican Border.

Having learned through Bro. William Heiden, who may properly be called the "Father of the Mexican Border Mission," that the child of our departed and never-to-be-forgotten Alejo Hernandez was living with her mother on the other side of the river, and that it was his wish that his children be brought up by Protestants, we determined to go and see about her. Mr. Norwood and myself, feeling sure that the Society would approve of it, determined that we would add this little girl to the number already under our charge. A short walk brought us to the river's edge, where we were detained while the diligent custom-house official inspected some corn that was being unloaded. We spent the time enjoying the view of the two cities, Laredo and Nuesa Laredo, while the flowing river, the distant mountains, and the glowing western sky added beauty to the scene. Another boat finally came, and we were soon on Mexican soil. "Just up the bank, in a little frame house," we had been told we should find the family we sought. As we approached the house a group of little girls were playing in front of it, and I, singling out a bright-eyed, intelligent-looking one, declared her the child of Hernandez. We were kindly received by the child's mother and step-father, who were nursing a sick infant. Mr. Norwood made our business known, but the woman shook her head. "It seems too hard," she said, "to think of parting with my child; I cannot do it." Bro. Headen had talked with the step-father, and had inferred that they were willing to give her up to us. I was disappointed, for I had been full of interest from the first, and it seemed awful to me for a missionary's daughter to be brought up away from all religious influence, for her mother is not a Christian, though an intelligent, pleasant woman. Mr. Norwood explained to her the advantages her daughter would have, and told her that she would be so near that they could see each other often. The little girl's name is Esther, and she is very intelligent and sprightly-looking, is six years of age. Hernandez left two children, but one has since died. They finally promised to consider the matter, and to come and see us; and we left them, crossing the river after dark, and hurrying home to our little Marvin. "How sad, thought I, as I clasped him in my arms, would I be to think of this little fellow's being brought up away from the sweet influences of the gospel of Christ." As Esther is yet small, we will still hope to get her in time to teach her to love the religion for which her father labored and died. In the meantime, I am certain that the Church will feel much interest in her as it has in the father, and that they will remember her in their prayers.

A. M. Norwood.

Woman's Missionary Advocate.

Opelousas Female High School.

This institution is situated at Opelousas, St. Landry parish, in the midst of a beautiful and fertile region of this state. It is accessible by lake, steamboat and railroad to all southwest Louisiana. The locality is a guarantee of good health, being surrounded by a fine prairie swept by the gulf breezes.

The Methodists, the Episcopalians, and the Catholics have liberal and substantial, churches erected, there in which to offer their devotions to God. The Baptists have a minister there, and though they have no church edifice to boast yet they find ample accommodations in the court house. The Methodist church is to be, or has already accomplished pastor to occupy its pulpit every Sabbath, and white-gowned and young ladies will be thoroughly instructed intellectually and morally. These are most important items to parents who wish to educate their daughters very advantageously for their future stations and usefulness.

Mrs. Maggie Hoyes is the principal. She is a graduate of Columbia Female College, Texas. Several years ago she established herself at this place and opened a high school for young ladies. Combining rare scholarship with a thorough practical experience she is amply qualified to instruct young ladies in all the branches of female education usually taught in our colleges. Miss Emma H. Hoyes, a graduate of Tilton Female Seminary, Covington, Texas, is now associated with her. She is a talented and cultured lady, and those who wish their daughters instructed in the classics may commit them to her care with every assurance that they will receive all the advantages of a thorough and practical use of those languages. Mrs. M. R. Eastrapes, daughter of Judge Adrian E. King, has been employed in the musical department. Having a musical talent rarely surpassed, and possessing great facility for imparting her knowledge to others, girls put under her care will soon become expert in the practical use of the science of music. It has been said this is a religious school, a school where the principle and the assistants only illustrate the doctrines of the gospel in a practical life, but endeavor to enforce it upon their pupils by all laudable means. Why then send girls away from home to obtain religion when they can obtain all the knowledge they need, and retain a rank in scholarship equal, if not superior, to any thing they can acquire elsewhere? This school is endorsed by the Opelousas district Conference, and is heartily recommended by that dignified body to the patronage of all our people throughout Southwest Louisiana.

J. E. Stubbs.

The Outcome of Extraordinary Methods.

We call special attention, says the Baltimore Episcopal Methodist, to the letter of our valued North Carolina correspondent. It is interesting throughout. But there is one item particularly suggestive. We refer to the falling off from the Church during the past year of a large number of members brought in by extraordinary methods the year before. Evangelists of different denominations from our own, and wholly unaccustomed to Methodistic usages, had the conduct of protracted meetings in some of our charges. They directed the labors of our people. The apparent result was a large ingathering, but the crop turned out nearly all straw and but little grain. The same history has occurred elsewhere, and should teach us a lesson. We have no doubt that the Evangelists referred to were good, earnest people; but they were not Methodists, and could not be expected to adopt our plans. Methodism under God is competent to do its own work. When we go outside of its divinely accredited agencies, to call in extraneous aid, we either betray a want of confidence in the system itself, or in the God of our fathers who has signally owned it in the past. There is a growing disposition of late to resort to novel and sensational methods to attract outsiders to the house of God. This effort may be accomplished, and some temporary excitement engendered, but no substantial and permanent results will follow. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," and when we forget this and resort to worldly expedients to accomplish God's work, we shall fail, utterly. Nothing after all draws men like the simple preaching of the Cross, and nothing will save them but the power of the Holy Ghost working through a prayerfully consecrated Church.

Mr. Mark Firth, an eminent Sheffield manufacturer, who has just died, was known in the churches, says the Methodist, as a promoter of good works and a most liberal giver. He was an active member of the Methodist New Connection, but paid very little attention to denominational lines in his giving. One of his later gifts, being of $5,000 for the Wesleyan Thanksgiving fund. This gift was one of $5,000, which he added to a gift of five times as much by his brother, for the erection of a college for the training of young men for the ministry of his church. In 1876 he built and endowed thirty-six houses for accommodating about forty aged persons, irrespective of their sectarian or partisan affiliations, except that they must be Protestants, natives of Sheffield, and of good moral character. He spent $5,000 on the Peak Park, which was opened to the public in 1875, and built Firth College at a cost of $50,000, and contributed largely to its endowment. The manufacturing firm of which he was a member, built the Norfolk works, which became famous for their steel guns and steel shot. Every gun-shot the mark, "Firth Steel."

News From China Missionaries.

The Wesleyan Chronicle of January 15, gives the following items:

Dr. Maring, after writes, under date of November 29, 1880, "He and the rest of our missionaries were on the eagle look out for the recruits. Three days between Saturday and Monday we looked in vain for the steamer coming back one steamer. They were looked for at Shanghai December 1; they should have arrived on the 28th. Dr. Allen reports that Bishop Boone, the Misses Gamble, who had gone to Japan for change of air, had returned to their posts, and were resting. Brother Albers letter shows that he is better than ever. His work is evidently growing in magnitude, character and usefulness. Profitable lessons given by him to an exceptional person of being good on a large scale.

We are in receipt of letters dated Nokoohia, Japan, December 1st, from our missionaries to Japan. They had a stormy voyage from San Francisco, of three and a half weeks, encountering strong currents, being driven back. They did not reach Japan before November 5. They were to have sailed for Shanghai, December 1.

We suppose they did so at this time, they were prospered they have been in China at least a month. We hope to have Shanghai letters from them by the next week. Our people suffered from seasickness, but none of the party had a severe sick attack. Mrs. McLaurin happily escaped entirely, from San Francisco to Japan. We hope she was as fortunate on the voyage from Yokohama to China. The missionaries of the M. E. Church, showed our friends great kindness, among them Mrs. Cooper, daughter of Bishop E. O. Haven. The missionaries make the brief stay of our friends so exceedingly pleasant, arranging various little excursions for them. They visited Tokio, saw the temples, etc. These letters we cannot print; they are letters from those who are to us as dear children, but we may say they are instinct with a living faith and a burning zeal. The little people may look out next week for a short letter to them from good Mrs. McLaurin. We should add that brother and sister Bowall were with them all going on the English steamer Gallic.

Princely Giving.

Mr. and Mrs. Nicholas Patterson have given to the Cincinnati Hebrew Home, their country seat at Remington, thirteen miles from the city. It has thirty and a half acres of land, a large two-story residence, a large barn, a green-house full of plants, a stable, a vineyard, and an orchard all worth $25,000. It can be used either as a Summer home for the children, or rented or sold and the proceeds added to the endowment of the Home.

Judge Levi Parsons, of Port Plain, N. Y., has given to Union College $40,000, the interest of which is to be used in the maintenance of twelve or more scholarships in connection with the institution. There are to be two scholarships of $300 each, three of $200, and eight of $150. The residue of the gift is to be devoted to the assistance of worthy students of Union College who may need and deserve aid in the prosecution of their studies. The income of this fund will amount to $3,000 a year.

Mr. Reuben Springer, of Cincinnati, who is a member of the Catholic Church, made a Christmas distribution of thousand-dollar United States bonds. He gave one to St. Joseph's Orphan Asylum, at Camp Hill, Pa.; one to St. Mary's Hospital; one to the House of the Good Shepherd; one to the Sisters of the Poor of St. Francis; one to the Good Samaritan Hospital; one to the Little Sisters of the Poor; one to the Foundling Asylum and Lying in Hospital, Reading Road; and one for the relief of the outside poor. He also gave $1,000 to each of his faithful household servants, and $1,000 to his coachman. Western Christian Advocate.

North Alabama Conference.

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FLORENCE DISTRICT. *Z. T. Nolen, P. E.* Decatur station, J. K. Coleman; Trinity circuit, James E. Mabry; Courtland station, H. Brown; Town Creek circuit, John B. Sharpe; Leighton circuit, W. M. Elgin; Russellville station, A. C. Copeland; Littlefield mission, to be supplied; Newburg circuit, W. Williams; Danville circuit, G. F. Boyd; Moulton circuit, R. J. Sampler; Somerville circuit, H. P. Berry.

FLORENCE DISTRICT. *S. M. Hosmer, P. E.* Florence station, J. M. Green; Oakland circuit, L. M. Blanton; Waterloo circuit, A. M. C. Franklin; Lexington circuit, D. W. Ward; Shoal circuit, E. T. S. Roberts; Lexington circuit, C. C. Nance; Leighton circuit, R. A. Speer; Columbia station, Z. N. Parker; Cherokee mission, John S. Mack; Valley Station, M. N. Morris; Chickasaw circuit, A. W. West; Frankfort circuit, E. F. Rundell; Barbecue mission, to be supplied; Bluegrass circuit, to be supplied.

LAFAYETTE DISTRICT. *A. W. Nolen, P. E.* Lafayette station, John S. Davis; Oak Bowery circuit, J. Dobbs; Camp Hill circuit, Thos. J. Day; J. N. Rogers, supply; Roanoke and Alexander City, George T. Leigh; Sapaugaw circuit, M. W. Cross; Hatchet creek mission, T. B. Mercer; Hackneyville circuit, E. W. Jones; Tallapoosa mission, E. E. Meason; Lineville circuit, M. H. Evans; Abbeville mission, P. T. McWhorter, one to be supplied; A. W. Nicholson; Wesleyan institute, John T. Lupo; Bowdon circuit, W. Mc Howell; L. M. Jones, supply; Roanoke circuit, M. L. Whitten; Fredonia circuit, R. N. Le Master; District High School at Ashland, W. T. Kettle.

GREENVILLE DISTRICT. *Z. T. Cook, P. E.* Greenville station, Thos. H. Davenport; Tombigbee Valley circuit, James M. Dobbs, W. D. Nicholson, sup.; Island creek mission, C. W. Jacobs; Valley Head circuit, Jas. L. Mullins; Rockford Mountain mission, Jas. A. Neeley; Cedar Bluff circuit, L. A. Bell; Center circuit, T. A. Ivey; Caledonia station, C. F. Rivers; Alpha circuit, Jas. H. Cameron; Van Buren circuit, Isaac G. Mellon; Bristol's Cove circuit, to be supplied by J. M. Morton, Chas. Smith, A. N. Lowrie, supp.; Bonnieville circuit, J. W. Tucker; Warrenton circuit, A. J. Hall; Summerville District High School, M. V. Clements.

TRANSFERRED. H. D. Hill, to Alabama Conference, and appointed to Pikeville; W. T. Kettle, to Arkansas Conference.

Christian Advocate.

THURSDAY, JANUARY 20, 1881.

For the New Orleans Christian Advocate.

THOUGHTS ON DEATH AND HEAVEN.

[illegible]

Why [illegible]
To [illegible]
Why I would ask why [illegible]
When the [illegible]
Unto his [illegible]

Sweet Spirit, [illegible] stood the touch
The [illegible]
The [illegible] victory of the grave.
No [illegible] power [illegible] to save,
The [illegible] good.

Then, to the christian's eye of faith,
It [illegible] the pearly gate,
It looks [illegible] heaven's fold,
To walk the streets of pure gold,
Reject the throne to wait.

Angels do gladly welcome call,
Sent from our Father's hand
To [illegible] in our exile lot,
And [illegible] with Him in mansions [illegible]
Amid the angelic band.

We have a world of sense and trance,
Behind sophistry and show
Of [illegible] and sorrow, toil and care,
Sadness and partings, strife and fear
Can [illegible] to mock at frame.

We [illegible] a home forbidding, bright,
With Jesus and the Lamb,
Eternal in the Lord above,
Pure with the presence of his love
All ours through Jesus' name.

No [illegible] disease can enter there,
No gloom from sorrow's [illegible]
No [illegible] tongue, thought of pain
No [illegible], with evils in its train,
[illegible] that were to-day.

Then with the joyful [illegible]
We'll stand before the throne,
[illegible]
[illegible]
Now [illegible] sing [illegible]
[illegible] ever known.

The [illegible] harps, well strung
Sweet in [illegible],
[illegible]
[illegible] prepared,
For those to [illegible] entered,
Across the [illegible]

[illegible] of golden fretted work
[illegible] of priceless worth,
[illegible]
[illegible]
[illegible]

Christian Advocate.

THURSDAY, JANUARY 20, 1881

CONTRASTS.

Contrasts! they take it as a graceful theme,
Gay children, playing at the feet of song;
For young hearts only knowing change and wrong
As the dark shadows on the dancing stream;
Or the vague terrors threatening in a dream,
Where the thick-coming fancies mating throng.
Death morning's steady glow to-night ere long
So to sink youth life's clouds and sunlight seem.
But we, outwearied by the march of life,
Faint with the burthen, fearful of the goal,
Battled and beaten in the endless strife
That tires the heart and crushes down the soul,
Disappointed, worn thwarted, and broken thus,
How does the hard word "contrasts" sound to us?

Have we not shivered at the garish light
Dazzled across our darling's death cold brow,
And shrunk to see the crimson summer rose
Glowing and flaunting where the cross stands white,
And all we love lies buried out of sight?
Have we not felt how hard the task work grows,
When loud and shrill the victor trumpet blows,
And our last battle dies away in flight
Have we not yearned for fortunes least, worst gift,
While her crowned favorites waste their lavish store?
Have we not learned dawn's light's black stream to drift,
While they laugh careless on the flatter shore?
What sorer contrast—please for pastime given
To be "the rubbish to be read in heaven"

All the Year Round.

Our Pulpit.

Glorying in the Cross.

BY BISHOP DAVID S. DOGGETT, D. D.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Gal. vi. 14.

The Cross is another name for Christ crucified. It was originally the instrument upon which he expired; the altar whereon he offered his sacrifice for the sins of the world; and which his death has forever consecrated to the memory of the church.

Associations the most affecting cluster around it; interests the most tremendous hang upon it; and immortal glory rises from it. In its true import, it is a pledge, the watch-word, and the hope of the sevens; their joy in prosperity, their solace in affliction, their victory in conflicts, and their support in death.

The weakness of human nature, too slow to comprehend its real significance, has managed to comply with its habits and institutions, has perverted its use, has turned its value to account, has even made out of it both a convenience and a charge. The very [illegible] into the service of [illegible].

Pagan Christians have worshiped at the foot of the cross, have bowed before the image of the crucified, have invested themselves with its mysterious sign; have embellished their churches with the figure, gleaming in the splendors of the setting sun; have adorned their persons with miniature representations of it, and worn them as charms in the midst of danger.

Imagination has seen the cross in the flowers of the field, in the beauties of the sky, and in the constellations of the heavens.

Because the cross has given legal sanction to the basest of purposes, and to the worst passions, as an indemnity for innocent guilt, it has been painted upon banners, and borne in triumph, as the signal of victory, by invading armies.

Constantine the Great is reported to have seen a vision of the cross, adopted it as his standard, in his campaigns against Maxentius, his brother and rival, and inscribed it with the motto, "In hoc signo vinces" "by this sign thou shalt conquer." We, too, my brethren, abolish the cross; we too conquer by means of the cross; not by the wood of the cross; not by the sign of the cross; not by the cross itself; by the doctrine Christ crucified; by salvation through the blood of the Cross; by that of which the apostle exclaims, as if challenging the competition of the universe "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

In consideration of this sublime subject to-day, I propose to notice both the false and the true objects of human glory. Let us contemplate:

I.

THE FALSE OBJECTS OF HUMAN GLORY.

There is an insatiable propensity in human nature to seek its distinction; to emblazon itself by devotion to some worldly object. In the absence of the true, it allies itself with the false.

I propose to-day to analyse the misdirection of this tendency, and to unfold the only object which can satisfy the desires of the soul.

In a word I wish to set forth the claims of the Cross, by contrasting them with the fallacies of human conduct.

Some persons, for example, glory in *personal superiority*. There is confessedly a very wide difference amongst mankind in native mental endowments, and in acquired knowledge. No human creature can be greater than this difference which from its very nature is dependent on forms of the creature.

Those who possess this superiority instinctively feel a jar in its elevation above the weak and ignorant. They glory in it, especially when it is conceded to them by others; often vain enough, at least, by indirect methods, to boast of it.

But is there any essential merit in superiority, considered in itself? Were ever intelligent creatures to be valued according to their intelligence, and arrogate to themselves a corresponding importance, whether they merely feel, or foolishly display, the sentiment of pride, they certainly glory in wealth as a very high attainment.

But is there any merit in wealth? When honorably acquired it confers nothing more than a fictitious value upon individual, and even then it is often associated with a thousand moral deeds. What shall we say of it, when its acquirement has been effected, as it frequently has been, by the most infamous measures? Wealth, it must be acknowledged, is no ground for boasting.

3. Some persons glory in *power*; that is, their ability to control their fellow-men. They subject others to their will. They exert this power either by constraint upon their minds or by force upon their persons.

Such a prerogative is intoxicating to the pride of the human heart; more so, perhaps, than any other form of achievement; because the more men possess it the more absolute they imagine themselves to be, the more servile they render others, and the farther removed they seem to be from the mass of humanity around them. This attainment, therefore, is one of the chief sources of glorying in the world to which so many aspire, and which so few have ever gained.

But how stands its acquisition with the question of merit? Almost any one can answer. The most powerful have been, in general, the most detestable. The love of power is itself the bane of virtue.

Hence vice, in its greatest deformity, has often sat upon the throne, "clothed in purple and fine linen," while virtue, in rags, though covered with the brightest charms, has been crushed at its footstool. There is manifestly no merit in power.

4. Some persons glory in their *pedigree*; in their family connections. To have descended from sires renowned in history, or to be associated with those whom the world honors, is confessedly not the lot of all. Those to whom it falls are usually exalted in the public estimation, and are treated with a peculiar degree of deference.

We need not be surprised that they think more highly of themselves, on that account, than they ought to think; that they inhale with satisfaction the incense of flattery, when it is offered so willingly at their feet. Genealogies and relationships are traced by them, with pleasure, to eminent sources; are preserved with care in the family and transferred with pride to posterity, as if they conveyed through the most subtle gradations some tincture of foreign greatness. The will sensibly dilate, whatever may be his personal deficiencies, if he can persuade himself that his ancestors, or his relations, were distinguished by the greatness of their successes. And what is strange, still others will aspire to [illegible] indignity of origin.

Is there any merit in [illegible] circumstances?

Alas! the love of the truth [illegible] blood, is not the love for the [illegible] virtue. Hence [illegible] sin, and mourn [illegible] have sprung from virtuous and honorable parents.

5. Some persons glory in their *religious attainments*; in the beauty of their conversation, the refinement of their sentiments, and the elegance of their manners. These are usually the results of [illegible] and society; the polish which they [illegible] some individuals, and which [illegible] guishes them from the vulgar and coarser specimens of the race. The contentedness of Christianity upon this ground is [illegible] and tendency to foster and imbue the sentiment of pride, and to superinduce contempt for the uncultivated and the rude.

But true merit and accomplishments do not necessarily co-exist. Merit belongs to the substance, while accomplishments spread over the surface. Merit may dignify a peasant; accomplishments may adorn a reprobate.

6. Some persons glory in their *exploits*; in those fortunate events, in those rare occurrences which fill the world with their fame.

Many have thus emerged by accident from absolute obscurity, either into partial or universal notoriety; and on the wings of popular applause have soared above the heads of their bewildered contemporaries, so high as to be reached only by the shouts of their admiring adulation. From their dizzy height they look down upon others as inferior beings, and are swelled with the conception of unrivalled greatness.

Discoverers and adventurers, and heroes, however, as a class, are not remarkable for their virtuous qualities, otherwise the code of morals would become inverted, and avarice, ambition, and rapine, when successful, could be converted into virtues.

7. Some persons glory in their *crimes*; in those deep and daring vices which dishonor their natures, and give a vicious popularity to their names.

One shudders to think that human nature can become so perverted as to seek distinction in guilt itself.

To outstrip others in drunkenness, in debauchery, in lying, in profanity, in murder, is in the opinion of many to signalize themselves.

Many boast of their skill in the arts of treachery and seduction, as if secondary were desirable, though to be gained in a contest with devils.

These, my brethren, are some of the false objects of human glory. And it is worthy of remark, that whilst in themselves, they are destitute of all real merit, the influence they exert upon those who pursue them, is the basest to degrade, debase and tyrannize. They [illegible] the soul, extinguish [illegible] of reason and dishonor [illegible] to the world in proportion [illegible] the passions, unbrute the entire [illegible] and render [illegible] created by God and [illegible] to [illegible] him.

We proceed now to contemplate

II.

THE TRUE OBJECTS OF HUMAN GLORY.

Christianity, as we have seen, renounces certain objects as grounds of glorying.

It does not, however, abandon human nature to the absence of every object of the kind. It recognizes its constitutional necessity, and in the place of the false, substitutes the true; that is "the Cross of our Lord Jesus Christ."

In the unregenerate the Cross is not only divested of all attraction, but covered with every species of reproach.

To the believer, it is replete with charms. It meets all the necessities and supplies all the wants of the soul; and contains those essential and extinctless resources which furnish the grounds of everlasting exultation. It was these grounds which the apostle apprehended. It was these which justified his exclusive devotion to the Cross. It is these which we propose to contrast with the world's empty delusions.

1. The Cross contains the glory of *true wisdom*; that wisdom in which a man should glory and by which he is glorified. It displays to his wondering mind "the manifold wisdom of God." It imparts the highest possible conception of the character and purposes of God, as they are illustrated in the plan of redemption. Truly says Dr. Watts:

"Here the whole Deity is known,
Nor does a creature guess
Which of the glories in it most shone—
The justice or the grace."

It inculcates, on the other hand, the highest wisdom in man; a wisdom derivable from no other source; a wisdom which solves the great question of existence; a wisdom which teaches him how to live and how to die; how to thread the labyrinth of life; how to discharge its duties, to encounter its trials, bear its burdens and gain its eternal prize. It makes him "wise unto salvation." It invests him with those qualities which verify the maxim of Jesus Christ—that "Wisdom is justified of her children;" a wisdom, whose celestial traits are thus described by St. James; "It is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Such is the wisdom comprised in the Cross, and which would alone justify the exclamation in the text.

2. The Cross contains the glory of *true riches*. The real wealth of a human being consists "not in the abundance of the things which he possesseth," but in his moral and spiritual resources; in the faith, affections and hopes of the gospel.

In the possession of these qualities, of whatever else deprived, he enjoys an empire more ample than the earth, more valuable than the Indies, more lasting than time, and as inalienable as his immortality. He is rich, indeed, who has obtained "the pearl of great price;" who has "laid up his treasure in Heaven;" whose "life is hid with Christ in God."

He is poor, of whatever else possessed, who has not been enriched by the Cross of Christ, obtained "without money and without price." Alike may the "heirs of God and joint heirs with Jesus Christ." A casket of poverty may enclose the jewel of paradise. A Lazarus may rest in Abraham's bosom, while a Dives may lift up his eyes in hell.

Says an apostle: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?"

These are the "true riches;" this the imperishable wealth of the soul, the possession of whose will aggrandize their possessor forever.

3. The Cross contains the glory of *true power*. The human mind, with an unchangeable idea of power, is perpetually grasping at its shadow. The reality is in the Cross. It unfolds on the one hand, the power of God, more than all his other works. It illustrates, more conspicuously, his analogy to himself, [illegible] of his moral image. It [illegible] energy of the [illegible] principles [illegible] derivable [illegible] pulsations [illegible] the [illegible] of [illegible] the [illegible] of [illegible] the [illegible] of

Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, JANUARY 20, 1881.

From the Publishing Committee.

The Publishing Committee of the New Orleans Christian Advocate held their regular annual meeting at the office of the Advocate, in the city of New Orleans, on the twelfth of the current month. The committee were gratified to find that the publishing department has been managed in a very satisfactory manner during the past year by Mr. G. T. Lathrop. The paper is free from debt, and is paying its own current expenses. The cash system has worked well, and will work better when the preachers, who are agents for the paper, and the subscribers generally, learn to appreciate its many and great advantages. The paper on which the printing is done, the typography, and the entire make up of every issue, will, we think, compare most favorably with those of any other periodical of the day. Indeed, the editorial pages of the New Orleans Christian Advocate usually present the appearance of a well-printed book, rather than that of an ordinary newspaper.

The conduct of the editorial department has been highly satisfactory. No similar journal, more elevated in its tone or more excellent in the quality of its articles, issues from the press of the day. The maintenance of a periodical literature of commanding intellectual power, and of decidedly Christian spirit, is certainly to be ranked among the most essential evangelistic functions of the church at this time. We think the Advocate ought to be in every Methodist family, at least, within the bounds of the patronizing Conferences. To this end, the committee would urge the preachers, who are its authorized agents, to increased activity in circulating the Advocate. Pastors might readily avail themselves of the assistance of some judicious lay helper where they cannot conveniently canvass in person for the paper. The Advocate will be found, in every instance where it is read, a mighty aid to the work of the pulpit.

With a view of extending the influence of the paper, and giving greater variety to its contents, the committee elected the following corresponding editors: Rev. J. A. W. Bish, Rev. H. D. Moore, of the Alabama Conference; Rev. W. L. C. Hammett, Rev. C. B. Galloway, of the Mississippi Conference, and Dr. C. W. Carter, of the Louisiana Conference. It is to be hoped that these brethren will represent especially the various interests of their Conferences in the columns of the Advocate.

We expect and bespeak for the Advocate a cordial support and an increasing circulation this year.

We would not close without expressing the heartfelt regret of the committee on account of the absence of Dr. W. H. Watkins, kept away by the extremely feeble state of his health, he having been for many years a regular attendant at the meetings of this body, and a zealous and efficient promoter of all the best interests of this Advocate.

In behalf of the committee,

W. L. C. HAMMETT.

The report on temperance, adopted by the Louisiana Conference, at its recent session, is published on our second page. Reports on this subject have been adopted by the Conference nearly every session since we can remember. This last report is one of the best, and will well repay a careful reading. Bro. Pipes, the chairman of the committee, and the author of the report, is among our oldest and best preachers, and he has done special service in promoting right views on temperance. At the next session it is proposed to prepare a memorial to the Legislature to pass a prohibitory law.

The temperance movement in the South is generally assuming this form. We have a law now which authorizes the police juries of the parishes to prohibit the sale of liquor, and to close stores and business houses on Sunday. In some parishes where this has been done the result has been most gratifying. In the city and parish of East Baton Rouge the business houses and saloons are closed on Sunday, and the town has peace and good order, and the churches are well filled. It is truly wonderful how the closing of the saloons on Sunday changes the whole appearance of a place, and how much it does for the welfare of all classes. Could these whisky shops be closed on all days, and the sale of inebriating liquors be prohibited altogether, what a revolution in the morals and in the material condition of the people would be effected?

Repressive legislation is demanded. At first it may be no more than a general Sunday law, or the enforcement of local option, but in the end the liquor traffic will be shorn of its power, and be stamped by law as a crime against society, and as the most disreputable of all pursuits. Patient, persevering and united effort on the part of the friends of temperance is necessary. They may not soon accomplish all they desire, but they will gain ground steadily if they labor earnestly and wisely.

The Ecumenical.

Exceptions have been taken to the manner in which the appointments to the Ecumenical Congress were made. The General Conference, at Atlanta, adopted the following resolution, which had been prepared and reported by a special committee:

Resolved, That the Bishops of our church be and are hereby authorized and directed to appoint a committee of seven, consisting of two of the Bishops, three other ministers and two laymen, who shall be fully empowered to arrange for such a Conference, and to represent our church in the correspondence necessary thereto, and to appoint delegates to represent the Methodist Episcopal Church, South, in the Ecumenical Conference, whenever it may assemble.

The committee, provided for in this resolution, was duly appointed, and, we believe, its duties thus far have been performed, the only complaint being that the committee, instead of appointing the delegates to the Ecumenical, left this work to be performed by the Bishops. How this came about we do not know. The resolution of the General Conference might bear the construction that the Bishops were authorized to make these appointments, but it seems that this was not the intent of the members of the committee who reported the resolution. The committee of seven may have so understood the resolution, however, or they may have regarded themselves as within the spirit of the other construction in turning over the appointment of delegates to the Bishops.

So far as we know, neither the committee of seven nor the Bishops have explained the grounds of their action. We have no doubt, however, that the church at large is perfectly satisfied with the course pursued. The Bishops, on account of their more thorough acquaintance with the ministers and laymen of the various sections of the church, were better qualified to select the delegates than the committee. It is a question in which the great body of preachers and laymen probably feel but little interest. They will generally agree that the appointments ought to have been made by the Bishops, and that the delegates appointed fairly represent the different sections of the church. It is certainly unnecessary to suppose, as has been insinuated, that the members of the committee had an eye to their own appointment as delegates. We are unwilling to believe them capable of this, especially when their course is open to a better construction.

It is unfortunate that any dissatisfaction should exist in regard to these appointments. It was a difficult and delicate task to pick out just nineteen preachers and nineteen laymen from a great church of nearly a million of ministers and members. Those of us that were left out can comfort ourselves with the reflection that the vast majority of the good and great men of Southern Methodism are in the same company. Some of the younger ones will have a chance, perhaps, at some future Ecumenical, and for the rest, let them be content with the hope of one day getting to heaven. Let there be peace and good will, and let our honored brethren go to Loodon feeling that the prayers of the whole church go with them. It is not our of place here to remind our people that the delegates will have to pay their own expenses, including, we suppose, their entertainment at the seat of the Congress. Some Annual Conferences, from which delegates have been selected, have ordered a special collection. Let the liberal bear the matter in mind, and see that none go at their own charges.

System in Preaching.

We take it for granted that the preacher preaches the gospel. But has he any system in his own mind—a system which embraces any orderly presentation of the doctrines, duties and experience? A hap-hazard way of selecting texts and topics may lead to the neglect of subjects on which the people need instruction. Every pastor should feel a personal responsibility for the proper indoctrination of his hearers, and, in order to meet this responsibility, he should, of set purpose and at proper times, state and enforce the essential doctrines of the Bible.

Baptism is a divinely-instituted ordinance, and yet some pastors never preach on it, and their people are left to the inroads of error, or to habitual negligence of it. Because some unduly exalt its importance, there is no reason why we should ignore it. The Lord's Supper is administered regularly, but there are many of our congregations who have never heard a sermon on its nature and observance. The Sabbath may be often alluded to incidentally, but in a year, or two years of preaching, has one sermon been devoted to this most vital institution of our religion? In like manner we might refer to repentance, justification, regeneration and entire sanctification. These may be touched upon in many sermons, and the knowledge of them assumed, but does the pastor take up these subjects separately, and give the Scriptural exhibition of them with fulness and strength? There ought to be a system marked out in the mind of the preacher which should include special sermons upon these fundamental truths, and upon the most prominent Christian duties. Among other things, prayer, beyond what may be said about it in the prayer meeting, should be presented and enforced from the pulpit.

We indicate these topics as illustrating what we mean by system in preaching. The object of such system is to inform and to thoroughly instruct our hearers for their edification and salvation, and that we may develop an intelligent and stable type of piety. There is generally among our people a lack of definite views in regard to doctrine, and also in regard to experience. Not one in ten can give any clear or just account of the atonement, of the witness of the Spirit, or of the distinction between justification and sanctification. We assume too much when we imagine that the Sunday-school makes this work of definite teaching unnecessary. The average Sunday-school scholar knows something in a general way about the Bible, something of the geography, biography and history, something possibly of the plan of salvation, but he is still abundantly ignorant of spiritual truth. For religious instruction, especially in matters of doctrine and experience, our dependence is upon the pulpit, and probably will always be.

In entering upon a pastoral work, the preacher who realizes his own accountability, and the needs of his hearers, will reflect that he must compass the main and vital topics of the gospel in each year of his ministry, so that the souls committed to his care may have the whole counsel of God declared to them. The young people and the old, the converted and the unconverted need this. The object will not be to get up sermons merely to entertain and please, on novel and sensational themes, or on texts that merely excite curiosity, but that by warning every man, and teaching every man in all wisdom, he may present every man perfect in Christ Jesus. The pastoral preacher cannot afford to be a specialist. He must give to every subject its due place and emphasis. While he preaches repentance, and insists upon the new birth, he must also enforce the duty and necessity of "perfecting holiness in the fear of God." The only admissable hobby in the pulpit is "Christ and Him crucified," and yet this white light of the gospel is to have its varied and beautiful rays revealed in the prism of many-sided truth. No single ray or color is to disorb our attention, but we are to look upon the entire spectrum, and to take in every shade and tint. We are to preach the whole gospel, and as fully as possible, in every year of our pastorate. The object should be to present every man perfect in Christ Jesus, a well-rounded and well-balanced Christian man, complete and symmetrical in all the attributes of a holy character and a consecrated life.

This, however, is not likely to be done unless there is some order in our preaching. Without it many things will be overlooked, and the flock of God will be poorly fed. It will also be serviceable to the preacher himself. He will have to review his course of study, post himself more thoroughly on theological questions, and acquaint himself more intimately with the spiritual condition and lives of his people. In doing his whole duty to those whom he is sent to build up in the faith, he will build himself up, become an abler preacher of the New Testament, and a holier and happier man.

In commending system in preaching, we have no reference to announced serials, nor to the announcement of topics. Only this: let the preacher have some system in his own mind, and let his aim be to preach, from time to time, on the great, distinctive and essential doctrines, and in such measure as to thoroughly furnish his people for every good work. Whether such preaching will draw or not, it is certainly needed. And we believe the people are getting hungry for instruction. Try an occasional sermon on baptism, on the observance of the Sabbath, on temperance, on entire sanctification, on the doctrine of justification by faith, and see. We do not believe that the hearers would be fewer; but, if they should be, possibly more good would be done. We do not here contemplate philosophical, metaphysical or specially profound preaching, but a plain, simple, earnest Scriptural exposition of the faith once delivered to the saints, and "to set forth in order a declaration of those things which are most surely believed among us."

Funeral Reform.

This subject is commanding consideration and discussion. Though delicate, it is important. In some places ministers of the several denominations have counseled together and advised, by resolution, wherein reform should be instituted. Some thoughts on the general subject may not be without value in this latitude, hence the following:

1. *The funeral address.*—A minister has no duty to discharge more difficult and delicate than conducting funeral services. If, according to prevailing custom, an address or sermon is to be delivered, he is in danger of saying either too much or too little—too much for truth and too little for the gratification of the bereaved. Should he indulge in extravagant eulogy, unless the deceased was conspicuous for piety, he lowers the standard of religion and makes his warnings of none effect. Much harm has been done just here. It has at times even provoked the ridicule of the irreligious and given plausibility to the Universalist's taunt that "no matter how orthodox ministers may preach, they are all good Universalists at funerals." On the other hand, families have been alienated from a church because the pastor did not glorify and canonize their dead. This double danger indicates our duty. *Only in extraordinary occasions should any address be delivered.* If the deceased has been a useful, well-known and tried Christian, or an exemplary and faithful office-bearer in the church, a public tribute to such worth and character may be demanded. And even then our aim should be more to commend the bereaved to the gospel for consolation than to indulge in fulsome eulogy of the departed. Happily in this respect we are improving. Years ago ministers were expected to preach an elaborate funeral sermon at the burial of every infant, saint and sinner. And if this presence could not be secured on the day of interment, a memorial service was appointed weeks or months afterward. During the first year of this writer's ministry he was requested by a brother to "preach the funeral" of his mother. "Said I: 'Brother, how long has your mother been dead?' He replied: 'About ten years; but her funeral has never been preached. And I've got a good many kinfolks, cousins and uncles and aunts, who've died; I want you to preach their funerals, too.' Much to the good brother's disgust for new-fangled notions and preachers, his request was kindly but positively refused. We have outgrown those days, but further reform is yet needed.

2. *Eulogical excess.*—This matter has become both alarming and iniquitous. In many cities it costs a man more to die than to live. Families have been financially embarrassed, if not bankrupted, by expensive funerals. The floral display alone at one such occasion in New York compelled an outlay of $1,000. Among the aristocratic a large number of gaudy carriages are employed to lengthen the procession while passing through the principle streets. The poorer, in their endeavors to imitate, become ruinously involved. This is not only folly, but a sinful waste of the Lord's money. The vast sums thus annually squandered for the gratification of a ridiculous vanity would support and educate the orphans of our land. Why these magnificent caskets, with costly mountings? They do not make any more peaceful the sleep of our dead. A long line of carriages, filled often with those who want a free ride to the cemetery, is but an empty pageant, which cannot add one flower to the chaplet of the departed, or assuage one pang of grief in the bosom of the bereaved. All this is not so much a tribute to the memory of the dead as to the pride of the living. From the Jews we might learn an important lesson. All their burials are conducted with the utmost modesty and inexpensive, unostentatious simplicity. Rich and poor are buried with equal honor and display. The Rothschilds, or other Jewish bankers or merchant princes, are carried to the grave as quietly and inexpensively as the humblest peddler. But another wrong in funeral expenses is chargeable to those engaged in the business, to undertakers, hackmen, etc. The per cent. charged for service, materials, etc., if report be true, is absolutely shameful. In most of our towns and cities a carriage engaged for a funeral costs $5, but for any other occasion can be employed for $1 an hour. A writer in a prominent religious newspaper has investigated this subject thoroughly, and makes the following statement: "A casket for which $15 is ordinarily charged costs the dealer $8. Those sold for $150 he purchased for $50, and soon with an increased per cent. for the more costly." If true, this is a shameless extortion—a mean speculation in human tears and sorrow. Of course time and means employed in the business should have adequate remuneration, but not the graspings of iniquitous greed. This, I know, is a very delicate subject. The bereaved, though imposed upon, have not the heart to utter complaint. Others hesitate to speak, and so the wrong continues. But its delicacy should not prevent discussion, and an appeal to the public to inaugurate a reform.

3. *Funeral proprieties.*—Here, of course, will be diversity of tastes, which cannot be disregarded. Whatever may be the fancies or eccentricities of grief, they will be sacredly respected. But a few observations may not be altogether profitless. 1. Funeral services should rarely be appointed on the Sabbath, and then never to interfere with regular public worship. 2. The custom of opening the coffin at the close of the religious services in the church should be discouraged and discontinued. It only gratifies an idle, curiosity to gaze at the dead and their adornments, which is offensive to the sacredness of grief and the stillness of death.

C. B. G.

An Anomaly.

While visiting Hampton Courts, in Great Britain, you are shown the great Cardinal Wolsey's private room, which to this day has the appearance, as it must have had when he gave it up to that huge debauchee, the papal "defender of the faith," and subsequent founder of Episcopalianism, King Henry VIII. Near this apartment is found the chapel where Wolsey, the wily aspirer to the triple crown of the papacy, *daily repaired for prayer*. Wolsey's character and life are well known. Even an historian like Abbott, whose biographies are but fulsome panegyrics, could find but little wherewith to remove the stench attaching to the scheming cardinal's fame. Let it stimulate our youth that, though poor the son of a butcher in Ipswich, he, with diligence and perseverance attained to the highest honors of Oxford, to the Archbishopric of York, to the purple of a cardinal, and to the portfolio of prime minister. Morally, he was thoroughly corrupt. It is well known that it was his intrigue which induced the king to put away his faithful wife, Catherine, of Aragon, and wed fair Anna Boleyn. It is worthy of note that this same Anna Boleyn was subsequently one of the principal advocates of the cardinal's official decapitation.

What Wolsey's life must have been in its totality is left for us to infer from the woeful lamentation to which he gave utterance on his death-bed: "Had I served my God as diligently as I have served my king He would not have forsaken me now in my gray hairs. But this is the just reward that I must receive for my indulgent pains and study, not regarding my service to God, but only to my prince."

The anomaly which the case of this faithless schemer, this unscrupulous conspirator, this bribery-floated Archbishop, presents to my mind is that, notwithstanding his demoniacal life, he should have "daily repaired to his chapel for prayer." Is, indeed, the human heart so deceitful that a man can voluntarily, and without being influenced by hypocritically sinister motives, daily commune with God in prayer, and yet lead a life of which devils might justly be proud? Can a man pray to God and yet live knowingly in sin? When Ananias hesitated to visit Saul, who had been recently converted from the error of his way, the Lord, in order to dispel the fears of the disciple, remarked: "Behold, he prayeth." Beyond all doubt a truly praying man is a harmless man. "Being born of God," he "doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." By prayer we partake of the divine nature. A truly praying man's life is faultless. He is upright and true, a duplicate of our great Exemplar.

How, then, shall we account for this manifest anomaly of a corrupt worldling daily engaging in prayer?

1. I suppose he prayed as a formalist. His office and station required of him such supplicatory routine. It was part of proper decorum. But the formalist's prayer is not communion with God; it is but little more than a mechanical procedure, a mere recital of utterances laid down by other men. Such prayer cannot, does not influence conduct.

2. May be that he was a backslider. May be that in his youth he walked with God, being spiritual; but, as honors and riches increased, his spirituality decreased, ceased. Owing to the deceitfulness of the heart, he did not realize the calamitous change that had come upon him. But in the course of years his prayers had become customary; the force of habit led him to continue a practice which had lost its value.

I fear that the lives of many of my readers present a similar anomaly to the one here indicated.

A.

The Pint Law.

The last Legislature of Mississippi perpetrated a great wrong upon the State by passing what is known as the "Pint Law." Before that law went into effect some counties in the State were entirely free from whisky shops, but now everywhere, in all our towns, both large and small, and at every available country cross-roads, these "Pint Shops" have opened to curse the land with a deluge of whisky. You need not be surprised to hear of murders in Mississippi now. We are sure to have them in great abundance. The criminal dockets of our courts will now be filled with cases even in the best counties of the State. The revenue brought in by these "Pint Shops" will not pay one-tenth part of the increase in court fees. It was bad enough under the old law, but it will be tenfold worse every way under this law. In some places, under the old law, the devil was chained, but the last Legislature turned him loose to roam at will, and he will not be slow in wandering up and down in Mississippi seeking whom he may devour, and he will find not a few ready to be devoured this way. We pass laws against crime, and then pass "Pint Laws" to create crime. That may not have been the object of the legislators, but every man of them knew or ought to have known that such would be the effect of this legislation. A man who has not observed enough to know that is not old enough, and has not sense enough, to legislate for a great State. It may not have been so intended, likely it was not, but this legislation has been in the interest of evil, of crime and of whisky men, and it has been to the injury of sober, honest, hard-working, law abiding men. The law is a curse to the State, an unmitigated evil, and the legislators who favored it will have to share the wrong that grows out of it, and all the people, both good and bad, will have to suffer for the wrong doing, or perhaps mistake only, of their representatives. How long, O Lord, how long will we have to endure this? It is one year yet till the Legislature meets, as we have only biennial sessions. We have seen more drunken men the few months this "Pint Law" has been in force that we saw in five years previous, and that, too, in places where drunken men were rarely seen. Towns twenty years old, that never had a dram-shop in them, only the dark back rooms of drug-stores, now have two and three "Pint Shops." What a shame! Whisky sold here by the pint stares you in the face everywhere you go. The "Pint Legislature" of Mississippi allows it and provided for it. This Legislature made its mark over the doors of many dark dens of infamy and shame.

G. H. DEROY

The Future of the Negro in the South.

Howell Cobb, closing a series of articles in the Christian Union on the above topic says:

The South firmly believes that God overruled the coming of the negro from Africa to America; his slavery here; his drifting to a genial Southern clime; the political agitation about slavery; the war; the desolation of reconstruction more searing than war; the slave suddenly freed and then enfranchised. In all this the South bows submissively to the will of an overruling God. The Christian faith of the South explains her resignation, her patient endurance, her cheerful adaptation to changed conditions, her hopeful spirit, her activity amid desolation. The South, through exercise of this faith, has even born meekly the charge against her by the North that all this patient resignation, hopeful spirit, and active industry only evidence the perverse cunning of willful barbarism. Candor compels the confession that at times this just infliction of Providence is very irksome. Yet through faith we live in the hope that even this continuous chastening, though for the time it seemeth grievous, will eventually yield the peaceable fruits of righteousness. No one can deny that we have been sorely exercised thereby.

If the North will recognize that God reigns over the South; that the South has a conscience guided by a Christian faith; that the primary duty to the negro devolves upon the conscience of the South; that interest unites with conscience; that the duty of the North to the South is to leave the white and black man to work out together, under God, their common destiny; that any aid from the North which may be needful must be proffered through the white man of the South—through the institutions of the South born of the con-

science and interests of the white—then the future welfare of the negro in the South is assured. The white and black citizen of the South will remain friends forever. They were never alienated other than by unwise aid to the negro, tendered by the North directly to the negro upon the false assumption that enmity of the white to the black citizen existed.

Do you still doubt the wisdom of trusting the negro's future to the conscience and interest of the South? God has so trusted the negro's future, and philosophy and experience demonstrate that his only hope lies here. Will the North assume to be wiser than God? Will the North turn a deaf ear to argument founded on faith in God, and sustained by philosophy and fact!

Let us see what the conscience and interest, under God, of the South has done and is doing voluntarily in Georgia: a negro college at Atlanta, permanently endowed by the Constitutional Convention of 1877, when the incisive policy was dead; a common-school system being steadily perfected, throughout the State of Georgia, with equal privileges and facilities to the negro and white; municipal common schools in Savannah, Augusta, Macon, Atlanta, and smaller towns in the State, with equal privileges to white and black; the impulse felt in almost every town in the state to inaugurate common-school systems, with equal privileges to white and black—no outside pressure, but the voluntary action of the conscience and interest of white citizens of Georgia. Who pays the tax? The white citizen bears nearly the whole burden. Has God trusted the negro to barbarians?

Trust the negro, under God, to the conscience and interest of the South, and his future in the South is hopeful.

Inaugurate an incisive policy, trail or other, based upon the assumption that he must be protected against the white man of the South, and his future is hopeless. The first will guarantee fresh and rapid development of the negro's race and manhood. The second will be the repression of the negro and the paralysis of the South.

We have purposely discussed this question from a non-political standpoint. It is too grave a matter to be settled upon mere business interests or political advantage. The true view is seen only from the standpoint of Christian charity, the duty of man under God's law, binding upon all mankind.

If I am correct in my conclusions, and preferred the negro of the South to all other than through the channels of the good will and cooperation of the southern white will be unwise and fatal. And political leaders for party ends which again organizes white and black will be an unpardonable crime.

The Government.

One of the most thoughtful and able religious journalists in the country is beginning to see the danger and tendency to centralization on the part of certain statesmen and politicians. They will find, when it may be too late, to avert the disaster, that the doctrine of equal rights, prudently and firmly held, was the people's only safeguard against the loss of their liberties. We sympathize with the Christian at Work in the sentiments expressed, but we cannot but believe that Northern religious press have largely contributed to obliterate the South and the people, and to substitute the Government in their stead.

The Christian at Work says: "Now there is a manifest tendency on the part of some statesmen, editors, politicians, and others not given overthinking to extend the powers of the Federal Government in direction and, to an extent not dreamed of by the founders, and certainly not contemplated by the Constitution. This we are told" the Government "must take the matter of public education under its immediate control; "the Government," look after all the potatoes and corn and wheat and rye and barley and cotton; in short, all the agricultural products of the country, and must have a Department of Agriculture, with the secretary having a seat in the Cabinet. And now comes the postmaster-general and tells us that the country "the Government" should own the old postoffice employés. "Government" should establish postal savings bank—after the manner of the Freedmen's bank; we suppose "the Government" should go into the telegraph business; "the Government" should monopolize telephones; "the Government" should give great gifts to our American steamship companies for carrying the mails, in order that they may save money. We are beginning to wonder what "the Government" will not yet be called upon to do. Why shouldn't it buy up all the railroads and the canals, and do all the express-carrying, and all the coal-mining and the gold-mining, and the sewing? And why shouldn't there be a Department of Journalism, with a secretary of newspapers having a seat in the Cabinet, and official government gazettes published in every city, town, village and hamlet in the country, all edited by locally appointed editors? We are almost tired of hearing the changes rung on "the Government;" we would like to hear a little more, if you please, about *the people*.

Death of Mrs. J. M. Boland.

We deeply sympathize with Rev. M. Boland, presiding elder of the Union Springs district, Alabama Conference, in his great sorrow. In a brief note from Bro. Boland, dated Greenville, Ala., January 13, he says:

"My precious wife fell asleep in Jesus last night, at ten o'clock. She has been an invalid for eight years. She suffered a great deal during those long years, but her prayer was answered—she died without a struggle. How lonely I feel; the wife of my youth, the mother of my children, is now 'sleeping in the valley;' but she sleeps in Jesus.

We believe Bro. Boland came to south Alabama with the hope that a milder climate would benefit his wife's health. The change may have prolonged her life, but the hoped for restoration was not realized. Truly, she now sleeps in Jesus, and hers is the crown of the faithful and self-sacrificing wife of a Methodist itinerant. The church owes much to her preachers' wives. We presume that a suitable memoir of Sister Boland will be furnished us for the columns of the ADVOCATE.

Dr. W. H. Watkins still lies very ill at the parsonage in Jackson, Miss. His people are very considerate of his welfare, and render him every possible attention. As a general solicitude is felt for Dr. Watkins, we give the following private note received from his son, Alexander F. Watkins, who has been called from Vanderbilt by his father's critical condition:

JACKSON, MISS., Jan. 13, 1881.

DEAR DOCTOR: Your kind letter to my mother, assuring her of your sympathy and prayers, was received on yesterday. It was gratifying to my father, who was able to hear it read, as well as to my mother. She bids me thank you for it.

My father says: "Tell Bro. Parker that I am lying here upon my bed; what the end will be God only knows; but I am trying to be submissive." And he succeeds, doctor, for he is happy and contented. Speaking of Bro. H. A. Harris, he says: "Tell Bro. Harris that my way is not obscure; I know in whom I have put my trust."

He suffers but little, and rests quietly and comfortably upon his bed. His only trouble seems to be nervousness and an occasional sickness of the stomach. The latter soon passes off, and the former is relieved by rubbing his limbs.

Thanking you once more, my dear doctor, for your kind letter, and hoping that your prayers may continue to ascend in our behalf, I am your young friend and brother,

ALEX. F. WATKINS.

Meeting of the Publishing Committee.

The Publishing Committee at its meeting, January 19, extended its accustomed supervision over the affairs of the ADVOCATE. The sub-Committee was authorized to continue the contract with Mr. Lathrop, the same editor is left in charge of the editorial department, and earnest pending editors to represent the interests of the patronizing Conferences were elected. We suppose these brethren, besides such articles as they may contribute from time to time, are expected specially to furnish such information as they may be able to gather, and to represent the educational, and other institutions of their Conferences. They in this helps to help their various Conference enterprises. This we desire to do as much as possible. We regretted the absence of our Alabama brethren from the meeting of the Committee, and also that Dr. Watkins, of Mississippi, was hindered by a long and critical sickness. Rev. James A. Godfrey and W. L. C. Huguenin, of Mississippi Conference, and the representatives of the Louisiana Conference were present. Bro. Huguenin was appointed to write the accustomed address which appears on our fourth page this week. In this connection we reiterate the request that our brethren continue to write for the ADVOCATE, and to furnish us with notes from their fields of labor. We wish to give our readers the Church and other news from all parts of the country.

Missionaries to Mexico.

Rev. Rola. W. MacDonell and wife reached this city on Friday, January 14, and left for Mexico early on the morning of January 16. Their course was by rail to Morgan City, where they were to embark on the steamship Whitney for Vera Cruz. Bro. MacDonell is from the South Georgia Conference, a son of Rev. G. N. MacDonell, educated at Emory College, and a young man who seems to be well adapted to the work. He and his youthful and accomplished bride have devoted themselves to this missionary field. They go out as true missionaries, imbued with the spirit of self-sacrifice for the sake of Christ and for the salvation of souls. We believe that the Savannah District, South Georgia Conference, has assumed their support. This with the missionaries themselves, is a noble contribution from Georgia to the Mexican Mission. The example should provoke other Conferences and Districts to like efforts and to the devising of liberal things.

A Visit from Our Missionary to Brazil.

Rev. J. J. Ransom, superintendent of the mission of the Methodist Episcopal Church, South, in Brazil, writes us that he is to be in Louisville January 16, in Mobile Sunday, January 23, and expects to reach New Orleans Thursday, January 27, remaining over Sunday, January 30. On Monday, January 31, he will leave for Texas, hoping to be in Houston Wednesday, February 2, and in Galveston Sunday, February 6. In view of Bro. Ransom's visit here, the Preachers' Meeting advised the following appointments for him:

1. A union meeting, to be addressed by him at the Felicity Street Church, Friday night, January 28, at seven o'clock.

2. Preaching by Bro. Ransom at the Carondelet Street Church, on Sunday morning, at eleven o'clock, January 30, and at night, at seven o'clock, at St. Charles Avenue.

We urge the members of all our churches in the city to attend the meeting at the Felicity Street Church, on Friday night, January 28, and give Bro. Ransom a cordial and Christian greeting. Bishop Keener and the pastors of our churches are expected to be present, and the services will doubtless be of an interesting character.

DEATH OF A FATHER IN ISRAEL. Rev. George Nicholson, writing, Holmesville, Miss., January 14, 1881, says: "A father in Israel has fallen asleep." Bro. Quinea Lewis, father of the Revs. H. P. and W. B. Lewis, of the Mississippi Conference, fell asleep on the morning of the thirteenth instant, at one o'clock, in his eighty-seventh year of age. Bro. Lewis died as he lived full of faith and hope of a glorious resurrection. A suitable obituary will be furnished in due time.

A BEGINNING. Rev. Christian Keener informs us that the amount of forty dollars assessed his charge—Louisiana Avenue of this city—for the education of young men studying for the ministry, at Centenary College, La., was raised on last Sunday morning. We hope this important collection will be attended to with like promptitude throughout the Conference. The collection, besides the money raised, will afford an opportunity to enlarge somewhat on the subject of education, and will be a timely advertisement for the college.

OUR NEW PASTORS.—Rev. Felix R. Hill, for the past four years pastor of the St. Ethiers Street Church, Mobile, and the newly appointed pastor of the Carondelet Street Methodist Episcopal Church, South, of this city, has entered fully upon his work. His people have given him a cordial reception, and he is preaching to large and interested congregations.

Dr. Carter, the new pastor of the Felicity Street Church, is expected this week, and will open his ministry there on Sunday next, January 30.

Our successor in the district, Rev. Dr. Walker, begins his first round at Morgan Street next Sunday. We are sure that every charge will welcome him, and that his quarterly visits will be hailed with pleasure.

Bro. Daves, of Baton Rouge, has been well received, and, we learn, is getting under way auspiciously. Bro. Butler has also reached his work, Plaquemine and Gros Tete, and is moving forward hopefully.

Bishop Keener had thought of going to Mexico, along with Bro. and Sister MacDonell, but the state of his health has induced him to postpone his trip for a few weeks. Possibly he may be able to leave in the course of a fortnight. His labors during the past three months, have rather overtaxed his strength, and a period of rest is needed.

The anniversary of the South Western Bible Society, at Dr. Palmer's Church last Sunday night, was, we are informed, an interesting occasion. The President of the Society, W. H. Foster, Esq., presided with his usual dignity, and the address by Dr. Palmer was most able, instructive and eloquent.

—Southern Crusader is the title of a new monthly publication, devoted to the interest of the Temperance Reformation. It is published at Richmond, Va., Rev. W. W. Bennett, D. D., editor and publisher. Price $1.25 per annum. Dr. Bennett is widely known as the former editor of the Richmond Christian Advocate, and as the present president of Randolph Macon College. Success to his weekly enterprise. Dr. Bennett's address is Ashland, Va.

—We acknowledge the reception of a complimentary ticket, to the Monday evening Concerts during Lent, of the Upper Bethel, New Orleans. These weekly entertainments are for the benefit of the sailors, and are highly enjoyed by crowded assemblies. The Board of Directors will please accept our thanks.

—We are indebted to Miss Alma Ivy, for a copy of "Alma Mater," a very neat monthly, published by the Lee and Jackson Literary Society, Wesleyan Female Institute, Staunton, Va. The young ladies who edit this tasty sheet, bid fair to become first class journalists. We wish them and their institution, long life and great prosperity.

—Woman's Missionary Advocate for January, is replete with original and select articles on missionary subjects.

—Rev. W. D. F. Hatford, of the Memphis Conference, and stationed at Sommerville, Tenn., died Dec. 23, 1880.

—Rev. Frederick James Johson, an eminent English Wesleyan minister, died in London, January 4.

The Wesleyan Christian Advocate of January 8, brings us the unwelcome intelligence of the critical illness, of Rev. J. E. Evans, of the North Georgia Conference. The Wesleyan says:

We are pained to learn that this devoted servant of the Church had a partial attack of paralysis on last Friday, at his home in Rome, Ga. He was critically ill at last accounts. The prayers of the Church will go up earnestly in his behalf.

A note from the Rev. W. B. Foster brought us, says the Western Methodist, the sad intelligence that the Rev. R. M. McAllister died December 17, while on his way from the White River Conference at Helena. He had been appointed to the Indian Bay circuit, but his work was done—he has gone to his reward.

The Southern Christian Advocate of January 13, says: Bishop Wightman is in a fair way to improve. With the return of clear, pleasant weather, we hope to chronicle his rapid improvement.

—Mr. J. T. McKinsey, of Ind., announces in the daily papers that he will, during the winter, gratuitously furnish coal to all the poor of that city.

Periodicals.

The quarterly Review of Methodist Episcopal Church, South, January, 1881, has been on our table for some time.

The first article: Pre-Adamites, by Rev. C. W. Miller, D. D., is searching and demolishing review of Professor Winchell's work. Dr. Miller's Style is *adamantine*, pungent, and sufficiently flavored with scientific facts and conclusions. The Rev. Elijah Steel, an apostle of the Southwest, by our contributor and friend, Rev. C. B. Galloway, brings to the notice of the church a name that will not soon be forgotten in this section. In this article a good service has been done for the cause of Christ and for the heroism of Methodist preachers. The spirit of Steel still abides.

The True Manhood of Christ is the strongest article in this number and the best. The subject is one to call out the noblest powers of a writer and thinker, and it is worthily handled. The author is to us unknown. But whoever he is he is a workman not to be ashamed.

Ecclesiastical Immorality: Rev. John Armitage, editor of the New Zealand Wesleyan, is a brief statement of the views of the Constitutionalists, and of objections to their theory.

Modern British Methodism is, we suppose, by the editor, Dr. Summers, and reveals to us a pretty thorough knowledge of the constitution and polity of Wesleyan Methodism and of its defects. It is a readable and suggestive article.

Osiandrianism and Zinzendorfianism, also by the editor, is a clear statement of these two of the errors of sanctification, and also a statement and vindication, in brief, of the Wesleyan doctrine of Christian perfection. Dr. Summers is in perfect accord with our standards on this subject, and the spirit and temper of the article are admirable.

Pliny's Letters; Physical Fatalism; Witness of the Spirit; Death of Bishop Doggett, are the titles of the remaining articles, all brief, and well considered. "Pliny's Letters" is especially entertaining and instructive.

Literary Notices and Notes and Queries fill eighty pages of this number of the Review. They are generally excellent, and enough. Evidently the worthy editor is doing his best to give the Southern Methodist a first-class Review. His success will depend upon the financial support of the enterprise, and upon his ability to procure articles of a high standard of excellence. The financial support will perhaps secure the articles. There is, however, no excess of review writers among us. It is a type of literary workers yet to be developed in Southern Methodism.

—The Southern Pulpit, January 1, 1881, conducted by Rev. H. M. Jackson, rector of Grace Church, and Rev. J. A. Lafferty, Editor of the Richmond Christian Advocate, Richmond, Va. The contents are: SERMONS. The Elements of Prevailing Prayer; Rev. J. B. Jeter, D. D. 2. Christ and His Church; Rev. W. S. Plumer, D. D. 3. Glorying in the Cross; Bishop David S. Doggett. 4. A Memorial Discourse; Rev. M. D. Hoge, D. D. OUTLINES OF SERMONS. Lessons from the Life of Jonah, Rev. A. Z. Tyler. 6. Religion in Politics; Rev. A. F. Granberry. 7. Abraham's Vision, Rev. B. B. Tucker. 8. The Godlessness of the World; King's Thoughts, Rev. T. C. Alexander, D. D. 9. The Brotherhood of Christ, Rev. J. T. Whitley. Homiletical Illustrations. 10. Subject, Affliction, fifty-two illustrations. Book Review. This initial number is printed in handsome style and the contents are of the highest order of excellence. The sermons and outlines it will be seen, are from master-builders. The Southern Pulpit will be published monthly. Subscription price $1.20 per annum. It is issued in magazine form, and suitable for binding. The twelve numbers will make a volume of great value, containing, as it will, some of the first sermons of the Southern preachers of every evangelical denomination.

—Scribner's Monthly is now publishing two series of papers on religious subjects of special and timely interest. One of these is in connection with the forthcoming revision of the Bible; one paper in this series has already appeared, by Dr. Charles S. Robinson, on "The Bible Society and the New Revision;" another by Professor Fisher, of Yale, will be given in the February number. The second series is on "The Old Catholic and Evangelical Movement in Italy, France, and Germany." A sketch of Gavazzi appeared in December; a paper by Rev. Washington Gladden on Protestantism in Italy" will be printed in an early number. Bishop Doane, of Albany, has written for Scribner a paper on "Father Hyacinth," and Dr. Dollinger will be the subject of an essay by Professor Fisher.

Publisher's Department.

We shall not knowingly admit to our columns fraudulent advertisements of every description from the ADVOCATE, *and we ask our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

"Why, how do you do?" and there was a cordial but brief kissing season. "I haven't seen you for ever so long. You haven't called, you know." "I know it. I don't go anywhere. Last week I was at the shore, next week I'm off to the mountains, September is so delightful, you know, and I am over to sisters or up to mother's about every day, and so much shopping to do. I really don't go anywhere." And they smiled and said good-bye this time a-piece.

A certain Scotch minister, one Sunday "exchanged" with another minister. At the close of the service an elderly woman inquired what had become of her "ain minister." "O, we exchanging," he replied, he's with my people to-day." "Indeed, indeed," said the matron, "they'll be gettin' a treat the day."

"Why, Jennie, you foolish girl, come into the house, what are you out in the snow for without wraps?" "Oh, nothing much, ma! You see Augustus has just called, and here are his footprints in the snow. I'm deferring to get the right size for those slippers, and do you know I don't believe I've got half enough cloth in them."

He stood with his back against the front door of the street car. Every one else had a seat, and he anxiously watched each face for symptoms of getting out forever there-from. It grew wearisome, and he finally slunk through the door to the other end, and examined by the soft flame of gas my hopes to go to."

There are many people in every mid-dle who do not understand some of nature's unusual words. A preacher who, in addressing a country congregation, spoke of drawing an inference, was startled next day to hear one of his auditors remark: "I don't just know what an inference is, but it sounds to me like a mighty mean kind of a thing to do."

What a monotonous sort of life must Jesse lead in Edom, without the excitement that now everywhere greets the eye on the landscape during every rock, tree and fence is covered with those splendid patent advertising posters, and the "Chew Spherical Fine Cut" Consumption Cure."

"Adolphus, my dear," said she, "it's nearly a year since you first [illegible] And were you [illegible] Well, I [illegible] think a change will [illegible] was a change in [illegible] pastor [illegible]."

Mrs. Plainclaine, after looking long and thoughtfully at a picture of Shakspeare in a garret, "Don't you" How pale he was! It could have been when [illegible] Ah, that [illegible] it," said Mrs. Bradbrown, a superficial [illegible].

The bashful young man who asked a lady in the back seat of the car [illegible] if she would [illegible] to [illegible] her [illegible] if he thought [illegible] and see if she wanted to [illegible] the ride, thank her father would [illegible] and then walked out with [illegible] dignity.

An old Yorkshire woman described what happened at a [illegible] "I'a [illegible] little [illegible] of [illegible] and [illegible] if we [illegible] to [illegible] and [illegible] and [illegible] and

Agricultural.

SUGAR-REFINING.—Mr. Edward Hurd of Salford, has lately introduced a new method of clarifying, decolorising and purifying sugar and saccharine solutions, by the employment of a strong solution of a very basic sub-sulphate of alumina, to which he gives the name of "Aluminous water." This solution is thus obtained: A saturated solution of sulphate of aluminia in water is made of the temperature of 150° F. To this is added, by small quantities at a time, so much chalk, in the form of "milk of chalk," or lime, as "milk of lime," that the color first produced may just still fall of a specific gravity equal to 1°, supported on hydrometer, heated to a temperature not exceeding 150° F.; or, in other words, to every 100 pounds of pure crystallized sulphate of alumina contained in solution in water saturated with the salt at 150° F., 24 pounds of pure dry chalk, or 13 pounds of pure burnt lime, (lime mixed with sufficient water, so that it can be added in the form of thick milk, and not in lumps. Lime, chalk and the commercial sulphate of alumina vary somewhat in composition, and the method given above is the best practical guide to a manufacturer to obtain a liquor of suitable and uniform character. The aluminous water may be obtained in a state still more basic than is produced by means of the above proportions. For this purpose the solution of sulphate of alumina must be saturated with the salt at a temperature above 150° F., and more chalk used. The nitrate of silver will become turbid at a lower temperature, in proportion as the alumina salt in solution is more basic; and the point to be noted is, that if the strength of solution made sufficient, of the acid of the sulphate held in solution to maintain the whole of the alumina in a state of solution under such varying conditions of atmospheric temperature as may prevail. With a smaller proportion of lime or chalk, a liquor may be made less basic than the above, to effect which, with proportionate portion of alumina on being added to water or to other liquids, but the proportion of alumina that will fall out of solution is less as the amount of acid left in it is greater. The lime or chalk, being added to the liquor as filtered from its solution of sulphate of lime, and is then put into a lead-lined wooden vessel, and mixed with the aluminous solution by means of a wooden paddle. The vessel is then filled up with water, and the whole well washed out. The wash-waters are used again for preparing a new quantity of aluminous water, and so on. The precipitate is then washed with pure water, or a solution of soda in water, or a solution of soda in water will be used when cold bleaching is required, owing to the colored compound formed by the action of the soda on the coloring matter in solution. As this alumina separates, it attaches to itself and throws out of solution much of the coloring matter and coloring matters which may be contained in such solutions, and thereby greatly facilitates, decolorizes and purifies them. When applied to the decolorizing and purifying of sugar solutions, such a quantity is used as may be just adequate to produce a noticeable precipitate. The lime is then treated to about 10° of F., to facilitate the separation and consolidation of the precipitate, and it is then filtered. If the sugar solution is too acid in the first instance, such a quantity of aluminous water only is used as may be shown on trial of a small sample to produce the maximum decolorizing effect. When the sugar solution is so impure, or contains so much uncrystalizable sugar, as to need the employment of more than one part of aluminous water of specific gravity 1.150 to 100 parts of sugar solution of specific gravity 1.25, a quantity of lime in the form of milk of lime may be added in the proportion of iron one to two parts of dry lime to every 100 parts of aluminous water used; but the lime is not required when due care has been taken to make the aluminous water sufficiently basic.—Louisiana Sugar Bowl.

CELERY.—The Weekly Herald has had a good deal to say about the growing of celery, what we have said being based wholly upon Eastern experience. We are glad to give the Western experience of the Prairie Farmer. It says that celery is one of the things that must have special care, soil, manure and treatment, and is one of the surest crops to grow, when we know how, if the conditions are right. If we do not know how, and cannot give it the necessary special care and conditions, it is useless to try to produce a good crop. Furthermore, it is a very uncertain crop to grow as far south as Central Illinois, except on the sea shore, and especially west, where our autumns have such extremes of heat, cold, wet and drought. For the best success with this plant we must have a cold, moist, rich soil or a cold soil made rich and wet. A heavy loam, clay or peat, or a heavy moist loam. The trouble with our correspondent appears to be that he has rather too far south, transplanted into the trenches too early, with too early plants and furthered up too early and too much at a time. We believe the practice of the most successful celery growers to be, to first grow the celery, the more so as it grows vigorous and strongly the better, at least to a considerable size, and then, after good weather, to earth it up for blanching. If we are not right, will some successful Western grower tell us what portion we are wrong? That this delicious vegetable can be very successfully grown far south by a few gardeners, while rather good and well-pitched market gardeners continually fail, is a fact well known to us, and we have endeavored thus answer, hoping to have a chance to give our views of those successful ones, but have not been able to do so. The fact will be that in the rich soil bordering Chicago, as a natural celery garden, with every facility at hand for the highest culture, to wit, the right soil, plenty of the best manure, and perfect facilities for watering, for water is a prime factor in its culture, and here a great mistake is often made; many when watering, rowing plants, merely give them a sprinkling, resulting in more harm than good, often killing the plants. When plants need water they should have a copious supply at one time enough to last a week or ten days at least. Peter Henderson, the great New York gardener, whom we all know to be successful, says: "When we water celery or growing plants in a drought we should deluge them, as it were, a large bucket of water to a plant, and then let them rest until they need it again." This coincides with our experience. "Salt is a necessary fertilizer for celery, for it is a plant of the sea shore, and although it can possibly be grown without it, if manures rich in salts, such as night soil are used, it is best to give the plants about all they will bear. Salt would certainly have a good effect in preventing rotting, but science shows us conclusively that organic matter does not rot. Only heat, cold, chemical decomposition and parasites destroy it, especially living organic matter. Instead of rotting, the celery was destroyed by a parasitic fungus. Since writing the above, we have seen and interviewed a successful [illegible] Ill., and after giving him a thorough questioning we have but little more to add. He is on a light upland clay, has not used salt, sometimes fails, but generally has a fine crop, competing in quality with Chicago celery. He says no one can learn to grow celery or any other difficult plant from books alone, especially in the west from Eastern books. He must study his own climate and soil, have intelligence and industriously use it. We can get broad principles from books, but the manipulations and small cares necessary for success must come from experience and good sound sense. N. Y. Herald.

SOWING SEEDS.

TRICKS OR "THIN SOWING."—A great deal of discussion is going on in agricultural papers in regard to the benefits of thin sowing of seeds. The only point necessary to settle is, what is thick or thin sowing? Many sow about a bushel of seed to an acre, and it can be easily proved by any one who is anxious to try how much less than this will give results as good or better than that obtained from a bushel. There is no rule to be given in a matter of this kind, as soils vary so that what would seed one person's acre might be insufficient for a neighbor's whose land was of a better nature. The fertility of the ground will have to be considered before deciding on the quantity to sow. Without doubt there is much waste in sowing, judging from most fields seen.

As a general thing in clean, rich, well tilled land, a plant of wheat could well occupy a foot square. Yet it is by no means uncommon to see a half dozen plants in the space named. In this case the two plants are rather worse than useless, for if the sixth plant, if not crowded by the others, would yield as much as the whole lot of plants, besides having plumper grain which would sell more readily in the market than the produce of plants crowded in closely together. What this subject needs is for every farmer to observe what his land will produce and act accordingly. It is useless for writers to attempt to give rules applicable to all lands.

SOWING SEEDS TOO DEEP.—Many failures of seeds come from sowing too deep. Especially is this the case where the ground is still and becomes hard, as in such cases the germ can't push up. [illegible] the ground.—Prof. Collingwood has by experiments proven to his satisfaction that wheat, rye, barley and oats should not be covered deeper than two inches. If drilled five inches deep they will not come up. At a depth of three inches, the sprout from the grain, when near the surface, forms a bulb, and from this bulb roots were sent out, and the stalk took a new growth from the bulb upward. He says wheat should be covered from an inch to an inch and a half, instead of being covered deeper as usually done. It is not only always possible to hit the right depth. Seeds after sowing may be subject to a heavy rain, burdening the ground and preventing their growth.

SAVE GOOD SEED FOR HOME.—Now that most all the crops are harvested and the products in the barn or under cover, it will be in order to see that the best of everything is saved for next season's sowing. Good sound seed is especially desirable to all looking for good crops. In putting aside corn for seed select even rowed ears, and with the rows straight and not irregular on the cob. Ears that taper are best, because better protected by the husk, and then, too, the silk, the female part of the plant, remains alive longer. The reason for selecting the top ear for seed is that it is always more fully developed, more uniform and more vigorous in its germination, having been better fertilized when in the silk. Some kinds of corn have large cobs and but little grain in proportion. The cultivation of the best kinds adds materially to the number of bushels to the acre.—Tribune and Farmer.

DUTCH FRISIAN CATTLE.—A correspondent writes to the Ledger of the Dutch Frisian cattle at the State Fair, at Philadelphia, which belong to the Unadilla Valley Association of New York. He says: "The Frisians are not only very large animals, but their general air indicates a great superiority for the dairy, and purer blood. The points by which a good judge of dairy cattle selects are prominent in this breed. The hair is remarkably soft and silky, and the skin is very fine for such large cattle, while their escutcheons or yield marks are mostly of the flanders or curve line order, indicating the greatest capacity for producing good milk and plenty of it. Then their remarkable lightness of bone and general wedge-shape indicate fine breeding and a strong contrast to the heavier, more lumpy character of the Holsteins. Their general intelligence and great docility is a very pleasing feature in their character. This is derived from their ancestral training. For hundreds of years they have been brought up as a part of the family in Holland. Their stable being one of the rooms of the house, and kept just as clean and sweet; they are handled, brushed and washed, and their tails tied up with ribbons, and as much cared for as a poodle dog by its mistress. Therefore, these great large-sized bulls are as gentle as the cows. Their yield is wonderful, from 14,000 to 16,000 pounds a year, ten times their own weight. When we consider that 1000 pounds is the yield of a good cow, and 6000 pounds is always considered a very large yield, the great merit of this breed is perceived, one cow doing the work of four, and not eating more than the feed of one or one and a half.

POTATOES UNDER STRAW.—I have been very successful in raising potatoes under straw in the following manner: Put the land in good order by plowing, rolling, harrowing, etc., lay off rows two feet apart, and put one piece in a place, one foot apart; cut small—not more than two eyes. Cover in the usual manner with plow or hoe, and when the potatoes first begin to come up, cover them ten inches deep with straw or prairie hay. In the fall, when you go to dig, rake off the straw from a few rows at a time with a horse-rake. After the digging is done, plow the straw in for manure.—Country Gentleman.

A New Jersey cranberry grower has lately been receiving eleven dollars per barrel for his cranberries, and made no sales under nine dollars this year. His fruit commands a high price on account of the rejection of imperfect berries in packing.

GRAHAM BISCUITS.—To a quart of Graham flour, add sufficient thick, sweet cream to make a stiff dough, beat until light, and bake in a moderately hot oven.—F. J. B. Paris, Ky., in Country Gentleman.

Household.

HORSE HAIR AND ITS USES.—Horse hair is a valuable material, which is largely [illegible] others for making hair cloth for seating, horse hair gloves, brushes, sieves, and stuffing mattresses. The hair as received in bales is first sorted, the different colored hairs being placed in separate heaps. The bundles are then combed, care being taken not to break the hair, and when finished the hairs are sized to exactly the same length, and the separate tufts are ready either to be made into curled hair, to be sold to the brushmakers or to be woven into hair cloth. The preparation of this damask hair cloth for chairs and sofas consists essentially in steeping it in an alkaline liquid, after which it is dyed. It is then woven in an ordinary loom and not calendered. The cloth is made in widths of from fourteen to thirty-two inches. Formerly the warp was made of linen, but now cotton is found better suited. A worsted warp is, however, sometimes used.

A carpet made entirely of horse hair was invented by a Worcester firm a year or two ago, which has succeeded and shown itself to be one of the most durable carpets made.

Curled hair is the material generally used for stuffing mattresses, cushions, etc. The hairs found too short for other uses are twisted into a cord, when finished, is reeled up into large coils. It acquires its permanent tortuous springy character by boiling, and is then afterwards baked; this process, settling the "kink" in the hairs, renders them thoroughly elastic. In this condition curled hair is sold to the trade. It only remains to untwist and pull out the rope by hand to obtain the desired quantities.

Tea, whether black or green, English breakfast or Oolong, should never be allowed to boil. English-breakfast will bear a little longer steeping, but any delicately flavored tea, to be enjoyed in perfection, should be made as quickly as possible. Have at the head of the table over an alcoholic lamp, a tea-kettle filled with fresh boiling water just as the tea-bell rings. While the family are taking their seats, the lady of the house should pour from the tea pot—an earthen one, of course—the hot water which had been put in, to heat it, and from the caddy put into it the proper amount of tea for the number at the table. "One teaspoonful for each person with one for the pot," the old rule says, and it is a very safe one, except when English-breakfast tea is used, when a smaller quantity will be found quite enough. The tea in the pot, a little more than enough water to cover it should be poured on from the boiling kettle, and if the cover of the kettle can be raised and the tea-pot set over the steam it is a good plan to do so. The lamp can now be extinguished, and in less time than it has taken to read the description the tea will be made. As soon as the blessing is asked, which should always be a short but earnest one, a sufficient amount of water from the kettle should be put into the tea-pot, and the tea immediately poured into cups well heated and rinsed. With good tea to begin with, this makes a royal drink for the tea lover.—Christian Union.

BOUQUET MAKING.—There are certain laws, or usages, or fashions which govern the construction of bouquets. A bridal bouquet is invariably wholly composed of white flowers. Fragrant gardenias, white roses, the sweetly scented, wax-like stephanotis jasmine, *Lapageria alba*, pincharis, lily of the valley, Roman hyacinth, white clover, pinks that have no dash of color in the snowy petals, orange blossoms, bouvardias, double Chinese primulas, chaste orchids, etc., are the leading subjects made use of. Birthday bouquets are composed of white and pink blossoms or such as have pale tones. Ball-room bouquets depend on the *mode* and color of my lady's dress. As a rule, the bouquet should match the dress; and this necessitates confidence between my lady, or her *modiste*, and the artist who constructs the bouquet. Sometimes it is deemed necessary to have the bouquets in harmony with the hangings or prevailing decorations of the ball-room, and occasionally it happens that bouquets of a peculiar kind of flower or particular hue of color are indispensable.

LINEN PIE.—"Mamma," said Alice, "did you ever hear of linen pie? Cousin Kate makes it in this way: Instead of filling her crust with apple or other fruit, she fills it with pieces of old white linen and bakes. Meanwhile on the range she prepares the fruit, if it is desirable to cook it. And, when the crust is baked, she slips it on a plate, lifts off the upper crust, takes out the rags, and fills their place with the juicy fruit, which couldn't possibly be baked in the pie without losing a large portion of the juice, and spoiling the looks as well as the taste of the pie. At dinner every one who doesn't understand the trick, wonders how so juicy a pie was so perfectly baked. And no one can imagine how the upper crust was baked so rich and brown without being stained with juice, and the undercrust so crisp without being soaked or heavy. To the uninitiated it is no doubt as great a marvel as the apple inside the dumpling was to the bewildered king, who asked, amazed, 'How got the apple in?'"

TREATMENT OF HOUSE-PLANTS.—In watering plants in rooms, discretion must be used. Cactus, cereus and, in fact, all the so-called succulents require but little water in winter; simply enough to keep them growing. Callas and all that class of aquatic or semi-aquatic plants will bear watering to saturation. As a rule, smooth-leaved and hard plants require less watering than pubescent and soft-leaved plants. Many small pots require water every day, sometimes twice a day—they dry out so fast—unless plunged into some moist material. The difficulty with amateurs is, they usually give small pots too little water and large pots too much. Until the true habit and necessities of a plant are learned, it is better that it dry sufficiently to droop a little rather than that the soil be kept saturated. Over saturation kills more plants than too much dryness.—Prairie Farmer.

MUSTARD THAT WILL KEEP.—Take four ounces of the best mustard, one ounce salt; mix thoroughly, and into it stir six ounces of water that has been boiled and allowed to cool. Mix well and keep in small jars well covered.

CORN CAKE.—One quart of sour milk, three eggs, one teacupful of flour, yellow corn meal, enough to make a batter as thick as for pancakes. Bake quickly in pans well buttered.

Some cooks will throw out the water in which meats have been boiled, without letting it cool to take off the fat. This is not economy.

Scientific.

—The work done by the seaside zoological laboratory of the Johns Hopkins [illegible] under the care of Prof. W. K. Brooks, is highly creditable to the liberality of the trustees of that institution, who supplied the money to maintain it for three years. During the past season discoveries have been made which are important additions to our knowledge of the mode of development and structure of the lower animals. These researches demand great patience, skill in the use of the microscope and pencil, and a general knowledge of comparative anatomy. Work of this sort is much more difficult than describing species, or monographing families and orders of animals, or studying their geographical distribution. There are few persons or institutions in the United States which are able or have the desire to promote these higher studies in biology, and every encouragement should be given to the endowment of biological research. It is the attention given in Germany by a large number of medical students and naturalists to researches in the higher departments of anatomy and physiology that places her in the front rank of science. At present Germany is foremost in the work of investigation, and her example has, and is stimulating the better class of observers in England, Russia, France, and other European countries to work upon the higher problems of life. The ultimate question which all biologists are endeavoring to solve is, What is life? and, second, what is its origin? Hence the natural avenue to the doorway of this arcana of mysteries, in the science of life, is the study of the evolution of an individual plant or animal—some living organism and its relations to other life-forms. Researches such as are carried on by the laborers in our seaside laboratories, connected more or less with Harvard, Yale, and Johns Hopkins, and some of our other colleges, and in connection with the United States Fish Commission and the United States Entomological Commission, where everything connected with the, origin, life-history, environment, and habits of organisms is studied, are throwing fresh light on these ultimate problems of life, however much natural[illegible] are groping in the dark.—N. Y. Independent.

The brick-clays of Philadelphia and vicinity are likely to play an important part in determining the age of the gravels at Trenton, N. J., in which paleolithic implements are found. In the first place, it is evident that these clays belong to the glacial age, since they contain great numbers of bowlders, from the upper Delaware basin, many of large size, and which could only have been brought to their present position by floating ice. Secondly, this bowlder-bearing brick-clay is limited to the valley of the Delaware and its tributaries. Thirdly, it reaches a height of about one hundred and fifty feet in the lower part of the valley and a somewhat greater height in the upper part of the valley, below the Blue Ridge. Fourthly, it rests unconformably upon all the other formations where it occurs, except the present flood-plain of the river and the high level gravels in which paleolithic are found. It is conspicuous for its absence over these two formations, which shows that these are later deposits. The bowlder-bearing brick-clay rises more than a hundred feet higher than the implement-bearing gravel of Trenton. Instead of marking two distinct glacial epochs, these deposits probably took place during successive stages of the same epoch. The clays would be deposited where the melting of the ice in the upper region was proceeding at its most rapid rate, and so flooded the valley below to an enormous extent. The gravels might well have been deposited when the ice had shrunk back, so as to consist only of local glaciers in the southern valleys of the Catskill Mountains. The time separating these two periods may have been of long duration.—N. Y. Independent.

—Granite was for a long time regarded as a fundamental rock in the structure of the crust of the earth. It is now known not to be chiefly by the occurrence within its mass of numerous fragments of more ancient rocks. Mr. Arthur Phillips has described in the Journal of the Geographical Society of London, such of those fragments as he has observed in England. They appear to be of two kinds: the first kind are generally of an ovoid form, often polyhedric, with a concretionary structure, of the same mineralogical composition as the ambient rock, except that they are more feldspathic and finer grained, and may be regarded as simple segregations of the mass. The other kind are of schistous form, evidently foreign, and of very variable composition. Mr. Phillips has recognized among them fragments of gauiss, mica, schists, amphibole schists, granotite. These fragments, always angular, bear no traces of alternation, and therefore tend to refute the opinion of those who consider granite a metamorphic rock.

Mr. J. Delauney, an ingenious French student, believes that he has discovered that the commotions of which earthquakes are one of the signs are chiefly caused by the passage of the planets through the swarms of meteoric bodies that exist in the solar system, particularly through the groups that give off the August and November meteors. The passage of the smaller planets, Venus, the Earth, and Mars, is followed by seasons of light earthquakes, that of the larger ones by heavier earthquakes; and seasons of severe commotion succeed the passage of two large planets. Upon the basis of this theory M. Delauney has predicted a series of earthquakes for several years head. The next important commotion, he asserts, will take place when Jupiter passes the August meteors in 1883.—N. Y. Independent.

Prof. C. F. Chandler asserts the prevailing impressions, concerning the adulteration of food are exaggerated. As an officer of the Board of Health, it has been his business to make extensive examinations of substances sold for food for the purpose of detecting adulterations, and has found them in nearly all cases trifling and harmless. The most flagrant case which he observed was that of the addition of a salt of tin to granulated sugar to give it brilliancy. Generally, sugar is but little adulterated, and that with glucose, which is harmless; milk is only weakened with water; and the worst substance is adulterated liquors is the alcohol. The common adulterations weaken the substances to which they are added, and are frauds on the buyer, but are not otherwise deleterious.

—The officers of the Royal Observatory, at Greenwich say that great magnetic disturbances are likely for some time to be more frequent than they have been in recent years.

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Mr. Spurgeon's Reminiscences of Cambridge.

At a meeting of the Metropolitan Tabernacle, on Wednesday night, Mr. Spurgeon said when he became pastor of a Baptist chapel at sixteen years of age the people could do very little for his support, and therefore he was usher of a school at Cambridge at the same time. After a time, he was obliged to give up the latter occupation, and was thrown on the generosity of the people, and they gave him £15 a year, but as he had to pay for two rooms which he required, 12s. a week, the salary was not enough; but the people, though they had no money, had produce, and he did not think there was a pig killed in any one of the congregation that he had not some portion of, and one or other of them would bring him bread, so that he had enough bread and meat to pay his rent with. There was an old miser in that place who was a great miser, and it was said of him that he never gave anything to anybody, but one afternoon he gave him three half-crowns; and, as he was wanting a new hat at the time, he got it with the money. The following Sunday the old man came to him again, and asked him to pray for him that he might be saved from the sin of covetousness, and he said, "The Lord told me to give you half a sovereign, and I kept half a crown of it, and I can't rest a night for I think of it." In the early part of his ministry he was rather popular, and he was often asked to take part in anniversary services. On one occasion he was asked to preach to a neighboring church, and when he called on Mr. Brown, the pastor, on the Sunday morning, Mr. Brown said to him, "I don't know you were such a boy, or I would have asked you to preach." "Well," he said, "I can go." "But," said Mr. Brown, "the people have come from all parts, in all kinds of vehicles;" and then he put his hands under his coat tails and asked if the world was coming to when he had not got rid of the taste of mother's milk went about preaching. However, he did preach, and Mr. Brown planted himself on the pulpit stairs. He read a lesson from the Prophet Isaiah, and coming to the passage, "Grayheadedness is a crown of glory to a man," he thought that, for he knew a man who had a gray head and who should be civil. But the passage did not say, "If it be found in the way of righteousness," and that, he said, was a different thing. When he came from the pulpit Mr. Brown said, "Bless your heart! I have been 25 years a minister, and I was never so pleased with a sermon; you are the sanctifying thing that ever was in a pulpit," and they were always good friends afterwards. Mr. Spurgeon went on to relate a number of other stories, relating to other ministers, including Merle d'Aubigne, the author of the "History of the Reformation," the Claytons, of York Chapel, Walworth; Mr. Clay, of Mr. John Howard Hinton; Mr. Kennedy, formerly of Bloomsbury Chapel, &c., giving illustrations of the subject which incited roars of laughter among the audience. On one occasion he was dining at a gentleman's house at Bath, when the orphanage was in course of erection. A thousand pounds were wanted to pay the builder next morning. He did not know what to do to come from, but he said a friend of his would get it; but Mr. Brook thought they ought to speak to God about such matters. During dinner, however, a telegram was handed to him, stating that a gentleman had called at the Tabernacle, and gave one thousand pounds for the object. With the anecdote Mr. Spurgeon closed his address, and the meeting sang the hymn commencing "In some way or other the Lord will provide," the proceedings were closed with prayer.—Cambridge (Eng.) Independent Press.

A Holland Home.

I had no difficulty in finding the house, and when I saw it, I exclaimed, "That is what I want." It was a small house at the end of a street opening on the canal, of one story only, red, with a white façade, planted on the edge of the road, as if looking at itself in the water, with a fine spreading linden tree before it, and drawbridge directly in front. There were the white curtains, the flowers, the little green door; it was the small model of a Dutch home.

The street was deserted; before knocking at the door, I stood a moment to look and muse. That house gave me a better idea of Holland than I could have known by books. It was at once the type and the effect of the family affections, the modest desires, the independent character of the Dutch people. In this country, the real home does not exist; there is nothing but an apartment, a portion of a great barrack, in which lives concealed, but not isolated, hearing a thousand noises of other people, who disturb our griefs by shouts of their joy, or mar our joy by echoes of their grief. The true Dutch home is in Holland, the perfect home, distinct from others, modest, neat, and, precisely because it is distinct from others, inimical to envy and intrigue; cheerful when only that inhabits it is cheerful, and sad when they are sad. In these houses, with the canals and drawbridges before them, every modest citizen, a little of the solitary dignity of a stellar, or the commander of a ship; and, sees, indeed, from his windows, as from the deck of a merchant, a uniform and beautiful sea, which inspires him with the sentiments and thoughts, grave and tranquil, as are inspired by the sea. The trees surrounding his habitation, like a garment of verdure, allow a broken and discreet light to penetrate the bark indeed with meridian heat before his door; he hears no sound of horses' feet, nor crack of whip, nor shouts; around him all the movements of life are slow, and everything breathes peace and happiness; and the neighboring steeple marks the hour with a flood of harmony sweet and constant as his affections and his labor.

I knocked; the door was opened by the sister of the house in person, who, having read my letter, gave me a serious welcome, and invited me to enter. Dutchmen, as a rule, are diffident. Hence, the first comer who brings a letter of introduction is received with cordiality, as if he were our most intimate friend; and very often we do not wait for him. The Hollanders, on the contrary, receive you coldly, as much so as to be sometimes rather mortifying; but then they offer you all their services, with the best will in the world, and without the least appearance of laying you under an obligation.

"The inside of the house corresponded perfectly with the outside; it seemed like the interior of a ship. A winding staircase of wood that shone like glass led to the upper rooms. Mats and carpets covered the stairs and landing-places, and lay before all the doors. The rooms were as small as cells; the furniture exquisitely clean; all the knobs and bolts and ornaments of metal shone as if they had just been made; and on every side there were numbers of china jars, vases, and cups; lamps, mirrors, little pictures, brackets, toys, and objects of every use and form, attesting the thousand small needs created by a sedentary life, the provident activity, the constant care, the love of small things, the taste for order, and the economy of space: the residence, in short, of a quiet, home-loving woman.

"We went down to see the kitchen; it was splendid. When I returned to Italy and gave a description of it to my mother and the servant, who prided herself on her neatness, they were annihilated. The walls were as white as untouched snow; the saucepans reflected objects like mirrors; the mantlepiece was ornamented by a species of muslin curtain, like the canopy of a bed, without a trace of smoke; the fireplace beneath was covered with chimneys that looked as bright as if no fire had ever been lighted there; the shovel, tongs, and poker, and the chains and hooks, seemed made of polished steel. A lady in a ball-dress might have gone into every hole and corner of that kitchen and come forth without a smirch upon her whiteness."—From "Holland and its People," by E. de Amicis.

Her Majesty's State Crown.

The Imperial State Crown of Queen Victoria, which Her Majesty wears at the opening of Parliament, was made in 1838, with jewels taken from old crowns, and others furnished by command of her Majesty. It consists of diamonds, pearls, rubies, sapphires, and emeralds set in silver and gold; it is a crimson velvet cap and ermine border, and it is lined with white silk. Its gross weight is 39 ounces 4 penny-weights troy. The lower part of the band, above the ermine border, consists of a row of 129 pearls, and the upper part of the band of a row of 112 pearls, between which, in front of the crown, is a large sapphire, partly drilled, purchased for the Crown by Her Majesty King George IV. At the back is a sapphire of a smaller size, and 6 other sapphires, 3 on each side, between which are 5 emeralds. Above and below the 7 sapphires are 14 diamonds, and round the 5 emeralds 28 diamonds. Between the emeralds and the sapphires are 13 trefoil ornaments, containing 90 diamonds. Above the band are 5 sapphires, surmounted by 5 diamonds, between which are 8 festoons, consisting of 148 diamonds. In the front of the crown, and in the centre of a diamond Maltese cross, is the famous ruby said to have been given to Edward Prince of Wales, son of Edward III., called the Black Prince, by Don Pedro, king of Castile, after the battle of Najera, near Victoria, A. D. 1367. This ruby was worn in the helmet of Henry V. at the battle of Agincourt, A. D. 1415; it is pierced quite through, after the Eastern custom, the upper part of the piercing being filled up by a small ruby. Around this ruby, in order to form the cross, are 75 brilliant diamonds. Three other Maltese crosses, forming the two sides and back of the crown, have emerald centres, containing, respectively, 122, 124 and 126 brilliant diamonds. Between the four Maltese crosses are four ornaments in the form of French fleurs-de-lys, with four rubies in the centre, and surrounded by rose diamonds, containing, respectively, 85, 85 and 87 rose diamonds; from the Maltese crosses issue four imperial arches composed of oak leaves and acorns; the leaves contain 728 rose, table and brilliant diamonds; 333 pearls form the acorns set in cups containing of rose diamonds and 1 table diamond. The total number of diamonds in the arches and acorns is 1,187 brilliant, 116 table and 559 rose diamonds. From the upper part of the arches are suspended 4 large pendant pear-shaped pearls, with rose diamonds caps, containing 12 rose diamonds, and stems containing 14 very small rose diamonds. Above the arch stands the mound, containing in the lower hemisphere 301 brilliants, and in the upper 221 brilliants; the zone and arc being composed of 33 rose diamonds. The cross on the summit has a rose-cut sapphire in the centre surrounded by 4 large brilliants and 106 smaller brilliants.—Silversmiths' Trade Journal.

An Observatory on Mount Etna.

It is in contemplation to establish an observatory on Mount Etna, and the work of constructing it will probably be commenced in the month of June next. The scheme originated at the instance of Prof. Tacchini, of Palermo. His suggestion was adopted, and the expense is to be defrayed by the Italian Government, the municipality of Catania, Catania and the province of Catania. A site has just been selected at the Casa degli Inglesi, 9652 feet above the level of the sea, where there is now an oblong building, originally erected by the English when occupying Sicily in 1813, and repaired, after having fallen into decay, when the present King of Italy visited the locality in 1862. Both astronomical and meteorological, as well as seismological, observations are to be carried on at this new observatory, which will be the property of the University of Catania. For the prosecution of the former a refractor will be provided, for which Messrs. Merz of Munich, have undertaken to supply, at a comparatively small charge, an object-glass 12 inches in diameter. But in order to render the selenic to some extent international, facilities will be afforded for enabling astronomers of other countries who may wish to do so to bring over and apply their own optical appliances to this instrument. Thus will opportunities be furnished for practically ascertaining what additional advantage can be secured for astronomical research with powerful instrumental means in the clearer atmosphere of a considerable elevation. Prof. Langley, Director of the Allegheny Observatory, in a recent visit to Etna, formed a very favorable opinion, (which he expressed first in a letter to Prof. Tacchini, and afterward at the meeting of the Royal Astronomical Society of London last March,) of the superior light-gathering power obtained at stations on the slopes of that mountain.

One of the New York wholesale dry goods houses has a new clerk, who on his father from the country went in to see him the other day and was surprised to learn that all the salesmen had nicknames. He asked the floor-walker why his son was called "Dicky." "Oh," was the reply, "he is always sitting on cases."

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and for machinery and household fixtures.

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or to varnish a carriage, to make plaster casts.

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Jan. 17, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	7¾	7¾
Ordinary	8¼	8
Good ordinary	8¾	9
Low middling	10⅜	10¼
Middling	11	11
Good middling	12⅛	12¼
Middling fair	13¼	13¼
Sales to-day	4,250 bales.	
Receipts since our last	9,445 bales.	
Receipts to this day	850,355 bales.	
Sugar, ₱ lb.:		
Fair	6 @	6¼
Fully fair	— —	6⅝
Prime	— —	6⅞
Choice	— —	— —
Yellow clarified	7⅛	7⅜
White clarified	8	8¼
Powdered	— —	— —
Cubified	— —	— —
Molasses, in bbls. ₱ gallon		
Common	33	35
Fair	35	36
Prime	39	41
Choice		46
Rice, Louisiana ₱ lb.		
Common	4	4¼
Fair		5¼
Prime		6c
Choice	6¼	— —

GROCERIES.

Butter, ₱ lb.		
Western	12	22
New York	17	21
Coffee, ₱ lb.		
Rio, ordinary	11c	11¼
Rio, fair	14	13¾
Rio, prime	14	14¼
Cheese, ₱ lb.		
Western factory	— —	— —
English	15	16
Candles, ₱ lb.:		
Sperm candles	— —	12¼
Corn Meal, ₱ bbl.		
Choice (Kiln)	3 30	3 25
Flour, ₱ bbl.:		
Superfine	3 50	3 50
AX	4 25	4 50
XXX	4 75	5 00
Choice XXX	— —	— —
Choice family	— —	— —
Fish:		
Mackerel, No. 1, in bbls	— —	8 00
Half barrels	— —	4 50
Kits	— —	2 25
Mackerel, No. 2, in bbls	— —	6 50
Half bbls	— —	3 50
Kits	— —	85
Mackerel, No. 3, in bbls	5 50	6 75
Half bbls	3 00	3 70
Kits	75	— —
Codfish, ₱ lb.	5c	5c
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Linseed, in cases	55	55
Linseed, in bbls	49	50
Sperm, raw	85	90
Linseed, boiled	58	63
Cotton seed	35	40
Lard	75	80
Soap, ₱ box:		
Magnolia	— —	1 95
Olive	— —	2 40
Palm	— —	1 80
Castile	— —	2 40
Soda, ₱ lb.	— —	— —
Starch, ₱ lb.	3½	3½
Salt, ₱ sack:		
Coarse	1 02½	1 05
Fine	1 40	1 45

GRAIN AND FEED.

Corn, in sacks, ₱ bushel		
Yellow	— —	63
White	— —	64
Mixed	— —	64
Oats, ₱ bushel		
Western	— —	55
Red rust-proof	60	65
Bran, ₱ 20 lbs.		
Prime	— —	1 05
Hay, ₱ ton		
Prime	— —	26 00
Choice	— —	27 00
Cow Peas, ₱ bushel		
Mixed	— —	— —
Clear	— —	— —

PROVISIONS.

Bacon, ₱ lb.		
Breakfast	9	10
Shoulders	6½	5¾
Sides, clear rib	8	8¾
Sides, clear	8¼	8
Hams, sugar cured	9	10¾
Mess Pork, ₱ bbl	12 87½	13 75
Dry Salt Meat, ₱ lb.		
Long Clears	— —	7
Clear sides	— —	7½
Shoulders	4¾	5
Lard, ₱ lb.		
Choice leaf	9¾	10
Choice to prime	8½	9¼

ESCULENTS.

Potatoes, ₱ bbl.		
Irish	2 65	3 00
Sweet	— —	— —
Onions, ₱ bbl	— —	4 25
Apples, ₱ bbl	2 50	3 00
Cabbages, ₱ doz.	— —	— —
Sour Krout, ₱ bbl	— —	12 00

BALING STUFFS.

Bagging, ₱ yard:		
Jute	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	17
Ties, ₱ bundle:		
30 lbs and buckles	— —	1 85

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 00	4 50
Young do	3 00	3 00
Ducks	3 00	3 00
Geese	3 00	3 00
Turkeys	— —	12 00
Eggs, ₱ dozen		
Western	30	35
Southern	— —	30
Honey:		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb.	— —	— —
Pecans, ₱ lb.:		
Unshelled	— —	16
Shelled	— —	— —
Oranges:		
Louisiana, ₱ bbl	— —	5 00
Havana, ₱ box	— —	— —
Wool, ₱ lb.:		
Louisiana	— —	28
Texas	— —	— —
Feathers, ₱ lb.		
Geese	— —	— —
Hides, ₱ lb.:		
Green, salted	— —	8
Dry salted	— —	11
Dry flint	— —	13
Ox Horns, each	— —	6
Tallow, ₱ lb	6c	6
Cotton Seed, ₱ ton:		
Hulls	— —	10 00
Meal	— —	26 00
Oil cake	— —	24 00
Cooperage, ₱ bbl:		
Sugar shook	— —	3 50
Molasses barrels	1 40	1 60
Half barrels	— —	1 10
Kegs	— —	55
Oak Staves, per 1,000:		
Kegs	— —	— —
Bbls	— —	— —
Extra clear	180 00	190 00
Extra barrel	150 00	175 00
Extra pipe	160 00	175 00
Tobacco:		
Low grade	— —	4c
Medium	— —	— —
Good to fine	— —	— —
Fine leaf	6½	6½
Medium	6½	7
Good	7½	8
Fine	7½	8
Selections	10	12

—Miss Anna E. Dickinson still keeps at play-writing. The title of her last work is "A Test of Honor."

AN OLD LADY writes: "I am sixty-five years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. I have used a little more than one bottle and feel as well as at thirty, and am sure that hundreds need just such a medicine." See advertisement.

HORSFORD'S ACID PHOSPHATE should be used when you are suffering from mental or physical exhaustion.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 11.—Senator Logan, in the Senate Committee on Military Affairs, this morning called up his bill to place Gen. Grant on the retired list, with the rank and full pay of General of the army. After a warm discussion, further consideration of the subject was postponed until the next meeting.

WASHINGTON, Jan. 11.—The population of Louisiana, according to the schedules returned to the census office by the enumerators, is as follows: Males 368,911, females 471,352; native born 886,119, foreign born 54,144; white 455,063, colored 485,200.

WASHINGTON, Jan. 11.—The House Committee on Military Affairs to-day agreed to a favorable report upon the bill to place Gen. Ord upon the retired list, with the rank of Major General, and Gen. Johnston was instructed to report the bill to the House and ask its passage.

NASHVILLE, Jan. 12.—Both branches of the Legislature met in joint convention in the House to-day and counted the vote for Governor, who stood as follows: Hawkins, Republican, 103,961; Wright, State Credit Democrat, 78,781; Edwards, Greenbackers, 3159. Total vote cast 243,389. The Presidential vote stands: Hancock 128,191, Garfield 107,677, Weaver 5010, Dow 13.

WASHINGTON, Jan. 12.—The House Committee on Railways and Canals agreed to-day to report favorably to the House bill making an appropriation to complete the Charenton Canal in the parish of St. Mary, Louisiana, fixing the amount to be expended at $25,000.

The House Agricultural Committee unanimously agreed to-day to ask suspension of the rules to take from the calendar and put upon its passage the bill to make the Agricultural Department an independent department and its head a Cabinet Officer.

WASHINGTON, Jan. 12.—The Senate Committee on Railroads to-day instructed Chairman Lamar to prepare and report a bill granting the right of way through the Fort Bliss, Texas, Military Reservation to the Atchison, Topeka and Santa Fe and Southern New Mexico Railroads.

WASHINGTON, Jan. 13.—The House Committee on Military Affairs to-day, by a vote of six to three, instructed Representative Sparks to make an adverse report to the House on the bill to place Gen. Grant upon the retired list with the rank and pay of general.

Representative McCook will present a minority report.

NEW YORK, Jan. 14.—The committee appointed by the World's Fair Commission, called upon Gen. Grant to-day, and tendered him the office of President of the World's Fair, to be held here in 1883. Gen. Grant accepted the position, but said that owing to prior engagements, he would not be able to give personal attention to its duties at present.

WASHINGTON, Jan. 15.—The funding bill was nearly perfected to-day by the House, and by Tuesday will probably go to the Senate. It provides for the issue of $100,000,000 of three per cent. bonds, payable at the option of the Government in five or ten years, and also for the issue of $300,000,000 three per cent. certificates in denominations as low as ten dollars, payable at the option of the Government in one or ten years.

An amendment was adopted to-day that the Secretary of the Territory shall apply fifty millions of coin now in the Treasury to the redemption of five and six per cent. bonds to that amount, and shall thereafter apply all the surplus in the Treasury to the redemption of the outstanding debt. This is intended as a substitute to the Sanford amendment, which was adopted in Committee of the Whole, but which will probably be stricken out in the House.

Under the amendment adopted to-day the Secretary of the Treasury would use gold coin to pay these bonds.

WASHINGTON, Jan. 17.—The Republicans are playing for an extra session, at both ends of the Capitol, and they have the power to obtain their object. They want to secure the House and Senate offices.

At a Senate Republican caucus to-day it was resolved to oppose the resolution instructing Kellogg by filibustering methods, and it is not improbable the same method may be employed to defeat the new apportionment bill in the Senate and the electoral count joint resolution in the House.

If the Democrats were firm they could get a vote on the Kellogg case by sitting it out, but the vote to-day against Sansbury's motion to lay aside prior orders and take up the Kellogg case is generally considered as an indication that Kellogg will retain his seat.

Senators Thurman, Pendleton, Whyte, Groome, Lamar, Voorhees, Bayard and Butler voted against laying aside the Holliday case. One or two of these Senators are known to favor Kellogg's expulsion, but also to care a great deal about Holliday's case, but most of them are not at all interested in Ben Holliday, and their vote to-day proves that they are either disposed to uphold Kellogg's title or are really unprepared by vote on the case.

The vote was not absolutely a test vote, but is a strong indication.

As soon as the Holliday case is disposed of, the Kellogg case will be pressed to a vote.

FOREIGN.

PANAMA, Jan. 1.—Three Chilian divisions are on the Peruvian side, and advancing on Pajnal Lima. The first and second divisions landed at Pisco, and marched northward, ravaging the country as they passed. The third division landed at Curayaco, and took Lima at the point of the bayonet, dislodging the Peruvians. The division is estimated at 9000.

DUBLIN, Jan. 13.—A threatened disturbance at Drumrish has been averted. The parish priest addressed the people, whereupon some had aside their weapons. The magistrates read the riot act and the police forced back the crowd with their bayonets. The cavalry was ordered up and processes were served without further difficulty.

ST. PETERSBURG, Jan. 13.—The Grand Duke Michael telegraphs as follows relative to Gen. Skobeleff's investment of Geok Tepe: "On the morning of the 4th inst. the first Russian parallel was opened at 800 paces from the chief fortifications. The fighting was most desperate and sanguinary. The Russians were victorious, but Gen. Petrusspwich, three majors and 19 men were killed, and 3 officers and 45 men were wounded. The Turkomans, who were reinforced by 7 or 8 picked men from Mery, lost 600 killed in the engagement with the Russian right wing alone. This wing was commanded by Gen. Petrusspwich. The Russians behaved gallantly, and were splendidly handled. It is intended, between the 5th and 9th insts., to reinforce the first parallel and strengthen the works.

LONDON, Jan. 11.—A Berlin dispatch to Reuter's Telegram Company says: The anti-Semitic petition to be presented to the Reichstag has already received 40,000 signatures. The petition will be presented to the Prince about the middle of March.

A dispatch from Berlin to the Times says: The anti-Jewish agitation is spreading in the provinces. It has extended to Saxony, Bavaria, Leipsig and Breslau.

MANCHESTER, Jan. 15.—An attempt has been made, it is believed by Fenians, to blow up the Armory of the Infantry Barracks, at Salford, where the rifles of the volunteers were deposited. A meat store near the armory was blown to atoms. The explosion is believed to have been effected with dynamite, which was smuggled into the barracks by some one having business with the regiment.

LONDON, Jan. 17.—A dispatch from Berlin says: The sum of 50,000 marks has already been subscribed towards the founding of an anti-Jewish newspaper, the majority of the Berlin journals being decidedly against anti-semitic movement.

PARIS, Jan. 17.—M. Trinquet, returned Communist, and three others Rochefort candidates were defeated on second ballot on the supplementary municipal elections yesterday. The Reactionaries only carried one seat.

LONDON, Jan. 17.—A dispatch from Durban, dated, to-day, says: It is rumored that the British troops made two sorties from Pretoria and were both times repulsed by the Boers.

The Chinese Treaty.

WASHINGTON, Jan. 6.—The text of the Chinese treaty has not yet been made public, but there is good authority for stating that the following are its principal provisions:

1. The Emperor of China consents that whenever in the judgment of the United States, the immigration to this country for residence of Chinese labor injures, or threatens to injure the interests of the country, our government may restrict and suspend such immigration.

2. The treaty does not provide for an absolute prohibition of the immigration, but is understood to be couched in more courteous terms, so as not to offend the Chinese government. Practically, however, the power to suspend immigration is left with the United States.

3. It is also understood that the treaty will contain the stipulations that the power to suspend immigration shall not extend to the Chinese coming to this country for the purpose of travel, or for curiosity, or education, or trade, and it especially excludes tourists, merchants, teachers and students.

4. The treaty reiterates in some stringent form a guarantee or protection for Chinese now in this country.

5. The commercial treaty forbids any discriminating duties on vessels and commerce of the Chinese, and puts into effect the present statute as expressed by the President's proclamation.

6. The immigration treaty does not abolish, but supplements the Burlingame treaty.

7. There are no obstacles placed in the way of commerce or travel. The restrictions go solely to the importation of Chinese laborers or coolies.—*Chicago Tribune.*

DISTRICT CONFERENCES.

The District Stewards for Williamsburg District, Mississippi Conference will meet at Williamsburg, Saturday, February 5, 18[illegible]. Ferriel, Columbia, Rev. Stephens, Augustus L. R. Welsh, Stafford Creek, and J. Wetherby are having stewards. I have not learned the others yet. Brethren please attend. My address is Williamsburg, Covington county, Miss. H. A. LITTLE, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

Greenville station	Jan.	1, 2
Greenville circuit, at Oak Grove		8, 9
Fort Deposit circuit, at Leighacher		15, 16
Oaky Streak circuit, at Midway		22, 23
Rutledge circuit, at Rutledge		29, 30
Rocky Mount circuit, at Rocky Mount	Feb.	5, 6
Union Springs station		12, 13
Troy station		19, 20
Pine Level circuit, at Hill's Chapel		22,
Hayneville circuit, at Hill's Chapel		
Bridgeridge circuit, at Clay Hill		
Mount Meigs circuit, at Mount Meigs	Mar.	5, 6
Union circuit, at Mount Hilliard		12, 13

J. MCLELAND, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Dec.	25, 26
Tallassee station	Jan.	1, 2
Hurtsville circuit, at ———		3, 4
Elbert circuit, at Calvary		15, 16
Crawford circuit, at Crawford		22, 23
Tuskegee circuit, at Union Valley		29, 30
Salem circuit, at Salem	Feb.	5, 6
Loachapoka circuit, at Notasulga		12, 13
Tuskegee station		19, 20
Opelika station		26, 27
Franklin mission, at Opelika	Mar.	4
Montgomery station		5, 6
Tallapoosa circuit, at Trauna Chapel		7, 14

The District Stewards will meet at the District parsonage in Auburn, February 6, at eleven o'clock A. M., at which meeting a full meeting is very much desired.

T. C. MANGUM, P. E.

MOBILE DIST.—FIRST ROUND.

St. Paul	Jan.	1, 2
Whistler		8, 9
St. Francis Street		15, 16
Dauphin Street		22, 23
Eastern Shore, at Bay Minette		29, 30
Citronelle, at Mariville	Feb.	5, 6
Toulminville, at Four-Mile Post		12, 13
Grand Bay, at Grand Bay		19, 20
St. Stephens, at New Hope		26, 27
Bladon Springs, at Bladon Springs	Mar.	5, 6
Okatuppa, at Bethel		12, 13
Suggsville, at Suggsville		19, 20
Grove Hill, at Mt. Zion		26, 27

W. E. HUNT, P. E.

SELMA DISTRICT.—FIRST ROUND.

Clinton circuit	Jan.	1, 2
Randolph Hill		3
Choctaw Corner		8, 9
Lower Peach Tree		12
East Selma		15, 16
Brush Creek		21, 22
Marion		22, 23
Putnam town Station		29, 30
Uniontown circuit	Feb.	1
Orrville		5, 6
McKinley, at Bethlehem		12, 13
Summerfield		19, 20
Spring Hill		26, 27
Perryville	Mar.	5, 6
Cahaba mission, at Ivy Chapel		7

[illegible] District Stewards meet at Selma, Tuesday March 15, 18[illegible].

W. A. MCARTY, P. E.

GREENSBORO DIST.—FIRST ROUND.

Havana circuit, at Havana	Jan.	1, 2
Forkland circuit, at Salem		22, 23
Livingstone and Eutaw, at Livingstone		29, 30
Demopolis, at Demopolis	Feb.	5, 6
Forkland circuit, at Forkland		12, 13
Gainesville circuit, at Gainesville		19, 20
Belmont circuit, at Wesley Chapel		26, 27
Cedar Grove, at York	Mar.	5, 6
Eastern circuit, at Cole's Chapel		12, 13
Butler circuit	Wednesday,	16
Chickasaw circuit, at Talley's		19, 20

H. CHEEHART, P. E.

MARIANA DIST.—FIRST ROUND.

Geneva circuit, at Geneva	Jan.	15, 16
Marianna station, at Marianna		22, 23
Cottondale mission, at Cherry Pond		29, 30
Calhoun mission, at Shady Grove	Feb.	5, 6
Big Creek circuit, at Bowlton		12, 13
Greenwood circuit, at Mt. Zion		19, 20
Hopewell mission, at New Hudson		26, 27
Campbellton station	Mar.	4
Bellview's Valley circuit, at Moss Hill		12, 13
Freeport and Walton, at Freeport		19, 20

The District Stewards will please meet at Campbellton, Jackson county, Fla., January 8.

Brethren please be punctual, as it is important that the whole work should be fully represented.

A. J. COLEMAN, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Boeuf and Evergreen	Jan.	15, 16
Alexandria and Pineville		22, 23
Rapides		29, 30
Jena	Feb.	5, 6
Castor	Tuesday	8
Columbia		12, 13
Winnfield		19, 20
Harrisonburg and Trinity		26, 27
Shelly Island	Mar.	5, 6
Little River		12, 13
Carlile	Thursday	17
Spring Creek		19, 20
Sunsport		26, 27
Avoyelles French mission	Apr.	2, 3

F. G. ROCUET, P. E.

HOMER DIST.—FIRST ROUND.

Homer, at Homer	Jan.	8, 9
Tulip, at Salem		15, 16
Sparta, at Sparta		22, 23
Vernon, at Douglass	Feb.	5, 6
Indian Village, at Indian Village		12, 13
Rochester, at Rochester		19, 20
Haynesville, at Haynesville		26, 27
Minden, at Minden	Mar.	5, 6
Arcadia		12, 13
Downsville		19, 20
Farmerville, at Shiloh		26, 27
Webster, at Andrew Chapel	Apr.	2, 3

District Stewards will meet at Tulip, January 29-30. Preaching on each day. R. W. Greer, Homer, B. F. Bird, Tulip, Lovick Wynn, Meridian, C. T. Wynn, Haynesville, E. L. Holland, Vernon, W. P. Kimball, Webster, — Norton, Arcadia. The Stewards from Sparta, Farmerville, Downsville, Indian Village and Rochester, together with the brethren named, will please meet by the above time and place.

A. V. PARKER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Logansport mission, at Reynolds's H.	Jan.	8, 9
Caddo circuit		15, 16
South Bossier, at Bellevue		22, 23
North Bossier and Red River		29, 30
Mooringsport	Feb.	5, 6
Shreveport		12, 13
Mansfield		19, 20
Coushatta, at Coushatta		26, 27
Springville, at Springville	Mar.	5, 6
Pleasant Hill		12, 13
Many, at Negreto		19, 20
Anacoco, at Holly Grove		26, 27
Natchitoches circuit, at New Hope	Apr.	4
Natchitoches station		10, 11

District Stewards meeting at Shreveport, February 22, 18[illegible].

J. O. MCLINDON, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Marigny street	Jan.	25
Algiers		30
Louisiana Avenue	Feb.	6
Lafayette		13
Phillippine and Cross Town		20
Felicity street		27
Baton Rouge	Mar.	5
Carondelet street		13
St. Charles Avenue		20

ASSESSMENTS FOR NEW ORLEANS DISTRICT, 1881.

The District Stewards met at the Carondelet street Church, New Orleans, January 11, and made the following appointments and assessments:

	Education.	Presiding Elder.
Carondelet street	$100	$100
Felicity street	75	75
St. Charles Avenue	50	50
Louisiana Avenue	25	25
Morgan street	10	10
Algiers	10	10
Baton Rouge	15	30
Phillippine and Cross Town	5	10
Lafourche	10	10
	$300	$300

J. W. ADAMS, Secretary.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Hinds mission, at Lane's	Jan.	1
Canton		8, 9
Sharon, at Long Pine		15, 16
Thompsonville, at Long Pine		22, 23
Madison		29, 30
Soule Chapel		30
Edwards	Feb.	5
Dalton		12, 13
Jackson		19, 20
Brandon		26, 27
McCarmont	Mar.	5, 6
Florida's Chapel		12, 13
Silver Creek		19, 20
Lodi		26, 27
Yazoo City		27

The District Stewards will please meet at the parsonage in Canton, at 10 A. M., on Tuesday, January 25.

W. L. MCSWEEN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven and Wesson, at Brookhaven	Dec.	25, 26
Crystal Springs station	Jan.	1
Smithland and McComb, at McComb		8
Hazlehurst station		15, 16
Brandywine, at Reliedeth		22, 23
Magnolia, at Magnolia		29, 30
Adams's Bogue Chitto, at Bethel	Feb.	5, 6
Scotland, at New Hope		12, 13
Leatherwood, at Bahala		19, 20
Spring Ridge, at Byram		26, 27
Bayou Pierre, at Union Chapel	Mar.	5, 6
Georgetown, at Bellesda		12, 13

H. H. JOHNSON, P. E.

WOODVILLE DIST.—FIRST ROUND.

Jackson station	Jan.	1, 2
Clinton station		8, 9
Minne City, at Minne City		15, 16
Pipkins and Port Hudson, at Pipkins		22, 23
Williams at Williams		29, 30
Bayou Sara, at New Hope	Feb.	5, 6
St. Helena, at Pine Grove		12, 13
Wilkinson, at Bethel		19, 20
Woodville station		26, 27
North Wilkinson, at Hopewell	Mar.	4
Amite, at Liberty		12, 13
Franklinton, at Franklinton		19, 20
East Feliciana, at Olive Branch		26, 27
East Baton Rouge, at Bella	Apr.	2, 3
Livingston, at Bayou Barbary		9, 10

J. W. COLLINS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork	Jan.	1, 2
Clover Hill		8, 9
Mt. Olivet, at Suburbia		15, 16
Sunflower mission, at Sunflower		15, 16
Warren, at Bovina		22, 23
Vicksburg		29, 30
Port Gibson	Feb.	5, 6
Martin		12, 13
Rocky Springs, at Rocky Springs		19, 20
Cayuga, at Utica		26, 20
Natchez		26, 27
Fayette, at Fayette	Mar.	5, 6
Kingston, at Kingston		12, 13
Meadville		19, 20

District Stewards meet in the Centenary Church, Vicksburg, January 29, at 10 A. M.

JOHN A. LILLY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Lauwood, at Lauwood	Jan.	1, 2
DeKalb, at DeKalb		8, 9
Lauderdale, at Lauderdale		15, 16
Meridian station		21
Marion, at Union Grove		22, 23
Rhinesville, at Old Scooba		29, 30
Enterprise, at Chunkey	Feb.	5, 6
Winchester mission		11
Waynesboro, at Waynesboro		12, 13
Paulding, at Paulding		19, 20
Wayne, at Liberty		26, 27
Enterprise and Quitman, at Enterprise	Mar.	5, 6
Shubuta, at Shubuta		12, 13
Shady Grove mission, at Shady Grove		19, 20

The District Stewards will meet at the Methodist Church in Meridian, January 30, at eleven o'clock.

J. A. MCNEIL, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brandon station	Jan.	8, 9
Fannin and Ludlow mission, at Liberty		15, 16
Marion circuit, at Richland		22, 23
Forest circuit, at Morton		29, 30
Philadelphia circuit, at Piney Grove	Feb.	5, 6
Beech Springs and Mt. Hebron, at Salem		12, 13
Carthage circuit, at Conway		19, 20
Walnut Grove circuit, at Walnut Grove		26, 27
Cato circuit, at Bethany	Mar.	5, 6
Trenton circuit, at Trenton		12, 13
Newton circuit, at Newton		19, 20
Lake circuit, at Lake		26, 27
Raleigh circuit, at Carr's Church	Apr.	2, 3

The District Stewards will meet at Morton, January 29, 1881, to fix the salary of Presiding Elder and apportion the collections ordered by the Conference.

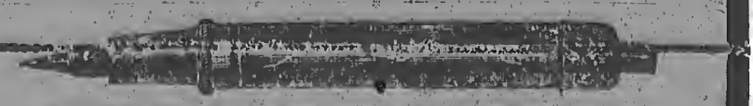
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(Rev. M. F. HARKLEE,
Coal Run Crossing, Arkansas.

MISCELLANEOUS.



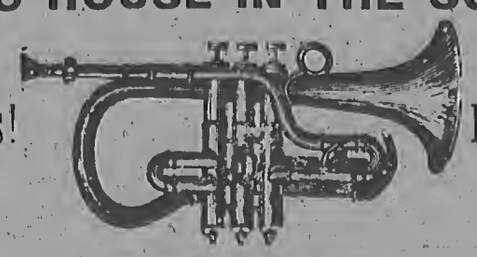
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Fire assets, excluding the paid-up capital	$9,841,426 21
Paid-up capital	1,278,200 00
Total fire assets	$11,119,626 21
Fire liabilities	3,941,358 23
Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871 $3,239,021
Losses by Boston Fire in 1872 $1,129,729

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the State laws.

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Christian Advocate.

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REV. CHRISTIAN KEENER.

THE LORD MAY COME TO-DAY.

Weary servant in the vineyard,
Largest soldier in the fray,
Cheer your heart, and upward glancing,
Think—the Lord may come to-day.

Weak and weary troubled mourner,
Fearing danger in the way,
Be no longer sleeful, caring,
For the Lord may come to-day.

Are you busy—all too busy,
With the things that fade away
Wealth, or fame, or gain or pleasure
Long them, He may come to-day.

Or an idler in the vineyard,
Ofttimes pass you on the way,
Wake, and live as in the world,
Lest the Lord should come to-day.

Is the blood upon your garments
Have you on his pure array
Naught can bide a godly shamer,
Than light He come to-day.

Are you waiting for the Master,
He is surely on his way
We can almost hear His footfall—
Blessed Jesus! come to-day.

London Christian.

All for Dignity.

Rev. Leonard Woolsey Bacon, writing in the New York Independent, on "What Shall be Done for General Grant's Dignity?" says:

I suppose that there were people who voted for Grant for president in 1868 because he "deserved" it, or was "entitled" to it, or it was "conferring an honor" on him. In every election, great and small, there are fools who give their votes for such reasons. But good citizens, worthy of the trust of citizenship, voted for him not for Grant's sake, but for the country's sake. We thought he had the qualities that were needed in the presidency—the simple straightforwardness; the devotion to public duty, without regard to personal interest; the faculty and the will to find the right man for the right place; the set resolution that would fight it through on a well-considered line of policy, in spite of opposition in front and back-door influence in the rear. We thought we knew our man, and were voting for things like these when we voted for Grant as president. We thought we were doing a good thing for the dignity not of Grant, but of the office, by putting a worthy man into it.

Well, there is no denying it, the country was partly disappointed. Without repeating Sumner's overstrained indictment against Grant's administration, we have to acknowledge that at the very points at which we most relied on him he failed us. The faculty of picking his subordinates, which had been conspicuous in the field, was conspicuously absent in the presidency. The dogged tenacity of purpose gave way on the one policy on which he committed himself most resolutely—the civil service reform. And the superiority to all self-seeking where was the most lamentable lack. No citizen since Washington refused a crown, no president since presidents began to be had, had so many and such noble opportunities for acts of personal dignity. So many occasions there were when, with the highest propriety, he might courteously have declined gifts from persons who might be candidates for official favor; but he missed these opportunities. The "Salary-Grab" Bill, in which Congress, for substance, offered Mr. Grant, then president, some $50,000, more or less, for himself, as a reward for his signing the bill that was to enrich them, might have been returned to the House in which it originated, with a sharp rebuke for the insult it implied. But it was not. He pocketed the insult and the cash.

It was part of the dignity of General Grant's character, as we first knew him, that he "did not like the show business." But, after eight years in the White House, he found that there was hardly anything else in the world that he liked so much, and straightway set out, like a Mrs. Jarley's wax figure, for a "tour among the crowned heads of Europe." The tour of the world to see and learn is a worthy thing for any one to undertake; but a tour to *be* seen is different. The spectacle of this brave, honest soldier, carried about like a circus, and engaged in squabbles about his place at table, under the idea that he was defending the honor of his country, is among the things which have impressed his particular friends with the conviction that something needs to be done for his dignity.

It is safe to say that the reason why the American people did not re-elect General Grant for president was that, on the whole, they did not like him for president and thought they could do better. It could not have been on account of the "flapdoodle" about "Cæsarism" that was fed out so profusely to their readers by the Herald and the Sun. I will not say that nobody believed this stuff; for I once met an honest and sensible man who declared, with every appearance of being in earnest, that he believed there was a deep-laid plan to subvert the republic and make Grant emperor. But this was an individual eccentricity. The reason against electing him, with most of us, was not that we could not have him for a third term if we wanted him; but that we did not want him. We wanted a better man. And the reason why he was not nominated was that the engineers of the machine had reason to suspect how many of us there are who are only waiting for so just an occasion as such a nomination as either Grant's or Blaine's would have been to give some practical expression of our disapproval by sacrificing the next election, if necessary, to the interests of the next generation.

But he was not nominated nor elected, and now behold his friends presenting this to the public, with a most grieved expression of countenance, as a very hard case, and pleading, with tears in their voice, to have something done for his dignity. The Cincinnatus business is played out, your correspondent thinks. The Cincinnati business is the only thing that suits these times; and, that failing, we must have an act of congress to meet the case.

I admit the need. Ex-president Grant is not in a dignified position. John Quincy Adams was. Mr. Polk was. Mr. Fillmore was. Mr. Hayes will be. But Mr. Grant is not. What can be done about it?

Giving him some more money and the equivalent of a peerage will not help the matter. This method was tried and tried out in the case of the Duke of Marlborough, and is a demonstrated failure. It served the dignity neither of the Duke nor of the nation.

The remedy lies with Mr. Grant himself. A few lines from his pen, in that terse and direct style which he knows how to use, would do something toward setting the matter right. For example:

To the Editor of the New York Times:

"SIR: I must beg you to desist from further advertising me in the character of a mendicant for the charities of the public. On my retirement from public office, I became entitled to all the immunities which belong to any private citizen, one of which ought to be that of managing my own private affairs, without intrusion. The implication which, doubtless, you do not intend that I have been thriftless while in office and am unable or ashamed to earn an honest living now, I beg leave to repudiate.

"Yours respectfully, U. S. G."

To the President of the United States:

"SIR: I have observed in your Annual Message a gratifying allusion to the public services that it has been my privilege to render to the country, with which you join a proposal to create a new office in the army for my honor and emolument. In point of honor, it seems to me that nothing is gained, after having held for eight years the supreme command, to accept an inferior title and station; and, in point of emolument, I submit to your attention that, during my own administration, in the face of much unfavorable comment, I signed a bill for the very large increase of my own salary, the argument for which was that it would make a sufficient provision for my present circumstances. It seems due to my own dignity, as well as to the interests of the army service, which are seriously involved in the matter, that the proposal should not be pressed.

"Yours respectfully, U. S. G."

If General Grant has any such letters as these in his portfolio, they might be published just now with the greatest advantage to his dignity.

Meeting of the Board of Missions.

The Board of Missions held a meeting on Wednesday and Thursday, January 12, 13.

The first session was mainly occupied with consideration of affairs of the Brazil Mission. Rev. J. J. Ransom was present, and made a brief statement of the work he had done in presenting the claims of this mission at various Annual Conferences, and in some of the principal charges of the church. His visit has undoubtedly been of service in giving a better view of the condition of that country and of the prospects of that mission. The project of building a church at Piracicaba, and supplying it with a preacher, was taken in hand by the Northwest Texas Conference, the preacher to be sustained by that Conference, and funds for the building to be furnished by others. The amount necessary has been subscribed, and most of it is in hand.

There were several candidates for foreign mission work, of whom the Board accepted Revs. J. W. Koger, of South Carolina Conference; James L. Kennedy, of Holston; H. C. Tucker, of Tennessee; and J. W. Grimes, of Memphis. These brethren will be assigned work, and sent to their posts as soon as practicable. Rev. J. W. Grimes goes to Mexican Central Mission, supported by the Memphis Conference.

Favorable reports were received from the work in the Denver Conference.

The Treasurer reported receipts to the amount of about $100,000. This will be enlarged before the financial year shall close, so that it may be reasonably expected that the whole amount appropriated will be provided for. The finances of the Board were never in better condition. It is a good indication of the increased interest of the Church.

This enlargement of our work requires more careful and thorough regulation of business details, and measures were taken to guard these at all points and prevent complications.

It was, on the whole, a meeting of great interest, the most important held since the last annual meeting. Some of the members from other sections of the Church were present.—Nashville Christian Advocate.

To the Preachers of the Alabama, North Mississippi, Louisiana and Texas Conferences.

DEAR BRETHREN: Believing that we ought to have a published History of Methodism in the large territory heretofore occupied by the Mississippi Conference, the Conference, by formal resolution, December, 1872, requested me to write "A Complete History of Methodism in the Mississippi Conference" for the Conference to have published. I presume I was selected for this work because, in addition to being brought up in the country, and a descendant from one of the earliest Methodist families, I had been a member of the Mississippi Conference without a break since 1824, and could more readily collect the materials for such a history than any other member then living. I betook myself to the task, and by the fall of 1876, I had completed manuscript enough for four volumes about the size of "McFerrin's Methodism in Tennessee," covering the time from 1799 to 1869. The first volume embraces the time from 1799 to 1817; the second from 1818 to 1830; the third from 1831 to 1854; and the fourth from 1852 to 1869. In writing this history, I have taken as much care and labor to write a true and full history of the origin and progress of Methodism in territories which formerly belonged to our Conference, up to the time they were set off in separate Conferences, as I have in writing the history of our own Conference. I give the history of Methodism in Alabama from about 1803 up to 1822; in North Mississippi from its first settlement by the white race up to 1840; in Louisiana, from early in this century, to 1847, and in Texas, from the first visits of Rev. Henry Stevenson, about 1824, to 1840, when the Texas Conference was set off. It will be borne in mind, that, in addition to all other available sources for correct information, I had the written Journal of the Mississippi Conference, as it had been from 1813, before me all the time. The materials of our history are original, rich, racy and rare, and, I believe our book will be read with much interest, and profit by all lovers of church history; and the Conferences above mentioned ought to patronize it liberally, because it will give them information about the origin and progress of Methodism in their own territory, which, in many instances, they can get nowhere else.

Our publication has been delayed solely for want of funds to make a cash advance, but Bro. McFerrin, our agent, after looking carefully into the matter, proposed to our late Conference, that if, in addition to some funds on hand, we would get five hundred subscribers who will agree to pay for the first volume as soon as it is placed in their hands, he will publish it immediately, and if it meets with a fair sale, he thinks we can realize enough to publish the second volume, and so on to the fourth. The Conference resolved to obtain the required subscribers, and requests that all who will subscribe for the book, or who will obtain subscribers, send their *names* and *post-offices, plainly written*, by mail, to Rev. J. A. B. Johns, secretary of our late Conference, Port Gibson, Miss., who will make out a fair copy and send it to our book agent as soon as he gets the five hundred. And now, dear brethren, what we request is that you help us in this matter of getting subscribers, that we may have our history published at an early day. We not only owe it to the memory of the sainted dead of former generations, but to ourselves and our posterity, to record what God has wrought since the first few young ministers came as missionaries to what was then a wilderness country.

The price of our history will be about from one dollar and twenty-five to one dollar and fifty cents per volume. The preachers for selling and remitting the money to the agent will be allowed the usual discount. Some of the preachers subscribe for a large number of copies, believing they can sell them to profit.

I have been asked several times, if I could not condense the work. I say emphatically that I cannot and do justice to the truth of God's dealings with us. I was careful to condense as much as I thought allowable when I was writing the work. Brethren, please let us hear from you soon.

J. G. JONES.

PORT GIBSON, MISS., January 15, 1881.

P. S.—Editors of church papers circulating within the Conferences named at the head of this article will confer a favor on the Mississippi Conference by giving the above one insertion.

J. G. J.

Form of Excommunication.

The subjoined extraordinary document was translated for the Advocate from the Courier des Etats Unis, of Paris, France, under date of Nov. 2, 1880, by a well-known citizen of Galveston, but of French parentage and education. The National gives the text of the form of Excommunication, such as is actually registered in the chancery of the Vatican. Heaven help the man who falls under the power of a church that pronounces such a curse on a mortal. It has not in it a trace of the spirit of Christ. It is as cruel as death, as pitiless as perdition:

"By the authority of God the all-powerful, the Father, the Son and the Holy Ghost; and by the canons and by the fidity Immaculate Virgin Mary, mother of God and by all the celestial virtues, angel and archangels, thrones, dominions, powers, cherubims and seraphims; by all the holy patriarchs, prophets and evangelists, innocents, who in the sight of the divine Lamb alone are worthy to chant a new hymn, and also by the authority of the holy martyrs and holy confessors; and the female saints, and of all the other saints, together with all the elect of God:

"We excommunicate and anathematize this malefactor, who is named, the name of the person excommunicated, and we expel him out of the holy Church of God. Curse him! God the Father who has created man. Curse him! the Son of God, who has suffered for mankind. Curse him! the Holy Ghost who has regenerated in by the baptism. Curse him! the holy cross upon which Christ was nailed for our salvation, and who triumphed over his enemies. Curse him! the holy and eternal Virgin Mary, mother of God. Curse him! all the angels and archangels, principalities and powers, and the whole celestial militia. Curse him! the glorious phalanx of patriarchs and prophets. Curse him! St. John, the precursor who baptized Christ. Curse him! St. Peter, St. Paul and St. Andrew. Curse him! All the Apostles together, as well as the other disciples of Christ. Curse him! the four Evangelists whose preaching has converted the universe. Curse him! the holy and marvelous cohort of martyrs and confessors, who, by their good works have found grace before God. Curse him! the holy choir of Virgins, who, for the glory of Jesus Christ, have despised the vanities of this world. Curse him! all the saints who, from the beginning of the world to the end of centuries, are the loved of God. Curse him! Heaven and earth and all the holy things contained therein. Be he cursed, wherever he may be; in his house, in the country, on the highway, in the path, in the woods, in the water, and even if he enters the church.

Be he cursed! during his lifetime and at the hour of death. Cursed be he, in all his acts; when he eats or drinks; when he hungers or thirsts, or when he fasts; when he sleeps, slumbers or wakes; when he is seated or lies down; at work or at rest; when he is satisfying nature's needs, or in his voluptuous acts, and even when he loses his blood by wounds. Cursed be he! in all the faculties of his body. Cursed be he! in all that constitutes his being, internally and externally. Cursed be he! in his skull, in his temples, in his forehead, in his ears, in his eyebrows, in his eyes, in his cheeks, in his jaws, in his nose, in his large and small teeth, in his lips, in his throat, in his hands, in his fingers, in his breast, in his heart, in his stomach, in his entrails, in his back, in his groins, in his thighs, in his genital parts, in his hips, in his knees, in his legs, in his feet, in his toes, in his nails.

Cursed be he! in all the joints and articulation of his limbs! That from the top of his head to the plants of his feet, sickness gnaw his body!

May Christ, the Son of the living God, curse him with his whole power and with his whole majesty!

And may heaven and all the powers therein raise against him, to damn him, unless he repents and gives us all the desired satisfaction!

Amen, so be it; so be it, amen!—Texas Christian Advocate.

LIBERIA.—The pioneer visit to the west coast of Africa was made in 1818, by the missionary, Samuel J. Mills. From this first effort for the evangelization and civilization of this part of the globe, the republic of Liberia has grown. It was at first a colony formed by Americans for the reception of emancipated slaves, and to be an asylum for negroes re-captured by American cruisers under the law of 1819 for the suppression of the slave trade. In 1845 the colony was elevated into a distinct republic.

From the first it has sustained peculiar and intimate relations with the United States. Her political organization, originally modelled after ours, the United States has also furnished Liberia with systems of money, weights, measures, and with various social and civil institutions, and, like a big elder brother, has from the first exercised protectorate powers over this sister republic. The treaty with Liberia of 1862, stipulates that the United States shall not interfere between the aboriginal inhabitants and Liberia, unless solicited by the republic. Four years ago, our government, "solicited by the government of Liberia," did send a ship of war to assist in suppressing a native revolt.

Liberia proper has an area of 10,000 square miles and a population which, with that of the Kingdom of Medina, amounts to 1,500,000. The chief commercial products of the country are palm-oil, ginger, gum, coffee, dye-woods, sugar and ginger.

The Senegal and the Niger are the great water-ways that lead into the interior, and attract trade to that part of the west coast, of which Monrovia is the chief seaport. With a railroad to the Niger valley, Liberia would command a large share of the commerce that approaches Africa from the west. An English company have such a road in contemplation. The French have established commercial communication with the interior by way of the Senegal and Niger.

Both these powers—England and France—look with wishful eyes on this little republic and would gladly assume its protection. Liberia doubtless feels sufficiently protected already, and, at any rate, the United States, most likely, would not look complacently at the annexation of Liberia annexed to either of these, or any other foreign power.—African Repository.

A Catholic journal makes this statement that 10,000 students are at this time in the different Roman Catholic colleges in the United States. Will every Protestant parent pause and ponder that fact? The power of the Vatican is declining in Europe; the Bible is openly sold in the streets of Rome, France, Spain, Portugal and Austria are beginning to recognize the right of man to freedom of conscience and speech, while Protestant Christianity is planting itself alongside the venerable cathedrals built by that powerful hierarchy; yet while the unfettered gospel is thus spreading over Papal Europe, Catholicism is entrenching itself in Protestant America. With characteristic sagacity, the means the Catholic church employ are wisely adapted to the ends in view. She may accomplish little among the adult population of this land, but she seeks to appropriate the youth. Her children, coming from Ireland and Continental Europe, may accept the Bible offered by the Protestant churches, but if she can mould the minds of the coming generation, she will more than regain the ground she has lost. Of these 10,000 students in her colleges, many are from Protestant families. Of the hundreds of Protestant girls being educated in her convents, but few will leave their walls without the impress of Rome on their hearts. And yet, under the impression that their daughters are safer in a convent than with Christian educators of their own faith; or under the mistaken notion that they may secure equal educational advantages at less cost, Protestant parents and guardians commit their sons to the charge of the priests and their daughters to the care of the nuns, whose religious vows require them to leave the seal of the Vatican on the intellect and heart of each student. If their sons leave the church of their fathers, and if their daughters take the veil, who is to blame?—Texas Christian Advocate.

Catholic Methods.

In the Cascade Presbyterian appears a letter from a converted priest, exposing the secret ways of the Church of Rome, which we quote.

To the Right Rev. M. Heiss, D. D., Coadjutor of Milwaukee:

MY LORD: Born of Catholic parents in Canada in 1812, I was ordained priest in Marquette by the Right Rev. J. Mark. During several years of my priesthood I sincerely believed that the Church of Rome was the true Church of Christ. It is true that I had very often to witness a corruption which I may call inadmissible, in the priests and bishops of the Pope, but I succeeded to persuade myself that it was due more to the depravity that has flowed from the veins of Adam and Eve to their children, than to nature and inherent system of which I was an agent and the victim. I fancied myself that the Church of Rome might be holy and its ministers depraved, just as Judas was possessed by the devil, even in the company of Jesus Christ.

But, in the year 1875, I became pastor of the Cathedral of Marquette, and I began then to see everything in a higher point of view. It was when in that high position that my eyes began to plunge in that boundless horizon of duplicity, idolatry, hypocrisy and profound depravity in the subalterns, and incredible price and insolent tyranny in the bishops, which constitute the body of that Church. It is then that I began to hear, in the inner part of my soul, the voice which Saul of Tarsus heard: "Why persecutest thou Me?" Like the blind apostle, I was often prostrated to the ground by the cries which were almost day and night in my conscience, and I did not know what to do. It was from that time that it became evident that the Church of Rome could not be the true Church of Christ. Her incurable corruption, her diabolical hatred of all rights and liberties of man, her false miracles, her lying traditions were becoming more apparent every day; but, like Saul, I was blind, not knowing what to do or where to go to find the true Church of Christ.

At last, having in the good Providence of God, lived in the vicinity of Green Bay, I was the witness of such a corruption and degradation in the low clergy, and heartless tyranny in the bishops, that it became evident that the Church of Rome was an abyss of iniquity. However, there I did not know what to do or where to go, to find the truth. It is there that, by the mercy of God, I met the Rev. Mr. Desraches, of Detroit, who told me that the Rev. Mr. Chiniquy had opened a home and asylum for the priests who could no longer bear the chains of Rome. This came to me as a ray of light in the darkness of the night. Knowing that Mr. Chiniquy had been, likewise, a priest of Rome, my hope was that he would understand the anxieties and troubles of my mind. I have not been disappointed. In that beautiful and peaceful retreat of Ste. Anne, I have found what I wanted, the light of my path, the life of my soul.

Now, by the great mercy of God, I know and feel that Jesus alone is the only hope, the only Saviour and life of my soul. In order to follow Christ I give up my friends, and everything that is dear to me. I give up the priesthood of Rome, of that Church so great, so rich, so high in the eyes of the world, to take the cross and follow the Lamb whose blood is the pure, wholesome Words guide me here. Truly yours,

O. CONTOIS.

STE. ANNE DE KASKASKIA, Ill., Sept. 1, 1856.

Field Notes.

MOBILE, ALA., Jan. 21, 1881.

DEAR BRO: Rev. J. W. Landrith and his wife were at St. Paul's Methodist Church, and addressed the Sunday school, yesterday, January 23. We were much pleased to see and hear them. Their visit did good. Dr. Landrith preached for my people at 11 A. M., and Sister Landrith has an appointment for the Woman's Missionary Society, in connection with St. Paul's Church. She has already met the Societies of Franklin and St. Francis Street Churches, in the city. We had an excellent love-feast in my church January 2, and one in Franklin Street Methodist Episcopal Church, January 23. Bro. Ranson was with Bro. Andrews at St. Francis Street Church, and preached at 11 A. M.

C. R. WILLIAMSON.

INDIAN VILLAGE, LA., January 19, 1881. Severe cold, snow and rain have stopped almost all kinds of outdoor business for the past four weeks. The streams are constantly swollen, and the roads difficult of travel, so that many of the appointments can not be reached either by people or preacher; but we are trying still to keep the fires of Divine grace burning upon our hearts, though the clouds lower and the cold pinches. We expect to do what we can, and leave all in the hands of God.

R. T. PARISH.

GOODMAN, MISS., January 19, 1881. We are now in our parsonage, well pleased. Weather dark, rainy, and cold; people blue, health good, except colds and coughs. We have recently been favored with a visit from Rev. J. F. Butt, in company with his son, who is exhibiting his paintings of St. John's Visions in the Isle of Patmos. These paintings are truly grand, and no one might to let them pass without seeing them.

J. R. EVANS.

Rev. T. K. Faunt Le Roy, writing from Franklin, La., January 23, says: "I am pleased to state that things seem to be moving up here. Congregations large, and increasing, and the membership promise to help and sustain me; altogether the outlook is hopeful, and with God's help this work will come up all right. The family all comfortably housed and cared for in the parsonage; people kind and attentive. $52.50 Quarterage paid to date. Have had on account of the bad weather but one prayer-meeting, but I was told that was well attended, though I did see sitting room for more. Am at work for the ADVOCATE, and hope soon to send you a list of new subscribers.

John B. Eldredge, of Hartford, Conn., has given $25,000 to insure the success of a memorial hall at Hartford, which the Congregationalists of the State have had in hand for several years past. The hall and connected rooms are to be the business and literary headquarters of the Connecticut Congregationalists.

The late Sir Francis Lycett, of London, left a fortune of $1,250,000, bequeathing $125,000 to the Wesley Chapel Building Fund, of which he was the founder, and making it his residuary legatee after the death of his wife.

Mr. W. W. Corcoran, the Washington banker and philanthropist, has given away in all $8,000,000 in public benefactions, and $1,000,000 in private charities. His present wealth is estimated at $3,000,000.

Three towns or cities in Northwestern Ohio offer each over $20,000 bonus to the Presbyterian Toledo Synod for the establishment of a synodical academy.

Christian Advocate.

THURSDAY, JANUARY 27, 1881.

THREESCORE AND TEN.

Threescore and ten! How the tide rolls on,
Nearing the limitless sea.
Bearing the youngest over life's flood
To boundless eternity.
On, through the childhood's sunny hours,
On, through youth with its golden flowers,
On through manhood's ripened powers,
Till age appears,
With its crown of years,
And the toil-worn mariner, sighing for rest,
Anchors at last in the port of the blessed.

Threescore and ten! How the rolling years
Are checkered with sunshine and shade!
The calm closed away by the pitiless storm,
Earth's joy into sorrow must fade,
Spring with its bloom and perfume spent,
Fruit-laden Summer quickly fled,
Autumn come with weary tread,
Bent with the load
Of treasured food,
And then stern Winter, with frosty breath
Throws over the fields the pall of death.

Threescore and ten! And if we shall reach
The bound to life that here is set,
How few of the comrades of early years
Around us will linger yet!
Father and mother, their journey is o'er,
Brothers and sisters, we greet them no more;
Our loved ones stand thronging the further shore
They beckon us on,
They point to the crown,
And with longing hearts they wait
To lead us through the pearly gate.

Threescore and ten! And the snows of years
Are resting upon that brow,
But, as backward we glance o'er the way we have trod,
Before God our Father we bow,
And joyous we bring Him our song of praise,
His mercies have cheered us through all our days,
And we fervently pray that life-seeing rays
Through love divine
May cloudless shine
Melting away in purer light
That illumines the land which knows no night.

Threescore and ten! Stand firm in thy lot
Faithful and true to the end,
Bending thine ear to catch every word
Of the message the Master shall send.
Wakeful thine eye, for far spent is the night
Burnished thine armor, thou soldier of light,
Ready to march, for the day star is bright
Bold on the fight
For truth and right
Thou a conqueror shalt stand
With they rolling blood-bought band.

Threescore and ten! And what shall we say
To measure the earthly strife?
How many sands are left in the glass,
Counting the years of life
One by one they steadily fall;
One by one till I have fallen all;
One by one till thy Lord shall call
Thy race is run,
Servant, well done,
Faithful in thy Lord's employ,
Enter now into thy joy.

New York Independent.

Injudicious Protestants.—No. 3.

In the last paper of this series, No. 2, the question of a divinely-revealed church was somewhat inquired into as it is set forth by Archbishop Whately. And it was held that a divine revelation, whether in the form of an organic corporation or written Scriptures, must be infallible. Whether we have such a revelation or not is another question. A formidable Protestant objection by some to church infallibility is that the history of the dogmas of the Romish church is, in many instances, inconsistent with the written New Testament, and it was promised that this question should be looked at a little.

It is claimed by Romanists that the divine church, being older than the divine New Testament writing, it must have the predominance, and by the church-making Protestants it is claimed that the written revelation must always govern. But reason for this I have not seen stated by any writer. It is difficult to see why divine inspiration, given to Mathew, Mark, Luke and the others to write the divine will, has superior authority to divine inspiration given to the apostles to administer a perpetual church government. There can be no superiority or inferiority as between different forms of divine revelation. Archbishop Whately's church, if there ever was such a thing divinely revealed, is of precisely equal authority and force with any other form of revealed truth. The decisions of the church are divinely authorized, just as the writings of Peter or James were divinely authorized.

The supposed discrepency, therefore, between the church and the New Testament must be merely imaginary, and cannot be real. It is possible for men to be mistaken in interpretation, exegesis, etc., but it is not possible for revelation to oppose revelation. A revealed church cannot oppose a revealed epistle. They are co-ordinate.

For instance: John was inspired and authorized to write a biographical outline of the Saviour, and he did write such a book. We are, therefore, obliged to presume that he wrote as directed. And, according to Whately, Smarius, and all other papal and Protestant church-makers, the apostles were inspired and authorized to organize and govern the church to the end of time. And, in like manner, we are obliged to presume the plan is being carried out undeviatingly, or otherwise we make the Saviour form a defective church plan—a plan which He is unable to execute.

The papal and Protestant church-makers are in harmony as to the revealed church. Smarius says, page 110: "This supposes and assumes that Christ established a church, but one church, and that church still exists."

"You find besides this Universal or Catholic Church smaller bodies, that call themselves Christian, though separated from the society of Roman Catholics in doctrine, sacraments and government, and yet agreeing with us in the belief that Christ established a society of followers called His or Christ's church"—page 112.

"Christ was the founder of an Institution, which He called His church, and which the world has continued to call the Christian church, or the church of Christ."

"He founded a church, or society of believers, perfect in all its parts, having all the conditions, all the essential constituents of a real, external, visible association, corporation or living organic body, with which, moreover, He promises to abide until the consummation of the world, and of which He was to be the Head and vital principal forevermore"—page 115.

"Every society must have laws, by which it is regulated; these laws must be administered. For that purpose there must be a government and officers; there must be a constitution, an executive and a judiciary. How can all these be found in an invisible church?"

"The idea of Christ in founding His church excludes, therefore, all self-constituted churches, all congregationalism, such as we find in our day"—page 129.

Such quotations could be multiplied by scores. The agreement throughout, even to the letter, oftentimes, is striking between Whately and Smarius. Indeed, all church-makers, papal or Protestant, advocate the same doctrine of church-making. The Roman Catholics resort to it for the purpose of showing their church to be a divinely established hierarchy. In this they are undoubtedly successful; it seems to me, if the church-making doctrine be true in fact. But for what purpose Protestant church-makers resort to the same argument I cannot imagine. I have never seen it stated, though I have looked for such a reason in several hundreds of them. See *Ecclesia*, and *city of God*.

The Rev. R. J. Willberforce, a well-known pervert to Rome, in his "Principles of Church Authority," in giving his views on the origin and nature of the church, on the first page of his book, begins the second paragraph thus: "Now that a paramount authority was possessed by our Lord Himself, and that He committed the like to His holy apostles is admitted, probably by all Christians."

This is the exact idea, and almost the exact language of Whately on that point. It is exactly the place where all High Church arguments do and must begin. A divine hierarchy *can* have no other beginning place. And so let the arguments of Milner, in his "End of Controversy," Bishop Spaulding's "Lectures," Bishop Lyns', "Trials of a Mind," Father Burke's "Lectures," or any Roman Catholic or other High Church arguments, be looked into, and it will be seen they begin, or assume as a starting point, that Jesus Christ organized the first church, and, as incumbents died, others succeeded. So that we have now, not only a church of the same religion as formerly, but, the identical organization which was divinely framed and officered, and with the same constitution of government.

Now, if such a "society" was so divinely framed, it has either resulted in a failure or it exists now, and, in the latter case, any other than that, in exact fact and form by regular descent, is an apostasy. If Christ has revealed to us an exact form of church government, with such and such functions, then be it so. If we have a revealed form of church government, be it so. We cannot change it.

On that question, whether Christ framed a church government or not, two things might be said:

1. The New Testament books were written at different times, from ten to thirty years thereafter, and they contain not the slightest allusion to such a transaction. A vitally important movement it must have been, and the New Testament writers seem entirely ignorant of it!

2. No Christian church or branch thereof ever did, in fact, recognize such a divine church-model. On the contrary, every church, Rome and all, have always framed their own church laws, and modified them from time to time at pleasure, conforming them to the then condition of things according to their judgment and sound discretion. Are either of these statements questionable?

R. ARNEY.

Galvanizing and Cramming vs. Teaching.

Three methods of "keeping school" obtain in this country: teaching, cramming and galvanizing. All right-thinking people prefer and adopt, as far as practicable, the system of teaching principles and their relations; fudging, however, from the mental dyspeptics and superficial graduates to be met with, the patrons of the cram and galvanizing theories are largely in the majority. Why is this? We answer that many are trying to teach what they have never learned, while others, striving for public favor, hurry their pupils through a course of instruction.

As to the first of these reasons, we will but make the prophecy that the time is coming soon, we hope, when to none but tried and approved teachers will the education of our children be intrusted. But, as we cannot make the same prophecy in regard to the second reason, we ask the indulgence of a few observations.

However listless teachers may seem to be, they are not slow "to discern the signs of the times," and the system that accords with public sentiment is the system they enthusiastically adopt. Who dares not do it? He that has the courage to stem the tide of popular feeling and prejudice, when his friend descends upon it, is a hero indeed.

But the real question is still back of this. It is this: "What gives rise to the sentiment that forces the pedagogue to become a grammar or galvanizer instead of a teacher?" The following four are, we think, the chief sources of this evil:

1. The parent is so anxious that *his* child should excel others. The infant must walk before its little limbs have sufficient strength to bear its weight. Not unfrequently when the child is stammering along in the Second Reader the parent wonders why his bright and precious little hopeful is not in the Fourth. A hint to this effect is given to the teacher, and the little prodigy is at once advanced to higher studies. Why not, if the doting father desires it? He gets just what he pays for. We were once organizing the classes of a school when a bright and pert little eight-year-old presented herself with an abstruse treatise on natural philosophy, saying: "Mamma wants me to study philosophy this session." We were rash enough to suggest in a note to her that Comstock's Philosophy is not a proper study for a child of tender age. Of course we lost a scholar.

2. And the pupils are so impatient to get on in their studies. The teacher must, of course, ponder to their whims. He knows better than to appeal to their parents. The children must have *their* way in this little matter. What must the teacher do in his extremity? They must go through the text-books, and stand a *satisfactory* examination. The teacher's skill is, therefore, brought into requisition in the class room, not, indeed, in imparting the facts and principles of the lessons, but in helping his pupils over the long, unstudied lessons in such a way as to impress them that, after all, they have a pretty fair knowledge of the books they pass over. And who would not be an expert in this business when it pays doubly. For he *endears* himself to his pupils, and makes them believe they are well instructed in what they are not. But the end is accomplished; the examination is satisfactory—to the pupils—and the teacher maintains his reputation.

3. Another source of this evil is that many parents send their children to school but a short time, and expect them to go through a four years' course in one year. The father enters his son, saying to the teacher: "Push him; for he can't go to school long. But I want him to go through; *show him his best.*" The teacher is just the man for a quick job. He makes a trial of the boy's cramming capacity, and finds, to his relief, that his pupil is a good case. Poor boy! It had been better for him if his retentive faculty had been less tenacious. He is crammed with whole pages and chapters and volumes until he expands sufficiently to make a splendid show. The father is not only satisfied with his son's progress, but is astonished that so much mental pabulum could be consumed by so small a boy in so short a time. Many predict his future greatness, but, a mental dyspeptic, he lives for no good, and dies unknown and unregretted. And why should Mr. Pedagogue care about the *future* of the young man? He only did what the father requested and *paid* him to do.

4. The most prolific source of defective teaching is that many parents seek to *accomplish* their children at the *expense of thorough teaching*. They have not the time, and perhaps not the means, to receive a *thorough* and *finished* education. Nevertheless, they *must* do it, or make the world believe they have accomplished this wonderful task. The father sees the dilemma, and soliloquizes after this manner:

"What branches shall we *neglect* in the education of our daughter? There's arithmetic. Why should my daughter puzzle her head and waste her time with knotty problems. She will never teach or be an accountant. Then there is algebra and logic and chemistry and physiology, and a dozen other ologies. I don't see a particle of need for my daughter to study any of these things; but, if they must be in a liberal course of instruction, I must find a teacher who understands his business so well that he can carry her over these hard and useless studies without losing any time from the essential things of a polished education. Let me see what she must learn thoroughly. Composition and rhetoric! Yes; it's essential that she should have a brilliant essay for graduation. But this will consume a great deal of precious time. Can't she get through without this preparation? If she is to be *galvanized* as to the rest of the curriculum, why not have the womanliness to appear on the stage with a *counterfeit* essay? Yes, and I will find the teacher that will put up this job *himself*, or get some *friend* to do it. Well, what else is there? Why, music and art, of course. But these need not consume much time. *Time* is everything now. Why has not the methods of teaching improved so as to save time? My father traveled one hundred miles in three days; but I can go the same distance in three hours."

The teacher smiles assent, and says: "If there is no *logic* there as *cents* in this. I can galvanize to suit him or a T. The galvanized article looks just as well as the pure gold. It is allowed by all that I finish admirably, and this is the essential thing in this world of bogus and show. For he that can make the biggest show and blow the loudest is the greatest man."

H. M.

"Porcupine Christians."

Are there any professors of religion who deserve such a name? A recent writer speaks of "porcupine Christians," bristling all over with the sharp quills of prejudice, bigotry, censoriousness, exclusiveness, and all manner of unlovely things; and further says: "I have personally come in contact with more than one porcupine Christian." So have we. Sometimes, even when making the most friendly overtures, we have discovered bristling quills. Chronically combative, many people so habitually assume the offensive, that their fellow-Christians soon come to dread association with them, and their unamiable attitude excites fears which repel advances, and make it perilous to meet them. If approached, it must be very warily, or up fly their quills, and, to avoid harm, it is found prudent to keep them at a distance. They meet every opinion and measure with a sharp criticism, and dissent from every view and plan which they have not originated. While showing no disposition to affiliate with others, they are continually complaining of the want of love in the church, and, instead of showing any sympathy with their brethren in Christian work, they manage to embarrass and obstruct every benevolent enterprise with objections to plans or with their chronic carping.

These "porcupine Christians" are especially annoying to their pastors. We heard one, only recently, referring to a no uncommon experience among ministers, who, upon making a call, met with one of this class. Instead of a cordial welcome, such as a spiritual shepherd might expect from one of his fold, he came upon a "fretful porcupine," and, with the quills bristling up, he had to hear the sarcastic remark: "I supposed you had forgotten I was a member of the church." We were not surprised that, with the impression made by such a reception, this pastor was led to say that he did not "hanker" to make many or lengthy visits to such people. We have too many of these "porcupine Christians" in all our churches.—Baptist Weekly.

Mr. Moody's Text.

BY REV. T. L. CUYLER.

Turning over a volume of valuable autographs this evening, I came across the bold, manly signature of my old friend of many years, Dwight L. Moody. Underneath was his favorite text, which he calls up in an emergency—as Napoleon used to call up Ney at critical times, when he wanted some hard fighting done. The text is Isaiah l. 7: "For the Lord God will help me. Therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed."

This passage has the ring of a bugle. Let every new beginner in the Christian life not only mark it in his Bible, but write it on his very heart. It will do two things for him; it will cheer him when he gets discouraged; it will rebuke him when he gets puffed up with self-confidence and pride. The idea that we ever get beyond the need of help is insane. The richest merchant becomes such by the help of his employees and his customers; the successful lawyer rises by the aid of his teachers and his clients. Nobody succeeds in secular affairs who is fool enough to care nothing for the good-will and assistance of his neighbors. If entire independence of others is folly in things secular, in religion all attempted independence of divine aid is self-destruction. I have watched some presumptuous young Christians whose idea was "I will do it," but very soon, like Bunyan's Pilgrim, when he undertook to "show off" before Faithful, they are flat on the ground. The secret of the failure of more than one young minister has been overweening self-confidence. By and by failure has chastised him into humility and reliance on God. He has discovered to his own sorrow that "he that trusteth his own heart is a fool."

This is a timely text to discouraged ministers; they are very abundant now-a-days. One is disheartened by the difficulty to gather and hold a congregation. Another by the lack of backing-up in his efforts to do good. Another is heart-sick over his thin, lifeless prayer meetings. Another mourns over the decline of conversion. Whatever the cause of discouragement, there is but one resource, and that is to draw on God. Our extremity is his opportunity. When a child of God honestly and fervently cries out, "Lord, I am weak; without Thee I can do nothing; pity my weakness, and give me help in trouble," then the worst is over. The daylight is at hand. These are especially trying times with Christ's ministers, for the very atmosphere is charged with skepticism and worldliness. The lesson we are all being taught is that in God is our only help. And I do not believe that any faithful servant of His ever came to Him in an humble, self-renouncing spirit with a sincere cry for help and was left unheard and unhelped.

"What shall I do to promote a revival in my cold church?" inquires some anxious pastor. We would answer: Preach the word boldly and thoroughly, and keep hold of Moody's text. I once heard a godly minister, whose soul was distressed over the condition of his church, and who was longing for the outpouring of the Spirit. He sent for one of his elders, and they besought God in wrestling prayer. Wrestling with their own unbelief, not with God. Presently one or two other elders came to the pastor's study and joined them. They imitated the pious negro in Virginia, who "laid hat down on de promises and prayed straight up." Into their own souls came a great blessing; soon it spread through the church, and there was such a work of quickening and conversion as that church had never known before. As soon as they cut loose from man, and risked everything on God, He helped came gloriously.

This favorite text of our great evangelist gives us the clue to all his successes in Europe and America. He has tethered himself to God, and never makes an arm of flesh his trust. His motto is "not I, but Christ, who liveth in me." What a contrast with a certain other evangelist, who once came into this neighborhood boasting that "a revival was as *certain* to follow his preaching as the sun to rise every morning!" The self-confident boaster soon withdrew amid the pity of some and the scoffs of others.

Here lies the real conflict of life with every one of us. Shall I trust myself or God? Shall I try to help myself and fail, or shall I seek help from the Almighty and All-loving and succeed? God says: "In Me is thy help." It comes in the shape of supernatural grace; it comes sometimes in unexpected ways and through unlooked for channels. Faith gets some sweet surprises. Even those who at John Mark's house were praying for Peter's deliverance from prison, were astonished when he stood outside their door knocking.

Moody's text suffuses three things. The first one is the believer's *security*. "The Lord * * * will help me; therefore shall I not be confounded." The Hebrew word signifies: I shall not be put to rout or discomfited. He who has the Lord Jesus on his side, and at his side, can never be defeated. That fortress has never been captured: "None shall pluck them out of My hands." As long as His help is bestowed I am safe.

The second result is *steadfastness*. "Therefore I have set my face like a flint." John Randolph coined the word "dough-face," and applied it to certain compromising politicians. But this text describes a fearless, steadfast dependent on God as flint-faced. He is not afraid of a bough or a lash, of a scroll or a scourge. If God be for him he cares not how many may be against him.

The third blessing wrapped up in this precious passage is *serenity* of soul. "I shall never be ashamed." Paul was a wonderfully calm and composed man. He never worried, never turned purple in the lips, and never apologized for his plain, heaven-sent truth. Neither should we. What a triple coat of mail this passage is; it gives us security, steadfastness and serenity of soul; it makes us safe, strong and peaceful. What a wealth of blessings! They are all assured to the man or woman who trusts God alone as their helper. This is a happy text for the new year. It is the motto for every young convert. It is a golden watch-word for the walls of our prayer-room. Therefore let us come boldly to the Throne of Grace for help in every hour of need. The bell-rope of the prayer of faith reaches up to the throne.—Christian Intelligencer.

THE RELIGIOUS PRESS IN THE FAMILY.—A well-arranged religious journal is designed to have something for every member of a household. Its lessons, drawn from the Scriptures, are not only for the instruction of children, but for those who, more advanced in age, find more and more the need of Christian faith and hope. For these, how many messages of comfort are brought every week, and what inspiration is furnished by the eloquent and stirring words of the great preachers and teachers of Christendom! It is because in these points the religious is so different from the secular newspaper—because it is confined to special interests and associations, to the religious, and moral, and social, and educational aspects of life and the world—that it meets a want which no other agency supplies. It is the *silent preacher*, the voiceless messenger of good, not only in populous cities, but on the prairie and in the forest, in thousands of scattered homes, which no pastor visits, and where even the intrepid circuit rider never comes. It carries comfort and cheer to the sick and aged and infirm. It strengthens the moral principle of men in business and women in society. It interests the young, and strengthens those who are in the prime of manhood or womanhood, and just entering upon the duties of life. In these manifold ways it is one of the potent instrumentalities of Christian influence. If this be so, of course, the wider its circulation the greater its influence and its power for good. At this season, when families are making their arrangements for the year to come, they may well consider whether in any other way they can bring so much sunshine into their homes as by securing the weekly visits of a good religious newspaper. It is the testimony of tens of thousands, that the influence of such a paper has done more to "educate the family," to furnish useful topics for thought, and to quicken the religious life, than any other influence, save only that of the preaching of the gospel.—New York Evangelist.

A clergyman, after preaching on the "Recognition of friends in heaven," was accosted by a hearer, who said: "I liked that sermon, and I now wish you would preach another on the recognizing of people in this world. I have been attending your church three years, and not five persons in the congregation have so much as bowed to me in all that time."

Marriages.

PEEBLES—HARPER.—At the residence of the bride's father, in Raymond, Mississippi, by Rev. W. L. C. Hamilton, at 7 P. M., January 6, 1881, Mr. Sterling W. Peebles, of New Iberia, La., and Miss Jennie Harper, daughter of Geo. W. Harper, Esq.

TERRY—WARD.—At the residence of the bride's father, Dr. T. M. Ward, December 22, by Rev. W. D. Dunlinick, Mr. Samuel D. Terry, of Leake county, to Miss Idelle Ward, of Madison county, Miss.

HALES—HALES.—At the residence of the bride's father, in Smith county, Miss., December 29, 1880, by Rev. J. H. Evans, Mr. B. J. Hales to Miss Almeda Hales. All of Smith county, Miss.

FREEMAN—EVERETT.—At the residence of the bride's step-mother, November 3, 1880, by Rev. A. D. Miller, Mr. A. M. Hannan to Miss Sarah E. C. Everett.

HAMILTON—BENTON.—At the residence of the bride's sister, Mrs. Cobb, in Beauregard, Miss., January 5, 1881, by Rev. R. H. Turner, Miss Delilah Hamilton, of Beauregard, to Dr. Joseph M. Benton, of Lauren county.

WHITE—PEELER.—At the residence of the bride's father, Mr. Samuel Peeler, December 16, 1880, by Rev. Thomas W. Adams, Mr. J. V. White to Miss Fannie E. Peeler, all of Anguilla county, Miss.

RIMMER—PEELER.—At the residence of the bride's father, Mr. Samuel Peeler, December 16, 1880, by Rev. Thomas W. Adams, Mr. Robert W. Rimmer to Miss Nina A. Peeler, all of Attala county, Miss.

GREGORY—HARRIS.—December 22, 1880, near Kosciusko, Attala county, Miss., by Rev. Thomas W. Adams, Mr. W. B. Gregory to Miss Kittie Harris.

SPIVEY—THOMSON.—At the residence of the bride's father, Mr. Leroy P. Thomson, near Canton, Madison county, Miss., January 5, 1881, by Rev. Thomas W. Adams, Mr. C. Eugene Spivey to Miss Maggie P. Thomson.

TALLEY—MARTIN.—At the residence of Mrs. Martin, Dallas county, Ala., December 23, 1880 by Rev. F. A. Liles, Mr. W. C. Talley to Miss A. S. Martin.

COBERN—FULFORD.—At the residence of the bride's father, Mr. Joseph Fulford, Dallas county, Ala., December 16, 1880, by Rev. F. A. Liles, Mr. L. F. Cobern to Miss M. E. Fulford.

TAVEL—MILLING.—At the residence of the bride's mother, November 3, 1880, by Rev. F. A. Liles, Mr. John Tavel to Miss Rebecca Milling; both of Dallas county, Ala.

HANEY—LEE.—At the residence of the bride's mother, in East Feliciana parish, La., December 22, 1880, by Rev. C. E. Reed, Hon. John P. Haney to Miss Virginia Lee.

ALLRED—WRIGHT.—At the residence of Dr. Applewhite, in Lincoln county, Miss., January 7, 1881, by Rev. W. W. Grafton, of the Presbyterian Church, Mr. Archie Allred, of Pinquemine, La., and Miss Alice Wright, of Lincoln county, Miss.

MCKETHEN—PORTIS.—At the residence of the bride's father, Col. J. H. Portis, Saggaville, Ala., January 5, 1881, by Rev. J. H. James, Mr. J. H. McKethen and Miss Lucy B. Portis.

ELLIS—AGEE.—At the residence of the bride's father, near Magnolia, Ala., January 12, 1881, by Rev. J. H. Simpson, Mr. J. C. Ellis, of Lindeo, and Miss M. L. Agee, of Magnolia.

BARBER—BUSHING.—At the residence of the bride's father, near Walnut Grove, Miss., January 5, 1881, by Rev. Irvin Miller, Mr. Isaiah Barber to Miss M. C. Bushing.

EDMONSON—ROBINSON.—At the residence of the bride's mother, December 23, 1880, by Rev. John A. Miller, Mr. J. H. Edmonson, of Minden, La., to Miss Maude V. Robinson, of Claiborne parish, La.

BUTLER—MONTZINGO.—At the residence of the bride's mother, January 13, 1881, by Rev. John A. Miller, Mr. G. C. Butler to Miss Nell Montzingo, all of Webster parish, La.

Obituaries.

JAMES E. BUNTYN was born in Abbeville District, S. C., in Georgia in January, 1830; joined the Methodist Episcopal Church, South, in 1852; was married to Miss M. M. Johnson, daughter of Judge David Johnson, of Henry county, Georgia, 1852; moved to Greenville, Alabama, in 1856, where he lived until the fall of 1865, when he moved to Mississippi, and died at his residence, near Bunlyn Springs Camp Ground, Neshoba county, May 25, 1880, in the seventy-fifth year of his age.

Father Buntyn was a man full of faith, and delighted in the service of God, and for almost a half century made a useful member of the church of his choice, filling faithfully the different stations of class leader, steward, etc., in the church.

He took great interest in camp meetings, having been converted at a camp meeting in Henry county, Ga., and was largely instrumental in building up the camp ground near his home, at which he was always a regular tenter, and at the camp meeting since his death he fondly occupied his tent.

In his death the church, as well as the community, sustains a great loss. But having lived faithful he was ready when the messenger came, and was often quite happy during his last illness, which lasted only nine days, this disease being pneumonia, and he frequently called his family around him and told them he was ready, and would soon be at rest.

Thus has passed away one of the pillars of the church; but our loss is his "eternal gain." He leaves a wife, the companion of his youth and old age, and six children, all grown, and most of them in the church—he had four children that preceded him to the glory world. His life was so consistent that none of his children ever heard him utter even a *by word*, thus setting before them an example worthy of imitation.

It was the pleasure of the writer to be intimately acquainted with him several years before his death. His house was always the preachers' home; and to be delighted in talking on the subject of religion. One of the most prominent traits of his character was his devotion to the church. He was an affectionate husband, a kind and loving father, and his death has cast a gloom over his household. His companion is now well-stricken in years, and will not have long to wait for the Master to summon her home, where she can rejoin with her sainted husband in the song of the redeemed.

Father Buntyn was also an honored member of the Masonic fraternity; and the largest procession in many years in this part of the State attended the funeral ceremonies, thus attesting the high position he occupied in Masonry. This writer preached a funeral discourse to his memory to the largest audience he has addressed on a similar occasion in a number of years.

Farewell, father dear! May we all meet you in heaven.

DAVID MILLER.

MRS. FANNIE REID died at her residence near Lake Charles, Calcasieu parish, La., October 25, 1880, aged thirty-seven years.

She was a native of Louisiana, and spent most of her life within its bounds. She was married twice, and at her death left the son of her first marriage and her second husband to weep over their bereavement. She joined the Methodist Episcopal Church, South, in October, 1878, during a protracted meeting held, assisted by Revs. J. D. Harper and Patrick Gaynes. As she was brought up a Baptist, she could not accept Baptism by immersion, which received her into full membership, she came forward and with deep solemnity received the ordinance of baptism by affusion. Her Christian life, though brief, was consistent. In age she found the Lord made known Himself to her waiting soul, and claimed her as his disciple, and from that moment she increased in the knowledge and love of God.

On Monday, the twenty-fourth I visited her, and conversed with her about her future state and then prayed. After prayer she asked me to sing her a hymn. I sang, "Come thou fount of every blessing," to the tune of Coronation. While singing she broke out into a rapturous shout, praising God for the astounding grace.

Two brief years closed her religious pilgrimage and having crossed the Jordan of death she entered with the promised inheritance, a foretaste of which she enjoyed while on the way.

The lot of the Christian is a good one, and the end the reign thereof in peace.

J. J. GRIER.

MISS. SARAH ANDERSON was born in the State of South Carolina, on the fifteenth of July, 1801. When she was about three months old her parents moved to Kentucky, and from there to Marengo county, Alabama. In 1827 during the year she was married to Vincent Anderson, and moved with him to their last residence, near Romulus Station. In 1837, under the ministry of Rev. C. C. Calloway, she was converted and joined the Methodist Episcopal Church at Liberty Chapel.

These are the prominent events in the life of our departed sister. Only the revelations of the last day can produce the many instances of goodness and the every-day proofs of ability to her Lord, with which her life was so full. Kindness, meekness, gentleness, patience, faithfulness and love were prominent traits in her character. Kind to the poor, hospitable to the stranger, merciful in her dealings with her servants, charitable almost to a fault. She adorns the holiness of those who live lives adorned by such graces. During the war her home was frequently almost a hospital, and no soldier was ever turned from her gate empty as long as she could provide for them. Her faith in God and love to the Saviour were abiding sources of peace and comfort to her soul.

For some years past she has been sorely afflicted, constantly expecting the messenger to come and bear her away. Just before her death, recovering from the state of unconsciousness into which she and many afflictions had brought her, she was left in the clearness of intelligent vision, and with the bright immortality just ahead, in rejoice exceedingly and also bidding all be faithful, and exclaiming, "How almost home! Oh, what a beautiful home!" she fell asleep in Jesus.

J. A. PETERS.

WILLIAM M. RICHARDSON was born December 16, 1841; joined the Methodist Episcopal Church, South, July 6, 1873; and died at Grand Jurish, Louisiana, October 15, 1880.

Of his short life much might be said. As a man in all the various walks of life he was honest and reliable, and always to be trusted; as a friend he was constant and sincere; as a brother he was affectionate and kind; and as a son he was tender and dutiful, constantly evincing the deepest solicitude to relieve by every devotion to the wishes and welfare of his parents. He was a zealous member of the church, taking an active interest in all its plans for the good, and never wavering in the path of duty.

He was one of the most patient and happy sufferers the writer has ever known. Through six months of suffering, which he never murmured, but seemed to be always resigned to God's will. The last time I saw him he said: "I have not a cloud in it," and that he had constant peace. When dying he raised his eyes to heaven and exclaimed, "O, my Lord Jesus, come quickly!" He exhorted those near him to live for God, and said to his sorrowing friends: "Why weep for me? Don't you see I am happy?" Then with triumph beaming in his face he closed his eyes in death, and the rejoicing emancipated spirit took its flight.

J. D. HARPER.

MRS. NANCY ANN SISTRUNK was born in South Carolina August 29, 1790, and with her husband, Daniel Sistrunk, settled in Copiah county, near Crystal Springs, Mississippi, about forty-five years ago.

Sister Sistrunk's husband was a faithful member of the Methodist Episcopal Church, but lived but a few years after their settlement in Mississippi. Sister Sistrunk was converted and joined the Methodist Episcopal Church in early life, and also in the early life of the Methodist Church, and was therefore trained up under the old and strict regime of early Methodism, which she maintained until her death, which occurred at the residence of her daughter, on Pearl river, a few miles from the old homestead, January 3, 1881, in the ninety-first year of her age.

To say that she was a consistent member of the church does not express the true idea of her life. She was a joyful Christian. Frequently in her regular business of life, and sometimes in the silent watches of the night, she would shout aloud the praises of God. And as she approached the hour of her final dissolution, her prospects brightened for a glorious and happy eternity. The cross grew lighter as she neared the crown. In her last illness she was frequently heard singing her old time Methodist hymns and songs of alleluiahs, and finally sweetly fell asleep in the arms of Jesus.

E. T. PEARSON.

Christian Advocate.

THURSDAY, JANUARY 27, 1881

MOTHER'S WORK.

MARGARET E. SANGSTER.

Dear patient woman, o'er your children bending
To leave a good-night kiss on rosy lips,
Or list the simple prayers to God ascending,
Ere slumber veil them in its soft eclipse,
I wonder, do your dreams that seraphs love you;
And sometimes smooth the pathway for your feet;
That all their silvery pinions float above you,
When life is tangled and its cross roads meet?

So worn and tired, the whole long day so busy,
To laugh or weep, at times, you hardly know,
So many trifles make the poor brain dizzy,
So many errands call you to and fro;
Still garments stitching, wearing fairy stories,
And binding wounds, and hearing little cares,
Your hours pass, unheeded all the glories
Of that great world beyond your nursery stairs

One schoolmate's face has written words of beauty,
Her poems sing themselves into the heart.
Another's brush has magic; you have duty;
No time to spare for poetry or art,
But only time for training little fingers,
Yet teaching youthful spirits to be true;
You know not with what tact the unseen lingers,
With art alone to fill her watching eye.

And yet I think you'd rather keep the babies,
All of their heads grow heavy on your arm,
Than have the poet's fair enchanted may-bes,
The artist's visions, rich with dazzling charm.
Secure the troubles of the happy hours,
For even in weariness your soul is blest,
And in contentment all your being flowers
That years to fed a hushed and empty nest.

Christian Union.

Our Pulpit.

The Impulse of Missionary Zeal.

BY R. S. STORRS, D. D.

"Having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we believe, and therefore speak." II Corinth. iv. 13.

The apostle Paul quotes from a psalm written centuries before, in another tongue. It was fitting for him so to do, as those words represent an experience, as old as human society—a fact which has entered into human civilization everywhere. That obvious fact is this: he who has convictions of any truth which is important to others, is ever moved to make that truth known. Your knowledge of the sincerity of one's convictions is by the ardor of his proclamation. There is, doubtless, at the political hustings now going on in our land, a vigor of argument and appeal on either side; yet there are very many men fully believe in this or that policy, and from disinterested motives are ready, at their own charges, to enter the present canvass and push their cause in hope of victory. In the greater crisis—twenty-five years ago—when fundamental principles were at stake, men were led to espouse an unpopular reform, and to give toil and time, with pleasure and enthusiasm, to its promotion. So in the Reformation, men battled for liberty of conscience and for the central truth of justification by faith in Christ, because their own hearts were fired with zeal. They believed, and therefore they spoke. Pre-eminently in the early Church was this fact illustrated. Men of no wealth or social prominence were ready to carry the tidings of salvation to those who had not heard them, for their own souls had been stirred, and they could not but speak, for the truth was a fire in their bones. The dungeon and the stake did not deter; incessant opposition did not discourage; but, crossing turbulent seas and lonely wilderness, they went forth, impelled by the strong, repulsive force of truth within. They believed on Christ, the Son of God, Redeemer of the world; therefore they must give men this knowledge. This phenomenon is explained on no other hypothesis. This controlling belief was their impulse and power: this the cause of their victory.

So in the mediæval missions of the Papal Church. The ardor of the missionaries that went forth to Hind and Cataya, as well as to Goth and Teuton, was the ardor inspired by truth. Neither an austere climate nor violent opposition could quench their zeal. They civilized the north of Europe. The oldest Christian community on the globe is a missionary church: the fruit of those who went out under the inspiration of the cross of Christ. Emphatically is this true of American missions. From the barrenness of New England came the grand impulse of missions which has brought such rich fruitage in our land and over the world. Sweeter flowers are sometimes found along the sterile uplands than in the rich meadows below. From beneath some mighty rock, too vast to be removed from the field, the roots of a sapling sometimes spring, and throw out into the crevices of the stone its tenacious tendrils, driving on what of soil they may, perchance, find, till at length the tree rises in stateliness of trunk and wealth of verdure, an object of beauty and a source of fruitfulness. For our fathers, in their rockiness and indigence, to attempt what they did, might have seemed to an unbelieving mind, as preposterous for a child to attempt to lift a mountain or to stay the stars. Men may say that they were mistaken, but there is one fact they believed, and therefore spoke. They believed in the sinfulness of man's nature—a fact affirmed in all regions of the earth, the settled experience of mankind. They believed in the atonement of Christ, the regeneration of the soul by the Holy Ghost, and the judgment to come, the issues hereafter eternal. Under the pressure of these truths they wrought, as men in early days, in what are often called "ages of faith." Those ages, and not their most significant expression in monasticism, nor in the rearing magnificent cathedrals—such as that at Cologne, the completion of which, a few weeks ago, has made this year memorable—but in those missions to which Christendom has been made, out of which have come the vital elements of Teutonic and English life. We see, therefore,

1. The strength of convictions, as to truth, in any community may be measured by the zeal that is shown in giving that truth to others. In this there is something peculiar or arbitrary. When Gustavus Adolphus flung his life, his army and his kingdom into the contest which he waged with Germany for the maintenance of the reformed religion, he illustrated the magnitude of his loyalty to it. When Vienna was imperilled by the Ottoman, all Europe rushed to her defence and drove back the infidel foe. This was no military parade of two centuries ago, called forth by a display of energy. There were principles at stake.

As in national, so in personal history. The astronomer discovers a star; a new moon, or some nebulous stain upon the firmament. He desires to give the readers of the world his discovery. A medical man finds a sure prophylactic during the progress of an epidemic. He would be insanely selfish if he did not proclaim it. Just so soon as any conviction of important truth becomes central and vital, there comes the desire to utter it—a desire which is immediate and irresistible. Sacrifice is gladness, service is joy, when such an idea becomes a commanding power.

II. Here is seen the only real danger which imperils our missionary enterprise—the secularized temper of the Church. Those truths, which inspired the ardor and gratitude of the early heralds, are disbelieved by too many. It is only in this subsistence of faith that we have any cause for discouragement. Facilities for communication are multiplied. New York touches Bombay and Hong-Kong. A Christian civilization is impressing paganism. The Bible is read in all languages; Sabbath-schools are everywhere established, and a religious literature is widely circulated. From all the past successes of Christianity, we may argue its progress in the future; only this looseness and dubbiness of conviction, on the part of Christians, hinders. This arises, in part, from current scepticism; from a lack of serious thought on themes of transcendent and sublime importance, and from undue absorption in worldly matters. You may scratch a pane of glass with your ring, and hit a trifling mark is made; but continue to cover the glass with scratches, and you so blur the transparent medium that your view of tree, of lake, of mountain, of fertile intervale, or even of the face of man, is shut out. So it is in religious thought: we, scar and dim the medium. The cross remains—God and immortality; but we fail to see them as august realities. Our intense worldliness during the week, our secular reading on Sunday, lectures and amusements—all combine to dull our vision. So we find, even in pulpits called Christian, men who say that there is no blood shed for remission of sin; that the doctrine of a carnal mind is but a Hebrew myth, and that there is no immortality. By such subtle poison faith is weakened and convictions paralyzed. But for this obstacle, we should say that the world's salvation is at hand. This temper is a secret peril, just as the little worm that gnaws the cabin timbers of a ship that, lissoing, plowed the sea unharmed by tempest, till, all at once, it breaks into fragments and sinks beneath the waves. It is like the insidious malaria that saps, unlike the dagger or bullet, and stealthily coming to us, shining and secure as the summer's sky. This practical unbelief is the dreaded influence under which faith dies into languor. Is it in our heart?

III. The strength and promise of the Church is in its missionary spirit. This will vitalize and quicken her own life. Schiller says that, if we spread the thunder in separate sports, it becomes a lullaby; but, compacted into one quick peal, it shakes the heavens. So the proclamation of missionary tidings, we do not analyze and distribute, but compact the truths of the gospel. We present them in their fullness and majesty. In Vienna there is an outline of the Transfiguration by Raphael, done in pencil, which interested me much. It is a careful and curious thing, and could not, perhaps, be bought for millions; but how different from the completed picture of the victorious Christ, rising in glory, while his disciples bend at his feet! We need thus to see the gospel, not in anatomical detail, but in full vision. Thus conceived and thus presented, it becomes an antidote to scepticism.

Work, therefore; pray and give and labor in his service whom scepticism would shut out and reject—whom even Christians often obscure. What we fervently seek for is the spirit which our fathers had. Let their gospel be ours, and let us foster the same resolute, unwavering convictions of its truth and its adequacy to meet the world's necessities. Let us take heart in all missionary work. Give, not only from our abundance, but give so that we shall feel it. We shall not only bless the Hindoo and the savage, but benefit ourselves in the development of our own faith and love, and in the invigoration of our own work here, in all time to come. May God grant it!—Preacher and Homiletic Monthly.

A Child's Library.

Our own experience has convinced us that, for the average child, the element of possession of a book is of great importance. The borrowed book, however attractive, is never read with the loving enthusiasm with which the child devours the volume that is his own. Try the experiment of loaning to your pupil Scott's Lady of the Lake, Robinson Crusoe, Arabian Nights. Give to another pupil the same book as his own property; in nine cases out of ten, the borrowed book will be read on the gallop, hastily taken in and forgotten. The book owned by the child will be read leisurely, returned to, and lingered over with loving fondness; taken out under the trees in summer; taken down from the shelf for consultation; really assimilated into the mental and moral being. It is the most common place truism that the value of reading does not depend half as much upon the quantity gone over as the quality of the book and the deliberate and thoughtful method of using it.

Now the natural way to interest a child in reading is to give it a book, suitable to its years and mental condition and leave it to its own way of appropriating its contents. Every child, now-a-days, even the poorest in the public schools, should be encouraged to found a library. The boy who sees a growing book-shelf every morning, when he gets out of bed, will have a constant reminder to save his pennies to buy some favorite book, rather than spoil his stomach with candy or buy a ticket to the "Black Crook." Now-a-days, when readable editions of the English classics can be bought for fifty cents a volume, almost every child is able to buy a few good books every year. It is surprising how soon such a library assumes respectable dimensions, and amazing how many beautiful books and valuable magazines are destroyed by children now-a-days, for want of some definite plan of keeping them together. And any body who knows child-nature can understand how much more thoroughly the books of that home-library will be read than the volume borrowed from any source.

Teachers and parents, set your children to this good work of founding a child's library, and keep them at it till they need no pushing from you. And it may turn out that a few shelves of good books will educate your child more than all the schools and universities.—N. E. Journal of Education.

The Appeal, an organ of the Reformed Episcopal Church, says that statistics received show a greater addition to its membership during the past year than in any preceding one, not excepting the first year of its organization.

Religious Intelligence.

MISSIONARY.

—A Presbyterian missionary in Alaska, Mr. W. H. H. Corliss, gives, in the Presbyterian Home Missions, a striking account of the evils of drunkenness among the Tuceo tribe, on the Tuceo River. Mr. Corliss was the first missionary to visit them. At first he was received with caution; but when his errand was once known the poor Indians opened their hearts to him and desired him "to sit down among them." Mr. Corliss was with them nearly three months, teaching them six days in a week. There was much which encouraged him; but the evils of *hoochinoo*, or native whiskey made from molasses, made him sick at heart. The Indians are well aware of its hurtfulness, but they seem to have no more strength to withstand temptation than children. The chiefs and influential men came to Mr. Corliss repeatedly and begged him to write to Washington, to prevent the traders from importing molasses. The Indians buy the molasses by the barrel and make *hoochinoo* out of it. Mr. Corliss gives some incidents of the effects of the vile liquor. On one occasion the Indians, who are a peace-loving people when sober, brought Mr. Corliss their guns before going on a spree, to keep for them, so they would not injure one another. A few days later the head chief, Chilane, invited another chief to drink with him. For a time all went merrily; but suddenly the scene changed, "and it seemed as if hell had been let loose: men and women fighting and cursing, biting great pieces of flesh out of each other, like wild beasts; rolling over and over each other, kicking down their bark houses, in their frenzy. The soldiers, by dragging and pulling, separated the combatants; who would hold on with tooth and nail, like bull-dogs." The chiefs became embroiled, and fortified their houses for battle. Then the head chief entered Mr. Corliss's house to get his gun; but Mr. Corliss caught him around the waist and whirled him away. New York Independent.

—In his annual report for the station at Zuni, among the Pueblos, the Rev. T. C. Ewe, of the Presbyterian Board of Home Missions, writes that the Zunis are making little progress; but if left to themselves they would recede. They send some of their children to school, and are losing some of the Egyptian sort of civilization. There was one sad event of the year, the trial and death of an Indian accused of witchcraft.

"The charges had against him were: As to their custom, they all plead guilty; but this old man was charged of having painted owl feathers, and of feathers are used only by witches. Another charge was that he had bewitched two young girls of the village, who afterward died of rheumatism. By his own feathers he caused all the assembly high wind. This wind raised the sand, and killed their corn by its blowing over the fields.

"At two o'clock in the night an alarm was raised in the town. At sunrise next morning the witch was caught, and tied with his hands behind his back to a pole above his head. While in this position his life was threatened, and there and then they made him confess the charges laid against him. I told them that if they killed him I would report the whole matter to the agent, who was expected in Zuni in a few days. Everything was quiet until the agent came and went. One morning the old witch was reported dead and buried."

Some of the children have been sent, he says, to Carlisle Barracks, the government school in Pennsylvania, to be educated, the first of the Pueblos to go East for that purpose, and, it is to be hoped, if all goes well with them, not the last.—New York Independent.

Bishop Steere, of the Universities Mission Central Africa, writes of a sudden and large accession of ex-slaves at the station in Zanzibar. A slave *dhow* was captured near the south end of Zanzibar Island, with seventy-nine slaves from the interior on board. Says the Bishop:

"The history of their journey will show how changed the times are, since it was the custom to ship some 20,000 slaves from Kilan every year. These people were never in Kilan itself, but were bought in various country plantations near it. They were then brought by land to within about forty miles from Zanzibar, but not by the usual route, having passed further inland, and came to Mji Mwema, an insignificant place near Dar-Salaam, where they were shipped in a *dhow*, which passes very commonly backward and forward with firewood. In this *dhow* Mr. Smith has made the greatest prize that has been taken for years. There were ninety-seven on board in all. Some of them were concerned in the transport and were sent to the fort. Some were so much at home in Zanzibar that they had their free papers given them and went off to their friends. Those who were sent to us were the newcomers from the interior, seventy-nine in all. Among them were eleven girls and twelve boys, two of the last so small that they were given into Miss Mill's charge at the hospital. It is a great strain upon our resources; but who can see these poor creatures wanting in everything and not try to do something for them?"

The Bishop also writes that the Rev. W. P. Johnson has left Masari, on a journey to Lake Nyassa, with the purpose of establishing a station at Malaka's Town.

—The Roman Catholics have a mission among the lepers of Molakai, in the Hawaiian group. The government gathers up the lepers and sends them to the mission, where they are kindly cared for. A priest, who has been at this dreadful post seven years, says he has buried from 150 to 200 a year of these poor creatures, who are in the most loathsome condition. He writes: "Half my people look like living skeletons, when the worms have already begun to devour, internally first and then externally. Their bodies consist of one hideous sore, which is very rarely cured. As for the odor they emit, imagine the *jam fortet* of the tombs of Lazarus." Connected with the mission is an orphanage for young girls, and two schools, the teachers of which are paid by the government.

T. E. Wallace, Presbyterian missionary, writes that Antonio Reyes, minister, and a man who was with him, have been assassinated by a mob at Guadalajara, Mexico, at the instigation of the priest; that a few weeks ago, two families belonging to the congregation at San Luis, Potosi, were attacked in their houses at night, and escaped very narrowly; and that after he had preached several times a town a hundred miles south of Zacatecas, the house in which he was lodging—which was that of the highest authority in the town—was attacked, stoned and fired into.

—The Evangelical Missionary Society of Paris has in Bastutoland, South Africa, (April, 1880,) 13 principal stations with 19 missionaries, 4,352 communicants, 1,692 class members, nearly 3,000 children [illegible] schools, two normal schools with 120 young men and 30 girls, an industrial school, a printing press from which Basuto bibles and hymn books are printed, a monthly paper with 800 subscribers, and a home mission maintained at a cost of $7,500 subscribed by the native churches, with 69 out-stations and day schools, and 126 native catechists and school teachers. The mission churches are now about to establish a mission on the Zambesi River.

MISCELLANEOUS.

—There have been serious outbreaks in China, at Canton. Some 3,000 or 7,000 Chinese were in the streets fighting some hours before they were subdued by soldiers. The cause of the disturbance is said to have been a dispute as to the fire putting out of a fire near the cathedral. The mob threatened the French missionaries. After this disturbance was quieted, a daring and unprovoked assault was made upon the Rev. Messrs. Selby and Morris, of the Wesleyan Mission. The missionaries were about to proceed inland, and were passing through the streets, when they were seen by an angry mob, who were discussing the cathedral disturbances. The missionaries were set upon and stoned, and barely escaped with their lives by retreating to the river. From Fuhchau there are tidings of the burning of more chapels. Some 200 soldiers went to the village of Nyang-a, on the island of Nang Nik, which is about two days southeast of Fuhchau, avowedly in pursuit of a pirate who had absconded. They burned down his house, and then fired the chapel, attacking with their spears, at the instance of the military officers, and injuring very much the catechist, who remonstrated and stated that the place was a Christian chapel. The same body of troops attacked another house in which services are held at a village five ½ distant from Nang-a, and partially demolished and burnt that also. New York Independent.

—According to the Jewish Messenger "The population of New York entitled to claim connection with the Jewish denomination and the Hebrew race is likely to reach 100,000," while "the number of members of incorporated congregations is 5,000, and the number of children attending Synagogue, Temple and Hebrew free schools does not exceed 3,000." The editor asserts that in 1858 "there were ten Jews in New York, but there were more Judaism, and that "its foundation is become merely the worship of gain, and business ideas of industry and integrity have been overshadowed by the worship of gold and brass, the consequence of which kept pace with these tendencies." Hence, there are only 5,000 Jews who, out of 20,000 heads of families or single men, contribute to the support of the Synagogue. The Messenger is disposed to think "that the managers of our congregations, clergymen as well as trustees, are to blame."

—The Wabash Avenue Methodist Episcopal Church, Chicago, has a flourishing Chinese Sunday-school, whose sessions are held each Sunday afternoon. This school held its first anniversary last week. The Chinese pupils invited their teachers and friends to a banquet, preparing a nice supper in regular American style. After the supper they sang some of the Moody and Sankey hymns, and played some pieces on their own native musical instruments. Finally, the leader, Lee Quang, made a little speech in English, in which he thanked all the teachers for their instruction during the year, saying that they wanted to learn more of the language that they might read the Bible and know more about Jesus Christ.

—The Classon Avenue Presbyterian Church, Brooklyn, of which Dr. Duryea was, and Dr. Frazer now is pastor, is to be congratulated on its good work, accomplished on a recent Sunday, of raising its entire remaining debt of $70,000. Over $40,000 of this debt consisted of pew ownership, which the pew owners offered to surrender if the congregation would raise the balance. This was done at a single collection, and the beautiful house of worship is now free. On the same day the Madison Avenue Reformed Church of New York raised the notable sum of $65,000 towards clearing a debt of $100,000.

—The Year Book for 1881 of the New York Sunday-school Association gives the number of Sunday-schools in New York as 445, with 175,823 scholars and 16,550 teachers and officers, and average attendance of 82,461. Of these schools, 75 are Episcopal, 70 Presbyterian, 57 Methodist, 51 Roman Catholic, 44 Baptist, 20 Reformed, 15 Lutheran, 6 Congregational, 5 Friends, 5 Hebrew, 2 Moravian, 10 Universalist and Unitarian, 26 Union and 25 miscellaneous. The Association, by its various classes for superintendents and teachers, its institutes, social meetings, and its library and reading-room is doing an important and efficient work.

—The Reformed Dutch ministers of New York recently discussed the subject of "Romanism and Education." The ground that the Bible should be kept in the public schools was strongly maintained; also that while theology should not be taught in the schools, still they should be pervaded by the principles of religion as by an atmosphere. Dr. Berthoff, of Holland, said that the banishment of the Bible from the schools there had resulted in lack of reverence for the Book.

—The signs are rapidly multiplying that the question of disestablishment in Scotland is coming to a head. Nothing, however, can be done during the present Parliament, Mr. Gladstone having pledged himself to submit the question to the country before he attempted to solve it. But in all probability the issue will be really decided, as it was in the parallel case of the Church of Ireland, long before the time for legislation arrives.

—The Reformed Episcopal Church is steadily extending its work among the colored people of the South. Bishop Steven's training school at Charleston has seven or eight students preparing for the ministry, while several are already ordained, and in charge of parishes. The work is sadly hampered, however, from lack of funds.

—A memorial has been presented to the King of Sweden in behalf of Baptist and Methodist missionaries and ministers who have been persecuted. One of the most recent cases was that of Carl Palmblad, a Baptist preacher, who was arraigned in court and fined one hundred crowns for preaching publicly in the town of Skofde.

—The Lutheran and Missionary announces that the statistical tables of the Church Almanac just published, show a grand total of 911,868 communicants, embraced in 5,511 synods, an increase in 1880 of considerably more than 100,000. If the same ratio continues, in 1881 the Lutheran Church will be one of the strongest in numbers in the country, being surpassed in membership only by the Baptists and Methodists.

Our Young People.

RED RIDING HOOD.

BY JOHN GREENLEAF WHITTIER.

On the wide lawn the snow lay deep,
Ridged o'er with many a drifted heap;
The wind that through the pine-trees sung,
The naked elm-boughs tossed and swung;
While, through the window, frosty-starred,
Against the sunset purple barred,
We saw the sobre crow flap by,
The hawk's gray wreck along the sky,
The crested blue-jay flitting swift,
The squirrel foraging on the drift,
Erect, alert, his thick gray tail
Set to the north wind like a sail.

It came to pass our little lass,
With flattened face against the glass
And eyes of which the bodier drew
Of pity shame, stood gazing through
The narrow space her rosy lips
Had melted from the frost's eclipse.
"O, see," she cried, "the poor blue jays!
What is it that the black crow says?
The squirrel has his furs to keep him warm,
Because he has no hands, and hates
The asking for my mits, I know.
May I not feed them on the snow?

Half hid within her hood, her head
Warm sheltered in her tippet red,
Her plaid skirt close about her drawn,
She buffeted shown the wintry lawn
Now struggling through the misty veil
Blown round and back by the shrieking gale,
Now sinking in a drift so low
Its scarlet hood could scarcely show
Its dash of color on the snow.

She dropped for bird and hungry mouse
Her little store of nuts and corn,
And thus her timid guests bespoke
Come, squirrel, from you hollow oak!
Come, black old crow—come, jay blue-fe
Before your sister's slow to stray
Don't be afraid, we all are kind.
And I'm no mamma's darling mind
Of Thou whose care is over all,
Who hearkest e'en the sparrow's fall,
Keep in the little maiden's heart
The pity which is now its part!
Let not her childhood's fancy make
Thy helpless creatures wholly take
Into her feeble care and love
Thy providence, that stronger love
Than hers all living things should know,
And trust thee as the flowers do now!

Chicken Money.

TRANSLATED BY [illegible].

Mr. Editor: Will you oblige me by inserting in your paper the accompanying letter, which reached me to-day from Opelousas. The money has been received, with many thanks.

Yours truly,

WILLIAM HOUSTON PEGUE.

Opelousas, La., January 15, 1881.

Dear Bro.:

Last spring my little brother and myself concluded, to raise some missionary chickens, and succeeded tolerably well. From the proceeds of mine, I send you one dollar, and brother fifty cents. Mamma sends one dollar also; the funds to be used as you think best. Little brother and I are members of the Sunday-school Missionary Society, at this place, and mamma is a member of the Women's Missionary Society. We feel interested in the cause of missions, particularly our own French Mission. Praying the blessings of God upon you, and your labors for the salvation of the Creoles,

As ever, Your friend,

MAGGIE THOMPSON.

How Waller Entertained the Boys.

A hearty laugh burst from the group of boys clustered around the lamp-post at the corner. The smallest of them, Alf. Lester, exclaimed a little contemptuously, "The idea of a fellow thirteen years old not knowing how to make a snow-ball! Why, I'm only ten, and I can make splendid ones, hard as anything!"

"And should think you'd have got used to the cold by this time, Walter," added Alf's brother Will.

Walter Perry shivered, wrapped up as he was in overcoat, comforter, overshoes, mittens, and sealskin cap with ear-lappets, as he replied good naturedly, "They say an eel can get used to skinning, but I don't believe I'll ever get used to snow and ice? If I hadn't promised Aunt Delia that I would stay out-doors one whole hour to-day you wouldn't catch me here! Ugh!"

"I believe you haven't got much courage! You are afraid of the cold!" sneered Joe Brainard.

"Maybe I am! I am not afraid of a gun that is not loaded as you were yesterday. I know how to handle a gun too, if I didn't know how to make a snow-ball."

The day before this exchange of banter these same boys and one or two others were in Mr. Lester's house examining a new gun; but Brainard could not be persuaded to touch even the stock, while Harry Greenough was senseless enough to hold it with the muzzle toward him.

"I am accustomed to guns," said Will Lester, rather pompously; "my father is a great sportsman."

"So is mine," said Walter; "he and brother Arthur and I often went shooting."

"Did you?" exclaimed Will. "Papa said yesterday he thought you must be a sportsman. What did you shoot?"

"O, parrots and"

"Parrots!" exclaimed three or four. "How could you kill them?"

"Easy enough horrid nuisances!"

"Why Walter Perry! Parrots, nuisances? They cost lots of money. My cousin Mary has one she wouldn't sell for a hundred dollars!" cried Alf. Lester, in amazement.

"You must remember that with us in the West Indies," I mean, where my father lives gray parrots are as common and as troublesome as crows are in your corn fields. Your cousin ought just to hear a flock of them go screaming over the house-tops at day light in the morning on their way to coffee-fields. O, don't they make a noise!"

"Something like our crows?"

"Only more so. Alf., does your cousin's parrot ever scream?"

"Yes, indeed! Sometimes she has to keep Polly covered up for two or three hours to quiet her."

"Then just fancy twenty or thirty all yelling at once up in the air, where you can't cover them? Then think of the mischief they do to the coffee."

"That's so; they always love coffee."

"Does coffee grow like corn, Walter?" asked Harry.

"O no; it is a bush with a pretty blossom."

"What color?"

"White and pale lavender."

"Oranges grow there don't they?" Alf. enquired.

"Yes; oranges, lemons, bananas, guavas—"

"Guava jelly!" suggested Alf.

"The fruit of which the jelly is made."

"Does it grow on a tree or a vine?" asked Will.

"On a shrub; it has a pretty flower—white and pale yellow."

"Bananas grow on trees, I know; for I saw some in the Botanical Gardens in Washington, when papa took me there last year," said the Brainard.

"There was only one bunch on that tree, though."

"That's the way they grow with us. A young tree comes up and flowers out, bears only once, and then dies; but from the same root there will be young shoots coming up all the time, so that a man who owns a banana walk always has fruit at hand."

"A banana walk—what's that?"

"Well, one root, which sending up so many shoots makes a sort of grove where it is always cool and damp and unhealthy."

"The people there are fond of bananas, are they not?" suggested Will.

"Fond of them? They live on them, eat them raw, baked, or fried, for breakfast, dinner, and supper. Banana is a necessity of life."

"Which do you like best—red or yellow ones?"

"The yellow ones. The red ones that grow up with us are given to the pigs, even the negroes won't eat them."

Little Alf. Lester listened in admiration.

"What lots of things you know Walter! A heap more than any of us."

"I don't know how to make snow-balls, and you do," replied Walter, merrily.

"Let's try quits, Walter! You may get used to the cold and the snow just when you like. We will not tease you any more. You teach us all you know about the West India islands, and we'll make all your snow-balls."

"Agreed!" cried all the boys, including Walter.

"They have everything nice there, don't they?" said Will, who was very fond of oranges and bananas.

"Not quite! No such schools as they have here in Boston, or papa would not have sent me here to be educated," answered Walter. "No one country can have everything. We have beautiful birds, lovely flowers, delicious fruits all the years round, also earthquakes and tornadoes, but oh, so much ignorance and superstition, even among well informed people! Give me the intelligence I find here, even among school boys, if I do half freeze six months in a year! Ha! my hour is up, and nearly another one gone. You've entertained me."

"No! no!" "You were the entertainer." "Tell us some more next Saturday!" cried the Brainard.

"Maybe I will. Good-bye. Up, for the warm parlors," answered Walter, scampering away.—Church Register.

A Funeral Procession of Ants.

One day a little boy of mine, about four years old, being tired of play, threw himself down on a grassy mound to rest. Shortly after I was startled by a sudden scream. My instant thought was that some serpent had stung him. I flew in horror to the child, but was at once reassured on seeing him covered with soldier ants, on whose nest he had laid himself down. Numbers of the ants were still clinging to him with their forceps, and continuing to sting the boy. My maid at once assisted me in killing them. At length about twenty were thrown dead on the ground. We then carried the boy indoors. In about half-an-hour afterwards I returned to the spot, when I saw a large number of ants surrounding the dead ones. I determined to watch their proceedings closely. I followed four or five that started from the rest toward the hillock a short distance off, in which was an ants' nest. This they entered, and in about five minutes they reappeared, followed by others. All fell into rank, walking regularly and slowly two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on, until all were ready to march. First walked two ants bearing a body then two without a burden; then two others with another dead ant, and so on, until the line was extended to about forty pairs, and the procession moved slowly onwards, followed by an irregular body of about 200 ants. Occasionally the two laden ants stopped, and laying down the dead ant, it was taken up by the two walking unburdened behind them, and thus by occasionally relieving each other, they arrived at a sandy spot near the sea. The body of ants now commenced digging with their jaws holes in the ground, into each of which a dead ant was laid, where they now labored on until they had filled up the ants' graves. This did not quite finish the remarkable circumstances attending this funeral of the ants. Some six or seven of the ants had attempted to run off without performing their share of the task of digging; these were caught and brought back when they were at once killed upon the spot. A single grave was quickly dug, and they were all dropped into it.

A Normal Historical Idol Broken.

Mr. Eliot Gosswiller, the Arabic scholar, of Basle, has been breaking in pieces another of the idols of children—Haroun al Raschid, of the "Arabian Nights." The learned doctor says that the polished, sagacious and kindly potentate of the Thousand-and-One Nights was by no means so pleasant, wise and amiable a character in actual history as he is taken to be by all the boys and girls of Christendom and Islam, who know him only from his panegyrical portrait in that charming and inexhaustible book. The great Caliph was neither such a lover of righteousness nor so beloved by his people as we used to fancy. He possessed to the full the characteristic faults of those oriental despots whose humor is their only law. His far-famed generosity was but the reversed side, like Robin Hood's, of a boundless system of spoliation and robbery. The very slightest pretense of an insult, or an act of negligence, on the part of any of his rich subjects was made by Haroun al Raschid an excuse for wholesale confiscation of the wealthy offender's property. No Roman or Byzantine Cæsar was ever more relentless in the execution of his arbitrary decrees. It is easy enough, however, Dr. Gosswiller contends, to discover the reason why his fame and his virtues are painted in such glowing colors by the writers of legends. Firstly, he was the last Caliph who held the empire together through genuine mental power, and who possessed the true genius of a born ruler. Under the Caliphs who followed him, everything got out of joint. Secondly, he fully understood the importance of standing well with the poets and scholars, for whom he always had a pleasant manner and an open purse.—London Globe.

Christian Advocate.

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Waiting for The Lord.

This attitude of waiting is insisted upon by Christ, and by the apostolical writers. It is the condition of readiness and of preparation for the end. Whether of the end of the world, the end of existing order of society and of governments, or their own end, the substance of the admonition is to be ready. To be prepared for the second coming of Christ, and for the final judgment, is to be ready for whatever may happen. In such a state the Christian is ready for tribulation, for bereavement, for tumults and revolutions, for sickness and for death. If it be a definite looking for the personal coming for the great *parousia*—this insures a spiritual readiness for whatever may come to pass. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ," is connected with the operations of the grace of God in the heart. To "love His appearing" is a mark of the true believer.

This looking and loving is, however, consistent with the conviction that the manifestation of Christ is yet very distant. Ages may roll between us and that event, and it may come long after we have entered the paradise of God. All this does not affect the blessedness of the hope, nor the waiting for the Lord's coming. Whether here on earth, battling with temptation and sin, or yonder in the home of those who have entered into rest, the looking, the waiting, the expectation are common to all the saints. We are waiting and they are waiting, "that they without us should not be made perfect." This polar star of hope never sets, but shines alike upon those who linger on earth and upon those who have crossed the flood. Every eye is turned toward this grandest and most momentous event, every sanctified heart on earth and in glory is yearning for the appearing.

As to ourselves, this waiting is practical. It is not a state of inaction, of wonder-worship, of indifference to the duties of life. The loins are girded and the lights are burning, and the servants are diligently improving the gifts entrusted to them. There is no fanatical excitement, no interruption of the work given us to do. Rather does this expectation quicken the spiritual life, and incite to greater zeal in laboring for the spread of the gospel and for the salvation of the world. If saved at all, the world must be saved before "the appearing of the great God and of our Saviour, Jesus Christ." The grace of God and the present instrumentalities must achieve the salvation of the human race. The coming of Christ is the end, the consummation of all things, the last judgment, and the final and complete reward and glorifying of the good.

With reference to such results, how necessarily the belief leads to vigilance, to the diligent use of the grace and opportunities given, and to ever-increasing effort to advance the cause of Christ! It is the hour of our opportunity and of our responsibility. We know not when the end may come, but our accountability will be guaged by its imminence, by the possibility of its coming at any time. How much time God will give the church to execute the great commission cannot be known. He never intended that we should know, and He has left it in obscurity, that every generation should do its utmost to bring the world to Christ. The pre-millenial theory, based upon the idea that present gospel methods are a comparative failure, and that the personal reign of Christ on earth is to bring in more powerful and effectual means of bringing men to repentance, is a theory that paralyzes effort and weakens faith. Consistently with such a theory we might wait inactive, and with folded hands, and our missionary zeal might sleep until the voice of the archangel and the trump of God call us to awake. It is, however, the delay of that trump and the silence of that voice that loudly call us to action. The world must be saved before the Lord descends from heaven with a shout. And our own souls must be arrayed in righteousness, and we must be perfected in love before that day.

Waiting is, therefore, working; it is laying broad and deep foundations, and building for the ages. It is an intense realization of the fact that the gospel is the only hope of the world, and that there is nothing more, in the way of means and instrumentalities, to come forth from God. The coming that saves and redeems is already consummated and at work; in coming that judges and glorifies is that for which we look. How would preachers preach, how would Christians live, how would they all run in the race of usefulness if they were thus waiting for their Lord. Their greatest readiness would be in their complete consecration, and in the absorbing endeavor to pluck from the fire as many brands as possible.

And yet there is a waiting that is full of self-deception and danger, a current talk about a millennium that is to usher in a new and different dispensation, and in which the old gospel methods are to be superceded. Perhaps the servant who buried his talent was one of these sincere but deluded souls. He was waiting for his Lord, but not wisely waiting. He was looking for Him, but only to be met with rebuke and shame. The foolish virgins were also waiting for their Lord, and they slept the sleep of carnal security. They thought they were ready, but the doors of heaven were shut against them. The true waiting is thus distinguished from the false. It is a right apprehension of what the Lord's coming is—a coming to judge, to punish and to reward, and a coming that closes the gospel offer to the world. It is such a life as takes its tone and impetus from a blessed hope that also rivets, upon the conscience and heart, the vast issues involved. This true waiting brings Christian men face to face with their great and fearful responsibilities, and arouses in their all the faith and zeal and watchfulness of a trumpet blast from the throne of judgment. Waiting for their Lord, they are in the vestibule of eternity, in the ante-chamber of the august presence, and in joyous readiness to lay their charges down at the Master's feet. Waiting here with fidelity, they move at length into brighter conditions of waiting until He comes.

This is the season in which pastors have most trouble with the more worldly members of their flocks. It is the period most given to worldly amusements, and the air is full of *Mardi gras*, and the spirit of the carnival is abroad. Must the shepherds be always running after these wayward and giddy sheep, and will it never come to be understood that the lines of discipline are to be observed? Must every pastor, when he reaches his new work, be pained and embarrassed by this neglect and defiance of the rules of the church, and must the battle be fought over every winter? If our members are to be left to wander whither they will, and to dance, and to patronize the theater, and to indulge in riotous pleasures, let it be so understood, and let the pastors throw the rein upon the neck.

But if we mean to have discipline in the church, let us enforce it, and let it be done by all our pastors, and without respect of persons. We are constantly hearing from the new pastors that they find their charges fearfully demoralized, and the inference is that their predecessors did not administer discipline, or sufficiently rebuke these worldly excesses. Will those who complain see to it that they leave a clean record, and that the old leaven is duly purged out? It is of the greatest importance that there be uniformity of administration, and we fear we shall never have this until the Annual Conferences, in the passage of character, inquire particularly into this matter. Do any of the pastors wink at these irregularities, or remain in *official* ignorance of violations of the rules? Matters of common fame, known to almost everybody else, seem to be strangely concealed from the eye of the pastor.

It is time to take a decided stand in reference to prohibited worldly amusements. Something can be done by warning, instruction and faithful admonition, but, these failing, let us at least attempt to enforce the rules of discipline. It may result in the loss of some members, specially some of the richer ones, and those who move in gay society, but it will probably save some who are being led away from Christ. Whatever be the difficulties and whatever the results, if we have a discipline let us enforce it. If, however, we cannot, or will not do this, we had as well drop the subject. Coaxing, scolding and lecturing will not amount to much with unconverted church members.

How would it do, in the towns and cities, to hold special revival services during the season of worldly festivities, and thus endeavor to counteract the devices of satan? It is said that our young people must have society, and social entertainment of some sort. How to provide this, so as to exclude things pernicious, is a problem not of the easiest solution. And yet we have thought that during the winter our churches might have weekly or monthly reunions of a social character, in which the young people especially might find entertainment and pleasure, without being exposed to the demoralizing influence of the dance or the card table. The subject is worth considering. There are members who might open their houses occasionally for this purpose, and the churches themselves would not be profaned by such gatherings in them.

In our efforts to obtain the aid of legislation in advancing moral reform we must not lose sight of the important fact that every thing at last depends upon the general and voluntary acceptance of the principles upon which these reforms are based. Legislation on temperance cannot be advanced beyond the convictions of the people on this subject; or, if by any chance it should be, it will soon fall back to the level of the popular conviction. If the work that is purely moral and religious is well and faithfully done, the political measures will follow. Christianize the people, and we shall then have Christian legislation and Christian institutions. When this becomes a Christian country it will cease to be governed by inebriates or by venal legislatures. Christian men are disposed to vote in accordance with their religious principles, but the trouble is that more than half of the voters are not Christian men. If Christianity will convert the voters there will be good morals in legislation, and the nation will be exalted by righteousness.

Christianity must win its own way by its own divine force and authority. At home and abroad, it must stand upon its own merits, and gain its own victories. Foreign and heathen countries can not be Christianized by diplomacy, by treaties, nor by the march of trade, and the invasion of our civilization. The gospel must do this work, and it cannot lean upon the secular arm without being stripped largely of its own supernatural power.

We are aware that many of the prevailing evils are such as to appeal to our temporal interests for their abatement. Such, notably, is the whisky traffic, the lottery business, and the dealing in futures. But it is not likely that these evils can ever be uprooted by exposing their damaging influence upon health, industry and trade. Sin, in every form, is a temporal evil, the fountain of all earthly woes. But the argument of dispassionate reason and of temporal interest has always failed in effecting reform. The principles and sanctions of religion must be brought in, and the grace of God must be the chief reliance. An enlightened and living conscience is of more value in opposing great public vices than all the statistical arguments that can be arrayed against them. These have an auxiliary value; but, without belief in a living God and a coming judgment, society will go on in corruption and dissipation, and we shall labor in vain to overcome the tide of iniquity.

One of our esteemed Alabama contributors has an excellent article on our second page this week on the subject of education. Parents especially will do well to read it. The difficulties in the way of the conscientious teacher and educator are great, and one of the greatest difficulties lies in the unreasonableness of parents. A spirit of hurry in education is to be deprecated. We lose sight of the chief end of education—that it is to educate. Not merely to put something into the mind, but to draw out and discipline the powers and faculties of the mind, to teach the pupil to think, and to develop in him the capacity for high achievements in whatever line of work he may select. This is an age of hurry, and we must go fast in everything. In haste to get rich, in haste to build railroads, in haste to build cities and to settle unoccupied lands, we are also in haste in educating.

The superficial and the cramming processes are demanded, and consequently there is danger of deterioration. Something has been realized from the washings of the sands, but the deep-shaft miners are amassing wealth from stores that are inexhaustible. The advice of one of our veteran educators has seemed to us to be good: whatever be the time and means, let your boys begin as if they were going through. That is to say, as we understood him, do not attempt to build your house without a foundation. A little education is far better than none, but let it be education. As far as it goes, let it be the training and improvement of the mind, and let what work is done be done thoroughly. If only primary studies be possible, let them be mastered completely. It may often happen that the freshman is really better educated than the senior who, by hook or by crook, pockets his degree and leaves his *Alma-Mater* in triumph. The slow school, because the thorough one, may be the school to patronize. Finishing schools are really less needed than good beginning schools. A superstructure is worth little without a good foundation.

Methodist Literature.

Under this caption, the Spectator and Methodist Chronicle, Melbourne, Australia, makes some excellent points which are applicable to Methodism in this part of the world. It says:

John Wesley was anxious that "the people called Methodists" should not be an embodiment of ignorant piety. He wrote for the people. He was one of the first, if not the first, to attempt to popularise literature. He led the way in those praiseworthy efforts which were made to diffuse useful information of every kind, and to smooth the path of knowledge to the middle and lower ranks of society." He was a voluminous writer, and not merely on theological subjects. He published books on various branches of science, grammars in five different languages, histories both civil and ecclesiastical. The early Methodist preachers travelling round their extensive circuits had their saddle-bags well stocked with useful books, which they sold to the members of the Society. In those days of theological strife the Methodists used to sharpen their sword-blades by reading Wesley's and Fletcher's polemical works, and refreshed their spirits, and added to their stores of information, by reading the biographical sketches, the sermons, and the other varied contents of the Arminian Magazine. We hope that the Methodist people in Victoria are readers; but we fear that very many of them have very little acquaintance with Methodist literature. There are those in all our colonial circuits to whom Methodism is the church of their choice, although it was not the Church of their fathers. There is no one in their homes who can tell them of what they hear in the fatherland from the lips of those who were co-temporary with John Wesley—John Nelson, Joseph Benson, Adam Clarke, Samuel Bradburn, and the other mental and spiritual giants who lived in those days. Many of our young men and woman are growing up, and they have not read a life of John Wesley or a history of Methodism. They have not had their hearts stirred, or their ambition excited, by reading the lives of those "heroes of the Holy Ghost," the early Methodist preachers. They are urged to follow in the footsteps of the saintly, like Bramwell and Stoner, Carvosso and John Smith, Mrs. Mortimer and Hester Ann Rogers. But these are names and nothing more to many who have been taught in our Sunday-schools, and who have been converted through Methodist instrumentality. It would do the younger Methodists of our generation both mental and spiritual good to make themselves familiar with the biographical, historical, and theological works of our own Church. Steven's histories of Methodism in England and of the Methodist Episcopal Church in America read like a romance. Thomas Jackson's Early Methodist Preachers contains the biographies of many men like John Nelson, of whom Robert Southey said that "he had as high a spirit and as brave a heart as ever Englishman was blessed with." Richard Watson's and Jabez Bunting's sermons take front rank among the sermonic literature of the English language. The theological works of Wesley and Fletcher, Watson and Pope do not suffer by comparison in their keen analysis, their clearness of statement, their logical completeness with those of the theologians of any Church.

The biographical department of the literature of our Church is especially rich, and no true Christian can read the lives of the godly men and saintly women who have lived well and died well without being stimulated to follow them, even as they also followed Christ. We believe that, were our people generally to resolve to read Methodist literature, the result, under God, would be a heightening of the spiritual life of our churches, and the bringing about of a genuine revival of religion.

There is one class of Methodist literature which we would like to see much more widely circulated. We refer to the monthly periodicals issued from the Conference office. These include the Wesleyan Methodist Magazine, the Christian Miscellany and Family Visitor, and two serials for the children—Early Days and Our Boys and Girls. They are a marvel of cheapness. The Magazine is the oldest monthly religious magazine in existence, for it was commenced more than one hundred years ago. The editor of the Magazine is the late President of the British Conference, the Rev. B. Gregory. Among the contributors to its pages there are some of the best pens of Methodism, and occasionally of other Churches. The regular reader of the Magazine will acquire no small amount of information upon the theological, scientific, literary, and social questions of the day. The Christian Miscellany and Family Visitor contains tales and sketches, both biographical and historical; poetry, original and selected, and much other matter; while the two serials for young folks are admirably conducted and well-illustrated. We should be glad to hear of these monthly publications from the Conference office finding their way into every Methodist home in the land. With so much pernicious literature in circulation parents ought to avail themselves of the opportunity of providing their households with this well-written and wholesome literature.

A few years ago the publications of the Wesleyan Conference office at home were not equal in appearance to those published elsewhere. That is no longer the case. The books now issued are attractive in appearance. We would urge upon our ministers, local preachers, class-leaders, and Sunday-school officers and teachers, in the mental and spiritual interests of others, to do all that they can to circulate Methodist literature.

Death of Dr. Jobson.

Dr. Frederick James Jobson was one of the conspicuous figures in English Methodism. His death, which occured only two weeks ago, has caused mourning throughout the borders of that great denomination. Some months since the London Methodist Recorder, contained an account of the Wesleyan Conference, and the proceedings when Dr. Jobson asked a supernumerary relation. After more than forty years of tireless toil, filling the most important and responsible positions in the connection, his health had failed and he was no longer able for active service. In his short address to the Conference the grand old man uttered these words of mournful tenderness: "Should it please God to restore my health I hope to find a pulpit in some village church." What beautiful Christian humility. He had been for a quarter of a century a trusted leader. Three times he had been pastor of City Road Chapel. For nearly ten years at the head of British Methodism's publishing interests. Exeter Hall had echoed to his burning words as he plead for the cause of missions. Thousands had read with profit the able volumes from his graceful pen. He has been president of the Conference, the highest honor and position in his church. And now if able ever again to preach the word, he only craves a place "in some village church." But God has called him home. At the reception tendered Dean Stanley by the Methodists of New York some two years ago he paid an eloquent tribute to Dr. Jobson and states that at his Dr. J's suggestion the monument to John and Charles Wesley was erected in Westminster Abbey. Methodism on this side of the sea will unite in mourning the fall of this prince and leader. His grand career and blessed memory are alike our inheritance.

C. B. G.

Our Mexican Letter.

MR. EDITOR: Somewhere about 1531, so the legend runs, an Indian was one day gathering fagots upon the high hill of Guadaloupe, about three miles from this city, where there appeared to him no less an illustrious personage than the Virgin Mary, who commanded him to go and express to a certain Archbishop her desire that a church should be erected on that spot to her honor. Through disbelief in his own senses, the Indian did not obey the celestial mandate, until she appeared three times, and during her last visit took the Indian's sarape or blanket and returned it to him with a full length painting of herself upon its surface. This settled all doubt, and three churches, instead of one, were erected on and at the foot of the holy hill, which has become the shrine to millions who worship Our Lady of Guadaloupe.

The twelfth of December is the day set apart for the Indians to pay their devotion in person to their patron saint. I wished to go out there on that day, but, as it fell on Sunday, we concluded to go the day before, and so started bright and early on our trip in the street car that lands all lazy pilgrims at the foot of the hill. After we left the city, the ruins of whose gates can still be seen, our way lay for awhile parallel with the old road to Vera Cruz, built by Cortes, and which is marked by many wayside stone shrines for saints to bless from and for sinners to pray to. All the way out, on either side of the car, the road was alive with Indians, coming from all parts of the country, and presenting a very varied and interesting sight. Of all ages, sexes and conditions, trotting along, some on donkeys, some (and by far the greater number) on foot, laden with their necessary effects, for, no doubt, most of them had been traveling for several days, and had to bring the where-with-al to eat and drink and sleep. The different tribes had different colored blankets or sarapes, which, together with the clothes of most of the women, had been woven by themselves in primitive looms, hung from the tree branches about their village huts. Both men and women wore great white straw hats, also made by their own deft fingers, and beneath the broad brims the brown faces looked so good-natured and contented as to evidence that the pilgrimage was more of a pleasure than a penance. To be sure when we entered the town we found one poor pilgrim toiling along on his knees, a woman walking meekly by his side, holding in her hand his old straw hat. They looked penitent and tired enough, but the majority of their fellow-travelers seemed to be having a good time, and the term feast-day could be well applied to the time, judging from the numberless kinds of food and dulces that were to be seen on every side. The village is quite small, and, though the day before the feast, was already well filled with the Indians. They thronged up to the very doors of the churches, and were buying, selling, eating, drinking, sleeping, laughing, talking, cooking, all in the open air; some had made temporary tents by placing their gay sarapes over raised poles, but the greater part minded not the searching gaze of sun or stranger, but lighted their charcoal and cooked their meat and frijoles close to the steps of the churches, and stretched themselves on their mats to sleep under your very feet.

We entered first the large church at the foot of the hill. It is said to contain the veritable blanket with the miraculous painting, and we saw it, high over the central altar, surrounded by tinsel of all styles—a very commonplace picture to have been painted by a supernatural hand. The church, like all the churches here, is very gaudy. It is said that at first most of the adornments were of pure gold and silver. If so, it must have been a very costly building, for you cannot look anywhere about you without seeing a gleam of yellow ore, which is now generally conceded to be brass, said by some to be placed there by the priests, who, like those in the apocryphal story, made way with the offerings of the faithful and believing, stealing the gold and substituting the brass. The choir has some curious specimens of wood-carving about it. Service was being held when we entered, and we heard some good music. A pretty thing happened while we were listening. Suddenly, through the crash of musical instruments, we heard ring out the clear, shrill warble of a bird; whether it was one caged there purposely or a stray songster that had found his way up among the dusty organ pipes I do not know, but it was to me truly a "wandering voice" that brought a refreshing thought of green fields and still waters, God's temple not made with hands, with its myriad-voiced hymn of perpetual praise, while about me there were souls made a little lower than the angels, kneeling in worship before a painted piece of cloth. And they knelt, ladies in their handsome veils, servants in their rebosos, and Indians in their white suits and sandals, babies, or pulque bottles made of immense gourds, tied on the backs of the women, all paying devout homage to the Virgin of Guadaloupe and right grateful they ought to be to her, judging from the art gallery that we found in a corner of the church, consisting of many small pictures, which commemorated the numerous miracles performed by representing the scenes, and giving a written description beneath. One represented a woman, in gorgeous array, dancing gracefully before the horns of an infuriated bull, which the text informed us, was about to gore her to death, when the Virgin interposed her successful power. Another showed a caravan of about twenty-five or thirty heavily loaded wagons which had all passed over the body of an unfortunate man when the Virgin appeared and raised him up safe and sound. A series of pictures represented a certain woman as being the happy subject of five or six different miracles. In one she is walking pensively through a forest, and robbers, fierce and many, rush out before her, when the Virgin appears to save. In another she is tumbling down stairs, when the Virgin saves her from all damage, except a slight bite of the tongue. In another her coach has upset, but she is rescued by the same blessed appearance, and so on. One picture shows a child falling from a window, but it is saved by the Virgin's opportune power from any hurt, except a slight bleeding of the nose. The accounts are very explicit as to dates, and the places where these wonders occurred. Though I felt sad and sick in heart to see so much idolatry and superstition, the paintings, as works of art, were too much for me to see unmoved, and I laughed myself tired. Indeed, they were fearfully and wonderfully made. We went from there to another and smaller church, which is built about a mineral spring, which is considered to have sprung up at the miraculous touch of the Virgin's foot. I forgot to say that among the pictures in the other church there were several bundles of crutches and eye blinds that were left there by those who had recovered sight or use of limb by the application of this miraculous water. However, the number of unnecessary crutches within did not lessen the number of lame and blind outside. And one, seeing the many sickening forms of beggary about the church doors, could not but think that the Virgin was partial in her benefits. The hill on which the third church stands is quite high and steep, but the ascent is rendered somewhat easy by broad steps cut in the sides of the hill. They say that on the twelfth of December these steps are thick with kneeling Indians, who go up in that manner to pay their homage and their mite on the spot where the celestial visitor first placed her feet.

n the church, or rather chapel, is a fe-size painting of the Indian to hom Mary appeared, and with it a ill account of the three visits. A hort distance from the church, a lit- e way down the side of the hill, is great stone sail, placed there by a rateful man who was saved from hipwreck by the Virgin of Guada- upe. But the view would be worth limbing a steeper hill. The city at short distance, the Lake Tezcuco leaming in another direction, the many little towns at the foot of the mountains that stint the whole with- a great circle, and over all God's lessed sunshine. Bro. Patterson old me that from the hill we could e five towns in which he had work, nd it is very good to know that the aven of God's pure truth is at work teach these Indians that neither n this hill nor anywhere else must od be worshiped by slight of sym- ol, but in spirit and in truth.

It was a keen and shrewd mind hat saw it, when the idols worship- d for ages were swept from the In- ians, to come to them with another, nd one claiming to be the patron aint of the Indians, condescending them especially. It was a change or the better from their hideous ols and human sacrifices, but now, then, they see no higher than the ravin image. Such is the virtue opposed to rest in this picture that ne cannot enter a pulque shop or ull store of any kind without see- ng a copy placed in a conspicuous osition, and throughout the city any houses were decorated to cele- rate her day.

CHARLOTTE HALLARAN.

City of Mexico, Dec. 22, 1880.

A Clerical Confidence Man.

At the late session of the Louisiana onference at Shreveport a man alling himself Rev. Mortimer C. arlile and having a certificate of ministerial standing in the Cumber- nd Presbyterian Church, appeared efore the Conference for the recog- ition of his orders and for admission to the Conference. His certificate rom the Presbytery contained erasures and other marks which excited Bishop Keener's mind the sus- icion that something was wrong. n Sunday the Bishop called Mr. arlile's attention to the matter, nd that night Mr. Carlile disap- eared. Nothing more was seen or eard of him. His credentials, how- ver, were endorsed as having been ecorded in the clerk's office of Dorsey ounty, Toledo, Ark., and find the ct of the State upon them. Im- ediately after the adjournment of onference, the secretary, Rev. J. T. awyer, wrote to the Clerk of Dorsey ounty, Ark., and received the fol- owing reply:

DEAR SIR: Yours of 27th inst. ad- ressed to Mr. Holmes was handed me for reply. I find on page 483 of Ent. Deed Record, credentials of J. S. Castell recorded, from Elam Caddell, S. C. of the Presbyterian Church Cumberland, and I have good reason to know that the said Castell is now in the penitentiary in the State of Texas for bigamy. He married about thirteen times so I am informed, all of his wives are yet living.

The records here do not show any credentials of Mortimer C. Carlile on record.

Very respectfully, your obedient servant, J. T. RENFROW, Clerk.

DORSEY CO., TOLEDO, ARK., January 1, 1881.

Mr. Carlile, *alias* Castell, is a first class confidence man, evidently. He is a tall and rather gentlemanly looking man, of spare habit, dark complexion, and looks to be about forty years of age. As a forger of papers, and a counterfeit of clerical sanctity, he can hardly be excelled.

That History.

We call special attention to the communication of Rev. J. G. Jones, which appears on our first page this week. That history of Methodism ought to be published. It contains materials which in no other way can be preserved, and which we cannot afford to lose. It covers a long period and a wide territory, and will be of interest to a great many people. It embodies the materials for the early history of several Conferences, and, whatever may be the other merits of the work, it is almost necessary to any future historian of Methodism in the Southwest. We have not read a page of the manuscript, but from our knowledge of the venerable author, we feel that we can safely say that the history will be of the highest interest, entertaining, instructive, and stimulating to the enterprise and piety of the Church. We do, indeed, most earnestly desire the publication of the work at an early day. The influence of such histories upon the Church cannot be over estimated. Surely more than enough names to ensure the publication, will be furnished by the Methodists of Alabama, Mississippi, Texas and Louisiana. Let us subscribe for the work and have it at once. The aged author is still among us, and can bring out these volumes as no other hand can. It will be a reproach to us if we do not speedily secure their publication.

ACCEPTED.—Of the brethren elected as corresponding editors of this paper all have accepted except Bro. H. D. Moore. We regret that he could not see his way clear to do so. We hope, however, that we may be favored with occasional contributions from him. The readers of the ADVOCATE and the editor will always give him a hearty welcome.

A Visit from Our Missionary to Brazil.

Rev. J. J. Ransom, superintendent of the mission of the Methodist Episcopal Church, South, in Brazil, writes us that he is to be in Louisville January 16, in Mobile Sunday, January 23, and expects to reach New Orleans Thursday, January 27, remaining over Sunday, January 30. On Monday, January 31, he will leave for Texas, hoping to be in Houston Wednesday, February 2, and in Galveston Sunday, February 6. In view of Bro. Ransom's visit here, the Preachers' Meeting advised the following appointments for him:

1. A union meeting, to be addressed by him at the Felicity Street Church, Friday night, January 28, at seven o'clock.

2. Preaching by Bro. Ransom at the Carondelet Street Church, on Sunday morning, at eleven o'clock, January 30, and at night, at seven o'clock, at St. Charles Avenue.

We urge the members of all our churches in the city to attend the meeting at the Felicity Street Church, on Friday night, January 28, and give Bro. Ransom a cordial and Christian greeting. Bishop Keener and the pastors of our churches are expected to be present, and the services will doubtless be of an interesting character.

Our aged Bishop is hard at work on the Pacific coast. The Pacific Methodist of January 7, says:

Bishop Kavanaugh is "putting in his time in a most effective way. Last week he preached *four* times at Santa Rosa to the delight of our people. Mrs. Kavanaugh and her friend Mrs. Hamon were with him and aided in organizing an Auxiliary Missionary Society on Sunday. The pastor reports one addition to the Church last Sunday."

Speaking of the revival in San Francisco, the same paper says:

"The meetings have grown more intensely interesting and the results are visible not only in the city but throughout the country. Nearly every church in the city is in a glow of gracious influences. Prayer-meetings are held nightly in some of the outlying churches. Mr. Moody seems to be made of stern stuff; he never grows weary and is never uninteresting. This week he has redoubled his efforts and is holding noon prayer meetings at the Tabernacle on Tyler street; 3 o'clock meetings at Howard Presbyterian Church and preaches at the Howard street Methodist Church at 7 o'clock in the evening and at 8 o'clock is preaching to the great crowd in the Presbyterian church on Mission street. Mr. Hallenbach and Mr. Stebbins are holding Temperance meetings at the Young Men's Christian Association Hall at 3 P. M. Our friends in the country never see any account of conversions in the paper, nor are they talked of here; but nevertheless there are hundreds of souls born into the kingdom. Some of these conversions are very remarkable. It is a blessed work, such as California has never known before."

TAKE NOTICE. I am happy to announce that I will deliver the Wesley Memorial Volume to all subscribers, who paid for it, as rapidly as the book is received from the publishers. As many were not able to give me their post-office, will all who did not, send me a postal directing where to send the book? And will those subscribers who did not pay, please forward the money, that the work may be sent to them without delay?

Please take notice that all others who wish to procure the Wesley Memorial Volume, or to act as agents for it, must apply to the Rev. Dr. J. H. McFerrin, of Nashville, Tenn., if they live in Tennessee, Kentucky, North Carolina, Virginia, or West Virginia; to L. H. Bauguer & Co., of St. Louis, Mo., if they live in Missouri, Arkansas, Mississippi, Louisiana, or Texas; and to J. W. Burke & Co., of Macon, Ga., if they live in Georgia, South Carolina, Florida, or Alabama. Otherwise, the book may be obtained of duly authorized agents whom the above parties may respectively employ to canvass for it.

If the preachers, itinerant and local, if the editors of our church papers, and of other papers friendly to the cause to which the net proceeds of the volume will be exclusively devoted, will, as far as they can conscientiously, actively push it, the Wesley Monumental Church will be soon completed. Brethren, one and all help!

My address is Macon, Georgia.

J. O. A. Clark, Agt. Wesley Monumental Church.

A Merited Rebuke.

A young Methodist preacher, whose name may be found among the appointments of one of the Texas conferences, was, says the Texas Christian Advocate, the recipient of certain overtures from a clergyman of another denomination. He showed us his reply. We not only approved his manly tone and its stinging rebuke to such unworthy acts on the part of a Christian minister, but secured a copy of the letter for publication, withholding the name of the parties as well as the localities. Our readers can infer what the proposal was from the following very pointed reply:

——— Texas, ——— 1880.

DEAR SIR: Your astonishing letter received this morning. Permit me to say, in answer, that I deem the expression contained in it unworthy of a minister of God, and the offer totally beneath my notice; for I had rather be a door-keeper in the house of Methodism than to dwell in the fine palaces of Episcopalianism.

That you, sir, should endeavor to bribe me to leave the church of my adoption makes me blush for the church of my birth. I trust that I have given no reason to anyone to conclude that I am so inconsistent as to have joined the Methodist church while in heart I was a Protestant Episcopalian; or so venal as for the purely personal consideration of a possibly better position, to turn traitor to my principles.

Trusting that your letter was written in a moment of haste and without due deliberation, I remain, sir,

Your brother in Christ,

GOOD AGENT.—Rev. A. C. Hunnicutt, writing from Pine Apple, Ala., January 19, 1881, says: "The year opens to us here with good signs of spiritual prosperity. I have held two church meetings, where I secured the renewal of nearly all the old subscribers, and added five new ones to the NEW ORLEANS CHRISTIAN ADVOCATE. May it live long and do much good in the future, as it has in the past."

ANNOUNCEMENT.—Rev. J. W. Adkisson has been appointed to the pastoral charge of Shubuta circuit, Meridian district, Mississippi Conference, made vacant by the death of Rev. J. J. Smylie.

R. J. JONES, P. E.

MERIDIAN, MISS., January 13, 1881.

Bishop Wightman, says the Southern Christian Advocate January 22, ordained Rev. R. Herbert Jones, *elder*, one day last week. He was assisted in the service by Rev. W. P. Meazon and Dr. Meyardie. For the past few days the Bishop has not been so well. He has been suffering with severe neuralgic pains. Though somewhat better at this writing, 18th inst., he is still feeble.

—It will be seen by reference to President Bordeaux's card in another column of this week's ADVOCATE that Mansfield Female College is prepared to receive pupils at any time and that the terms are as reasonable as need be. We rejoice to learn that the roll of students is rapidly increasing and that the prospects of the institution were never brighter. This College is the property of the Louisiana Conference; the moral and religious influences are good, and the literary advantages all that can be desired. The spring term opens February 14. We trust this may prove the most prosperous year in the history of the college.

—Our Southern German Methodists at Osyka, Miss., are moving to build a church at that point. They have already secured a lot and the building is under way. They have done what they can, and four hundred dollars more is needed to complete the edifice. There is no Methodist church in Osyka, and one is greatly needed. Liberal people who can help in raising the additional four hundred dollars, are requested to send their contributions to Rev. Dr. J. B. A. Ahrens, of New Orleans, or to Rev. H. G. Wunsch, Osyka Miss.

—Mr. Wm. M. Goodrich died at Poughkeepsie, New York, January 19, 1881, aged seventy-six. Mr. Goodrich was a member of the old firm of Hyde & Goodrich, of this city, of which Griswold & Co., is the successor. His sister, Mrs. Southmayd, is still living in New Orleans. Rev. Dr. Charles Goodrich, rector of the Episcopal Church, in Baton Rouge, is a brother of the deceased.

Books and Periodicals.

THE WESLEY MEMORIAL VOLUME; or Wesley and the Methodist Movement, judged by nearly one hundred and fifty writers, living and dead. Edited by J. O. A. Clark, D. D., LL. D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Macon, Ga.: J. W. Burke & Co. Nashville, Tenn.: J. B. McFerrin, Agent. St. Louis, Mo.: L. H. Dameron & Co. 1880.

This book has been so extensively advertised before its appearance that most of our readers are already acquainted with its prominent features.

It is a large volume, an octavo of 743 pages, packed and crammed with Wesley, Wesley in the details of his biography, in every phase of his character and history, in every conceivable aspect of his influence, in his relation to other great men, in his doctrine, his experience, his genius in organization and administration, his character and work as a founder, in his scholarship, his poetry, his attributes and powers as a preacher, his style and capacity as an author and writer.

For the purposes of a brief book notice, there is such an "embarrassment of riches," that an adequate characterization of the work is almost impossible. It is made up of contributions by forty-two living writers of Europe and America, besides extracts from one hundred others, living or dead. The articles are generally very able, and in the best style of some of the best writers of our day. The conception which the volume gives us of Wesley is as complete and satisfactory as possible, and light is thrown upon this most wonderful man from every conceivable point of view, and by many of the most masterly minds of our day, and of a past generation.

The plan of this unique work, and the successful execution of it, are due to the editor, Rev. Dr. J. O. A. Clark, whose good taste and unfatiguable labors have brought it to completion. There are in the volume some curious and rare things, some things not generally known concerning Wesley and his work, and much incidental information concerning his cotemporaries, and the times in which he lived.

To give our readers a notion of the contents, we select a few of the titles of the articles: The Wesley Family, by Mr. George J. Stevenson; Wesley and Methodism, by the editor, Rev. Dr. Clark; Wesley and the Church of England, by Rev. Dr. J. H. Rigg; Wesley and Personal Religious Experience, by Bishop Cyrus D. Foss; Wesley as a Revivalist, by Rev. George Douglass, LL. D.; Wesley the Founder of Methodism, by Bishop H. N. McTyeire; Methodist Doctrine, by Rev. Dr. William Burt Pope; Wesley as an Itinerant, by Bishop George F. Pierce; Wesley and his Literature, by Dr. Punshon; Providence of God in Methodism, by Rev. Dr. Andrew A. Lipscomb; Wesley's Liberality and Catholicity, by Dean Stanley; Wesley and Coke, by Bishop Wightman; Wesley's Death and Character, by Rev. Luke Tyerman.

Besides elaborate and able articles there are in the volume historical and statistical materials of great value and interest. The illustrations consist of steel engravings of John and Charles Wesley, and of Susanna Wesley, *fac simile* of a letter from Dr. Adam Clark to Lord Teignmouth, and engravings of the memorial tablet in Westminster Abbey, and of the Wesleyan Monumental Church, Savannah, Ga.

Considering the object and scope of the work, we must pronounce it well done, and a most valuable contribution to Wesleyan Literature. If it should fail to complete the Memorial Church, it will be something more than that, a monument in itself to Wesley and Methodism. We hope, however, that the demand for the book will be such that the Monumental Church will be finished within the next few months. We venture to find this one fault. The names of the several writers are not placed at the head of their several articles. It is true they are given in the table of contents, but it would be a convenience and a satisfaction to most readers to see them in connection with the articles themselves.

We are requested to say that Thamerin and Co., St. Louis are sole agents for Missouri, Arkansas, Mississippi, Louisiana and Texas. Dr. McTerrin for Tennessee, Kentucky, North Carolina, Virginia and West Virginia; and J. W. Burke & Co., for Alabama, Georgia, Florida and South Carolina. Lathrop & Wilkins, 112 Camp street, will order the book when desired. The volume is substantially and beautifully bound, and is sold at $3 per copy.

THE KINGDOM OF ISRAEL, from its inception under Joshua, its First President, in the Year of the World 2553, to the Second Advent of Christ. By J. B. Philpott, Mexia, Texas: St. Louis, Mo.: Advocate Publishing House, Logan & Dameron, Managers. 1880.

From the title page we learn that the Kingdom of Israel is considered, first, as typical, under its first three heads, and the United States shown to be the third and last of these heads. And considered second, as anti-typical, and the Confederate States shown to be the grand anti-type on its first appearance, to ultimate in the throne of the Prince of the House of David. The volume is in two parts. Part first, entitled "The Western Star of Empire," is historical and prophetical, in which the prophecy of Obadiah is particularly expounded. Part second is occupied with the seals and vials of Revelation. Whether Mr. Philpott has made out his case and hit upon the true exposition of these mysterious and perplexing scriptures is doubtful. We notice but do not criticise the work. Our readers must examine and form their own conclusions.

THE BIBLE STUDENT'S CYCLOPEDIA; or Aids to Biblical Research. By A. F. Morrow, with an introduction by Rev. James M. Buckley, D. D. New York: N. Tibbals & Sons.

Within the 553 duodecimo pages of this volume there is a wonderful amount of information concerning the Bible and Collateral Knowledge. The contents of the work are in chapters in the form of questions and answers, the questions and answers being in separate chapters, and making separate divisions of the volume. For the use of Sunday schools this arrangement may be the best, but not so convenient for the ordinary reader. There are some excellent maps and illustrations, and the work will be of great service to all who wish to study the bible thoroughly as a book, without special reference to its doctrines. Price $1 50.

—Walk in the light is the title of a little paper covered volume by Rev. George G. Smith, of the North Georgia Conference. When it first reached us it was mislaid, and we have but recently recovered it. It is a very clear statement of the different stages and conditions of the Christian life and experience. The reading and circulation of it cannot fail to do good. We have read it with much pleasure, and we trust with profit. It is published by Southern Methodist Publishing House, Nashville, Tenn. The price is ten cents. Pastors would do well to order a supply for distributions.

—We have received from the publishers, J. S. Ogilvie & Co., New York, Scripture Lights on Sabbath Lessons, First Quarter, 1881. A page containing the golden text at the head is devoted to scriptures which shed light upon the lesson of each Sabbath. These pages, fourteen inches by ten, are suspended on a neat roller and with cord attached, so that they may be suspended for convenience. Price, sent by mail, 31 cents.

—The Sunday Magazine, Frank Leslie's Publishing House, New York, has been missing from our table for a good while. The February number, now before us, seems to be unexceptionable in its tone, and in the general excellence of its contents. It is now simply "The Sunday Magazine" and is conducted by Rev. Alfred Taylor. Dr. Deems appears as a prominent contributor. From an examination of the table of contents, as to subjects and authors, we are impressed with the religious and orthodox character of many of the articles. The wood cuts are about as numerous as formerly and not much better. If the Sunday Magazine maintains a pure and evangelical spirit and character we shall wish it a successful career.

The North American Review, February, 1881, has the following articles: 1. The Nicaragua Canal, 2. The Pulpit and the Pew. Oliver Wendell Holmes. 3. Aaron's Rod in politics, Judge Albion W. Tourgee. 4. Did Shakspear Write Bacons Works? James Freeman Clarke. 5. Partisanship in the Supreme Court, Senator John T. Morgan. 6. The ruins of Central America; part 6. Desire Charnay. 7. The poetry of the future, Walt Whitman. Published by D. Appleton & Co., New York. Price $5 a year.

—The Southern Workman is a monthly, devoted to the interest of Negro and Indian Civilization, and is edited and managed by the officers of the Hampton Institute. Published at Hampton, Va., Price $1.00 per annum.

—We have received a copy of Ayers Almanac for 1881. It is in nine different languages. The reader can take his choice. It is of course mainly an advertisement of patent medicines. The Calendar, however, is probably accurate and useful. Published by J. C. Ayers, Lowell, Mass.

Publisher's Department.

☞ We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and ask our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A young lady once hinted to a gentleman that her thimble was worn out, and asked what reward she merited for her industry. He sent her in answer in the shape of a new thimble, on which were the following lines engraved:

"I send you a thimble, for fingers nimble,
Which I hope will fit when you try it;
It will last you long, if it's half as strong
As the kind which you gave me to buy it."

A service was recently announced at St. Matthew's, Sydenham, London, "for children of the upper classes." Whereupon the following amendment to the well-known saying was promptly offered by a newspaper commentator: "Suffer little children of the upper classes to come unto me."

Just before visiting the menagerie, Johnnie had a passage at-arms with the young man who assisted at his toilet, and with whom he flew into a rage. Arrived at the menagerie, Johnnie was immensely interested by a strange foreign animal with a long little body. "What animal is that, Mamma?" he asked. "It is called an anteater, my son." After long silence: "Mamma, can't we bring Aunt Mary here some day?"

At the Battery baths: A fat man opens the door of his dressing room enough to get his head out and shouts in despair, "Waiter, some one has stolen my trousers." "Impossible, sir; there must be a mistake somewhere; I will search for them." After a while he comes back without them, and says, "I cannot find them, sir; are you quite sure you brought them with you?"

The subject of conversation at an evening entertainment was the sagacity of animals, particularly of dogs. Says Smith: "These are dogs who have more sense than their masters." "Just so," responded young Fitzdoodle, "I've got that very kind of dog myself."

The Senior Greek professor, in his lecture to the juniors, the other day, speaking of the marriage of Venus and Vulcan, remarked that "the handsomest women generally marry the homeliest men, adding, gravely, "There's encouragement for a good many of you."

"You did wrong to shoot that man's dog. You might have pushed him off with the butt of your gun," said the Galveston recorder to a man who was charged with shooting a neighbor's dog. "I would have done that," replied the prisoner, "if the dog had come at me first, but he came at me with his biting end."

What's the matter with the aged people of this country? They seem to be in an abnormal state of repose. There has been no alteration made for nearly two weeks in the party aged one hundred and two who saws four or five cords of wood before breakfast, and then walks twenty miles before dinner.

Manville to his widowed friend Chassable, who has views urged: "Is it true that you've broken off with Sir Henry's daughter?" Chassable: "Alas, yes, I was forced to, although she is a charming woman." Manville: "Why?" Chassable, "Incompatibility of complexion. She does not suit my fortune."

What part of the eye is like a rainbow? The iris. What part is like the schoolboy? The pupil. What part is like the globe? The lid. What part is like the piece of a whip? The lash. What part is like the summit of a hill? The brow.

Charles Dudley Warner, in speaking of the upwards of 6,000,000 hogs slaughtered in Chicago last year, remarks: "The human mind is so constituted that it cannot take in six million hogs at once." But how about Dr. Tanner's stomach at the close of his fast?

She had a pretty diploma tied with a pink ribbon, from one of our best young ladies' colleges. In conversation with a daring and courageous young man, after he had detailed the dangers and delights of riding on a locomotive, she completely upset his opinion of independent education of the sexes by inquiring: "How do they steer locomotives, anyhow?"

Mamma seeks to console her crying child: "Why do you cry, John? What has hurt you?" "Mamma and he bawls more lustily than ever, yesterday I fell down and hurt myself." "Yesterday! Then why do you cry to-day?" "Oh! because you were not at home yesterday."

A lady wants to know why the railroad companies do not provide special cars for tobacco chewers, as well as for smokers. Bless your innocent heart! tobacco-chewers are not set apart so far as that. An ordinary passenger car is good enough for them.

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 160 pieces, for $15. Equal in looks and usefulness to French China.

Mr. Lincoln used to tell a story about a big Hoosier who came to Washington during the war and called on a Street Arab for a shine. Looking at the tremendous boots to be blacked the called out to a brother shiner across the street: "come over and help, Jimmy. I've got an army contract."

John Wilkes was once forced to listen to a garrulous story teller whose prolixity wearied him. A friend excused the lack of politeness by saying, "He is in his dotage." "Dotage, sir," he is past dotage; he has got to *snoring*."

She was beginning to discriminate; but did not see through it quite clearly. Perhaps some of the other ones can help her out of her difficulty. "When I feel out of sorts they call me cross, but when Aunty feels cross, they call her nervous."

A Chicago lady of rather large size was boasting to a lady visitor that she was going to Paris and that she intended to have Worth make her a dress. "Will, my dear," said the other, "will he build scaffolding around you, or will he employ a surveyor?"

"I shall find another channel for my article," wrote the author of a rejected contribution. "That's right," was the answer of the courteous editor. "The British Channel would be an excellent place for it."

Some one suggests that England should establish a Zollvereient garden.

Business Notices.

Mosquito Bites.—An antidote for the poison of mosquito bites has been found in Barnett's Kalliston.

Because it adds to Personal Beauty by restoring color and lustre to gray or faded hair, and is beneficial to the scalp, is why Parker's Hair Balsam is such a popular dressing.

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The publication of the sermons of a great preacher usually results in disappointment to his admirers. But the volume will prove an exception. Nashville Christian Advocate.

We do not hesitate to pronounce it one of the most remarkable books of sermons that has ever come under our notice. St. Louis Christian Advocate.

It is one of the most remarkable productions of the Methodist pulpit of this age, and a Methodist Reorder, Cyclone, Pa.

We are convinced that this volume will not only sustain the great preacher's reputation, but increase it. When one reads his sermons in the "Divine Legend and Week" he naturally thinks of Methodist prose writers, as Fiskine or Jeremy Taylor, or Barrow, and such like masters of expression. Wesleyan Christian Advocate, Macon, Ga.

They ought to rank with our best English classics. Rev. W. Cowell Brown, of London.

These are the finest fruits of Dr. Munsey's wonderful powers, and are one of them would make the future and fortune of an ordinary man. Texas Christian Advocate.

There is no man, but one Munsey and Methodism will never see his like again. Raleigh Christian Advocate.

Munsey's sermons gained something in the delivery but less than in the case of many other great preachers. Their excellence and mighty all might make them attractive are transferred to the printed page. Reader they are not a mere memento of a wonderful man, but the living echo of words that burned and they are the man himself, and the very voice that thrilled and enchained. They are not pictures hanging in the dark, but fresh and luminous, and still moist with the last touches of the genial genius. New Orleans Christian Advocate.

Bishop Keener has done his Church and all Churches good service in perpetuating this preaching of one of the most brilliant preachers of the South. The sermons here collected deserve certainly survival. One admiring hears his thought as he reads the fiery lines. His sermons would be a profitable study to the orator of a colder clime. Bishop Gilbert Haven in New York Christian Advocate.

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BY REV. W. C. BLACK.

Concerning this work D. A. Parker, editor of the New Orleans Christian Advocate, says: "The history, statistics, polity and doctrines of Methodism are clearly and compactly stated by the author, and the causes, under God, of the wonderful success of Methodism, are unfolded with intelligent acumen and analytical power. We hope it will be extensively circulated. The Mississippi Methodist says: "The work shows the hand of a master. Everybody, friend or foe of Methodism, ought to read it." Pastors will do a good work by encouraging it among their people. One order has been received for three hundred copies for gratuitous distribution. More than a thousand copies will be sold within sixty days of its publication. Price 20 cents; or $2 per dozen. For sale by LATHROP & WILKINS, 112 Camp street, New Orleans.

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Agricultural.

THE GUINEA FOWL.—A Southern correspondent of the Poultry Record says this much-abused bird receives its name [illegible] supposed to have had its origin, and where it still exists in an undomesticated state. Its beauty and vivacity should make it a favorite with the fancier everywhere, but more especially at the South, where the climate brings fully into play its more useful qualities. It is objected to by many on account of its noise, its roaming and its disposition to conceal its nest. These faults are more than counterbalanced by its laying qualities, watchfulness, inoffensiveness, and last, but in this section not least, propensity for "roosting high." Guineas prefer to roost in trees, except in extremely bad weather, and there bid defiance to the oldest and most cunning depredator. They are wary, and on the approach of a hawk or other danger, sound the alarm quickly, thereby allowing ample time for chickens to hunt cover. No matter how many dogs you keep they note immediately the approach of a stray canine, and follow him with an incessant clamor till he takes his leave. This, again, is a great advantage in a country abounding in "cups of low degree," all prone to prowl and "seek what eggs they may devour." Their eggs, though small, are of fine flavor, and the flesh of the fowl, three to six months old, delicious.

There are frequent enquiries as to how to distinguish the sexes. The difference is easily noted by a careful observer. The cock is larger than the hen, has a more arch, his comb is higher, his wattles much larger, with a lateral projection which the hens have not. His cry is entirely different from the females' "potrack." He has a prancing, tiptoe gait; which is especially noticeable when they are being fed. Though usually mating in pairs, they are not strictly monogamous. In this latitude (Ala.) they usually begin to lay in the latter part of February, and, if not allowed to sit, continue this number, on the approach of cold weather, when they "dry up" and remain till the approach of spring. If "broken up" when young, they frequently begin again in three days, rarely longer than a week. The hen usually lays about eleven o'clock, and approaching the nest, which is concealed in high grass, in a stealthy, zig-zag course. They rarely remain on the nest longer than five minutes. A peculiar noise announces that the egg is laid, when she quietly and speedily leaves the spot. Frequently the cock stands a few feet off during the process. When the hen has laid twenty-five or thirty eggs, she becomes "broody." No need to confine her. As sick lead across the nest does the business. As several lay together, it is not unusual to get a forty-five or eighty eggs from one nest.

The plan of raising them is as follows: Never allow the guinea to sit; she is a poor mother. Place twenty to twenty-five eggs under a common hen. Set two at once, if practicable, and give all to the hen when hatched. At the expiration of twenty-six or twenty-seven days the hatching is through. If eggs of the same age are used, frequently the whole brood is out in three hours from "pipping" of the first egg. Place the hen and brood in a dry coop in a sunny spot—your garden is the best place. Keep the coop closed for two or three days, till the young learn the call of the hen and get over their extreme shyness. At the end of that time allow the brood to go and come at will, but keep the mother confined for six weeks. Feed on cornmeal moistened with water or sour milk, to which onion-tops, chopped fine, are added. Once a week mix in a little cayenne pepper. They are very fond of this diet. At this age they venture only a few feet, returning often, but soon range over the whole garden. They do no harm and destroy insects innumerable. When the hen is released, she takes them to the poultry house, where they may be allowed to roost till three or four months old, when they must go to the trees, which they readily do. They go to roost much later than other poultry, and can be shut out by closing the entrance after your hens are "in bed." The least damp is disastrous to the chicks, unless quickly dried; hence confinement of the hens is necessary. No more forlorn object can be imagined than a cold, wet Guinea chick. After two months they require no food. They can conduct a campaign successfully without a "commissariat," as they are always in "marching order," and are wonderful "foragers."

TREES AND SHRUBS.—The Gardener's Monthly says trees always give a great value to an estate, and, as they grow up, not only really add to the beauty of the place, but much lessen its working expenses. They also give a little wildness to the spot, which is in itself a beauty; for, when we speak of neatness as essential in a garden, we mean, of course, those parts which would be expected to keep neat, and which will look all the more neat for having a little wildness to contrast with them.

It is a pleasure to note that the taste for trees is increasing. They bring us the best form of beauty, and in a state that does not cost much to keep. And mid-trees, shade, clumps of shubbery often have a beautiful effect, and once planted, require no care for many years. They may be selected from among the spireas, lilacs, syringas, mock-orange, upright honeysuckles, weigelas, deutzias, forsythias, elæagnuses, ferns ampelopsis, hypericum, willows, almonds, calycanthus, dwarf horse chestnuts, dogwoods, purple hazels, snowdrop trees, lord cherries, etc.

Some judgment is required in pruning flowering shrubs, roses, etc., although it is usual to act as if we were one of the most common-place operations. One of the most clumsy of the hands is commonly set to work with a pair of shears, and he goes through the whole place, clipping off everything indiscriminately. Distinction should be made between those flowering shrubs that make a vigorous growth, and those which grow weakly; and between those which flower on the old wood of last year, and those which flower on the new growth of next season, as the effect of pruning is to force a strong and vigorous growth. Those specimens that already grow too strong to flower well, should be only lightly pruned; and, in the same individual, the weakest shoots should be cut in more severely than the stronger ones. Some things like the mock orange, lilacs, and others, flower on the wood of last year to prune these much now, therefore, destroys the flowering; while such as althæas, which flower on the young wood, cannot be too severely cut in looking to that object alone.

Wherever any part of a tree does not grow freely, pruning of such weak growth, in season, will induce it to push more freely next year. All scars made by pruning off large branches should be painted or tarred over, to keep out the rain. Many fruit trees become hollow, or fall into premature decay, from the rain penetrating through old saw cuts made in pruning. Also the branches should be cut close to the trunk, so that no dead stumps shall be produced on the tree, and bark will readily grow over. Many persons cut off branches of trees in midsummer, in order that the [illegible] readily clothe the wound with new bark, but the loss of much foliage in summer injures the tree, and besides, painting the scar removes all danger of rotting at the wound.—Register.

MONEY VALUE OF A COW.—A good cow, says Henry Stewart, such as a careful person would select, will yield from twelve to sixteen quarts of milk daily, when fresh, to three or four at the end of ten months. This will amount to an average of eight to ten quarts a day for three hundred days, or 2,500 quarts, at least, in a year. Each quart is worth to a family six cents at least; that is, the ordinary milk supplied by dealers or farmers costs at least that price; but this is not equal in value to milk from a good, well-kept family cow. If the owner of such a cow has a surplus of milk, it can, as a rule, be very readily sold, for six cents a quart to neighbors, who will be glad to have such a chance; so that the income in money from a family cow may be estimated at $150 a year. If butter is made, the 2,500 quarts of milk should yield two hundred and fifty pounds of butter, which is worth thirty cents a pound, or $75, and the skimmed milk is worth two cents a quart, or near $50, in all $125. It will serve a sufficiently good purpose, however, to take $100 as the gross yearly income from a good cow, and as the basis for computing the actual value where milk can be sold for five or six cents a quart. Everywhere the relative value will bear an even ratio with the cost, because where milk is less the cost of keeping is less. The object is to show that there is a profit in keeping a cow, and having gained a basis for reaching the income, the next point to consider is the cost of keeping her, and the exact profit realized or modey, leaving over advantages to speak of themselves. But it ought not to be forgotten that there are cows that will not produce half the above mentioned quantity of milk, and that will not milk ten months out of twelve, and there are cows that will do this, and enough of them; and it is the lostness of those who want such cows to look for them, and not to be contrit to take a poor one at less price; because a poor cow will eat as much as a good cow, and costs as much for lodging and care, so that the profit of keeping a cow will depend altogether upon her character. Nevertheless, there are hundreds of dairymen who should know better, who keep cows that do not pay for their feed, and, strangely enough, they continue to keep them while knowing this.—Mobile Register.

HAY IN HOLLAND.—In various parts of Holland as, for instance, in the Province of Friesland many of the farmers keep a stock of from thirty to eighty head of cattle, which in winter time must be brought under cover and stall-fed. In consequence of this general practice, enormous supplies of hay are necessary. To provide these, the mown grass is allowed to lie for two days or more, with occasional turning over; and is then placed for further drying in large barns, where it is piled in heaps from ten to thirteen yards high. Such piles often contain from 100,000 to 200,000 kilogrammes of hay apiece. To render it specially suitable for cattle, it is subjected to a process of subdued fermentation, which makes it more palatable and easier of digestion. This is brought about by bringing in the hay while not yet quite dry and treading it down firmly. As thus treated, it frequently acquires such a degree of heat as to fire spontaneously, and at the same time set the barn in which it is stored in flames. This not uncommonly happens, unless the farmer is specially careful. Supposing all to go well, the hay thus treated acquires a peculiar honey-like smell and a sweet flavor. Many of its organic constituents undergo a change as, for instance, its starch, which is converted into dextrine. The chemical analysis of fresh-made hay shows the following composition: fourteen per cent. water, six per cent. inorganic salts, and eighty per cent. organic compounds. After successful fermentation it contains 54 parts of albuminates, one part of fat, and forty-one parts of carbhydrates, the greater part of which is converted into dextrine. The remainder is indigestible fibrous matter, which is given off in the excrement. Hay put up in ricks does not go through this favorable fermentation, because the outer surfaces of the stack are too much cooled by the air. On the flooring of stables and sheds, hay scarcely ever ignites spontaneously, because it is never piled up in thick layers, and so cools far better than when stacked in ricks.—Herald.

WHY BEES WORK IN THE DARK.—Every one knows what fresh honey is—a clear, yellow syrup, without any trace of solid sugar in it. After straining, it gradually assumes a crystal appearance—it candies, as the saying is, and ultimately becomes a solid mass of sugar. It has been suspected that this change has been due to photographic action; the same agent which alters the molecular arrangement of the iodide of silver on the excited collodion plate, and determines the formation of camphor and iodine crystals in a bottle, causes honey to assume a crystalline form. Mr. Scheibler inclosed honey in well corked flasks, some of which he kept in perfect darkness, while the others were exposed to the light. The result has been that the portion exposed to the light soon crystallizes, while that kept in the dark remains unchanged. Hence, we see why the bees are so careful to obscure the glass windows which are sometimes placed in their hives. The existence of the young depends on the liquidity of the saccharine food presented to them, and if light were allowed access to this, in all probability it would prove fatal to the inmates of the hive.—Western Farmer.

COAL ASHES.—The value of coal ashes for small city gardens has been frequently alluded to, and now that such ashes are more abundant and easy of access, their value as a fertilizer will be more often tested. The Husbandman reports an experiment made with coal ashes, applied at the rate of two hundred bushels to twenty square rods, or ten bushels to the square rod. The soil was compact mid-heavy. The ashes were drawn on, late in the autumn and spread on the ground, which had been recently plowed. In the spring the plowing was repeated, thoroughly mixing the ashes with the soil. The ground was planted with garden vegetables. The beneficial result was in the correction of the heavy character of the soil, the ashes acting mechanically and not as a manure, and producing a satisfactory improvement.

Glass may be powdered to render it suitable for glass paper, for filtering varnishes, etc., by heating it red-hot and then suddenly plunging it in water.

Household.

A CHAPTER ON PICKLES.—As this is the season when nearly every housekeeper is engaged in making pickles for [illegible] gives [illegible] receipts which are said to be "splendid."

CUCUMBER CATSUP.—One dozen of large green cucumbers (grated,) one pint of grated onions and one pint of grated horse-radish. Put in a jar and season with cloves and pepper; scald vinegar and pour on hot.

GREEN TOMATO PICKLES.—One peck of green tomatoes, one cupful of sugar, one tablespoonful of cinnamon, one of cloves, one of allspice, and one of white mustard seed, all ground. Lay the tomatoes, sliced, with a little salt between the layers, over night; then drain off the water, cover with vinegar, add spices and sugar, and boil a few minutes, stirring to prevent burning.

HIGDEM.—One peck of green tomatoes and half a pint of salt; cover with water and let them stand twenty-four hours; then drain. Add twelve green peppers, twelve onions (if you choose,) and one small head of cabbage, and chop the whole; scald in weak vinegar and drain that off; then add one pint of molasses, ground cloves, allspice and grated horse-radish; mix, put in a jar, cover with vinegar, and put one pound of brown sugar on top.

PICKLED SEED CUCUMBERS.—Pare ripe cucumbers, take out the seeds, wash in cold water and wipe dry with a cloth. Cut in strips and cover cold vinegar over them. Let them stand twenty-four hours. If the vinegar is weak, pour away part and add new. To one quart of vinegar add one and a half pounds of sugar, half an ounce of cinnamon buds, and the cucumbers; boil until the cucumbers are clean. After a few days they will be ready for use, and are excellent.

CROW-CROW.—One quart of small cucumbers; one pint of onions, one quart of green tomatoes (sliced,) one cauliflower (cut in strips,) three red peppers (sliced;) scald in salt and water. After draining, pour over it hot vinegar and let it stand two or three days; then drain off the old vinegar. Take one package of English mustard, one quart of vinegar, one and a half cupfuls of brown sugar and half cupful of flour; boil the vinegar; mix up the other ingredients in a little cold vinegar, and pour into the hot; let it boil up, and pour (while hot) over the pickles.—New England Farmer.

COOKING AND HAPPINESS.—It is positively certain that a slovenly, slattery method of preparing food at home often drives a man from his own table. Perhaps there is nothing so positively irritating to a wife as to hear commended those viands which have been furnished to a husband at some other table. It engenders a feeling akin to jealousy. It is a tacit reproach which many of us who have charge of the home table feel most keenly. Conceal our chagrin as we may, though the bread-winner may make no complaint, every time he dines away from home, there is the suspicion that, if our dinners had been better served, the absence of the husband would have been less frequent. Sentimentality and that lofty flight of imagination, which thinks that perfect indifference to food is the nearest approach to Buddhistic happiness, will never appreciate how absolutely practical are the physical wants of men and women. Asceticism is just as bad a vice as overluxurious living. We cannot hope to rival the Vatels or Carêmes at home, but we can by a little care, thought and good judgment, present good food properly cooked at our tables. The unhappiness in many a house, the *quasi* widowhood of a wife, the foundering of her life, the smothering of every hope, have often arisen from her own fault, for she has not known, or has been indifferent, how to make her home a pleasant one. There was once an epitaph written on a good wife, "She lived forty years a happy wife, and never once slammed the door." This might be repeated, only changing the conclusion, "and never once cooked a bad dish.—Methodist.

ANTIDOTE FOR SNAKE POISON.—During a long residence in tropical countries, where venomous snakes abound, I learned by actual practice, that ammonia given inwardly, in few drops mixed with water and applied outwardly, is the sure antidote of snake poison. Since my return to the United States I have seen it applied, on my recommendation, in two instances with complete success. In both cases many hours had elapsed from the time of receiving the bite until the ammonia was taken. Applied and a dose taken immediately after the bite of course is more effectual. As large a dose as the patient can stand without taking the skin off his mouth and throat will be the guide as to quantity. On the Amazon River and its tributaries I passed several years, and each one of our party carried ammonia in his pocket when going to the woods and through the thick undergrowth. It is necessary, when living in that country, to look under your pillow at night before going to bed; it is a favorite place for snakes and in the morning examine the inside of your shoes for scorpions. Ammonia relieves one at once from the sting of a scorpion. I am not a doctor, but only wish to give the public the benefit of my experience. If the information should save one person, I shall be thankful. Sule, in the World.

TO MAKE REAL HONEY SOAP.—Cut two pounds of common bar soap into thin shavings, and put it in a pail, with barely hot water enough to cover it. Place the pail into a kettle of boiling water, and when its contents are melted, stir them thoroughly, and add a quarter of a pound of honey and a quarter of a pound of almond oil, and a quarter of a pound of powdered borax. Mix all together by stirring well for ten minutes. Then add oil of cinnamon, a few drops, or oil of bergamot, or any scent which is preferred. Mix it well, and turn the soap into a deep dish to cool, then cut into squares. It can be made into sand soap balls, by adding equal quantities of white sand and Indian meal, until it is so stiff that you can roll it in the hands. There is no soap that will whiten the hands like this.

BEEF HASH.—Two tumblers of hot water, a large spoonful of butter, three tablespoonfuls of grated cheese, and the same of fine bread crumbs; thin season highly with cayenne pepper, adding three tumblers of cold beef minced. It should all be stirred well together and served as soon as hot.

CREAMED OYSTERS.—Put the liquor emptied from a quart of oysters into a saucepan; add a half cup of butter, two tablespoons flour and one cup of curry powder; well mixed; let boil, add oysters and a little salt; boil up once and serve.

Educational.

—Hon. Levi Parsons, of Fort Plain, N. Y., has just acquired an additional title to nobility, by a scholarship en- [illegible] Union College of [illegible] He had previously given the same princely sum to found a library for the people of Gloversville, N. Y., his native town. As an eminent barrister he gained fame and fortune in California, and has returned to his early home to bless it with his generous and carefully awarded gifts. He will thus become the guardian and benefactor in perpetuity of a goodly number of worthy and poor young men whom he will virtually send to college, and help at least to support and educate, thus fitting them for a useful and honorable career in life. It is a happy thought in Judge Parsons to use his abundant means in this way, and fitly places the climax on his long and honorable career on both the Atlantic and Pacific coasts. May he long live to continue such noble deeds; but live or die, his memory will be precious to those who are aided by his wise generosity; and the college may congratulate itself in having so valuable and noble a friend.

—Col. Charles H. Lewis, of Boston, has recently guaranteed the endowment of a large sum to Norwich University, Northfield, Vermont, and that institution, by legislative enactment, will hereafter be kitown as Lewis College. The University was founded in 1834, by Captain Alden Partridge, a former superintendent of the United States Military Academy at West Point, and was formally chartered by the Vermont Legislature. When the Rebellion broke out, in 1861, all the senior class and many from other classes joined the army, and for two years there were no commencement exercises at the institution. Several prominent business men, becoming interested in the College, are also contributing freely toward a further endowment. The aid which Colonel Lewis has now given it will relieve it from all its financial embarrassments, and insure for it not only the success and prosperity of the past, but a still fuller career in the future.—N. Y. Independent.

—The Girl's Seminary at Northfield, established by Mr. Moody, is full. It has a hundred pupils. Applications for admittance are so many that a house twice the size of the present one could be filled at once. The Indian girls are making great progress; they work well and excel in several studies, and are specially fond of music. They are both docile and happy. They are to become teachers among their own people. The great need of this seminary is said to be a library.

South Carolina has now 2,073 public schools, 3,171 teachers, and 135,072 pupils. The school fund amounts to $351,115. Of public and private schools and colleges there are altogether 3,331 in the State. The State Superintendent does not recommend any increase in the general school tax, and looks to local district taxation as the means of supplementing the State fund. The aid heretofore granted to the schools from the Peabody Fund is to be devoted to the education of teachers.

—At a recent meeting of the board of directors of the Presbyterian Theological Seminary of the Northwest, at Chicago, Ill., the Hon. Cyrus H. McCormick paid over as a new and unconditional gift the sum of $75,000, making, with previous gifts, a total sum of more than $200,000 presented by him to that institution. Mr. McCormick also pledges himself to give $5,000 for every like sum presented by any person after a fund of $50,000 has been raised from other sources.

—There are six cosmopolitan schools in San Francisco, in which French or German is taught. There are 438 pupils studying French, and 2,085, studying German. Of all these pupils 639 are the children of American parents. The annual expenses of these schools amount to $6,528; and the progress of the pupils is exceedingly satisfactory. It is proposed to establish a cosmopolitan primary school.

One hundred and nineteen ministers have graduated from the college of Liberal Arts of the Northwestern University. Sixty-five of these have also graduated from theological schools, receiving the degree of Bachelor of Divinity. Ten others are still students of theology. The whole number (seventy-five) with the exception of four, have pursued their theological studies at the Garrett Biblical Institute.

—The State of New Jersey offers the sum of twenty dollars to every one of her free public schools, with which to start a library, provided the district raises as much more. Ten dollars is added yearly, upon the same conditions. The sums are small; but they will act as an incentive to the formation of school libraries and the idea is worthy of emulation.

—The Hebrew Union College is to be established permanently in Cincinnati, where a house has been purchased for its accommodation. The institution is maintained by voluntary subscriptions. There are only three Hebrew colleges in this country—one in New York, one in Philadelphia, and the third is that in Cincinnati.

—The Lowell Institute, of Boston, was founded by John Lowell, in 1835, who left it a legacy of $250,000, which is said to have trebled in value. Courses on physics, chemistry, botany, zoology, mineralogy, literature, natural theology, and such other subject as the wants and taste of the age may demand, are given each winter.

—The preparatory department of Lincoln University has sent altogether four hundred young colored men to the South as teachers or ministers. The collegiate department has graduated one hundred and thirty-three students.

—The Siberian University is rapidly becoming established. The Russian government, before the foundation-stone was laid, had expended $65,000. A library of 15,000 volumes has already been collected.

—The total cost of text-books for a pupil passing through the primary and grammar grades of the San Francisco schools is $7.25. The cost of books for the high-school is $38.85.

—The public schools of New York State cost nearly $10,300,000, of which $7,750,000 was for teachers' salaries. The school-houses in the State are worth $31,000,000.

—The teachers of Colorado say, formally, that the School of Mines, School of Agriculture and State University ought to be consolidated for the sake of economy and concentration.

—There are 3,651 pupils enrolled in the Davenport, Iowa, public schools, and of these 2,216 study German.

—The colored people of Baltimore are to have two schools, taught by colored teachers.

—The bonded debt of the University of Virginia has been reduced to $80,000.

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The Year at Hand.

The world to an end shall come
In eighteen hundred and eighty-one.
—Mother Shipton's Prophecy.

It would be difficult to describe all the sinisters predictions that have, as by common consent, been concentrated upon the coming year. The soothsayers, diviners, oracle makers, astrologers and wizards seem to have combined to cast their spell upon it. Superstitious people of every sort, and some who are not willing to admit that they are superstitious, regard the year 1881 with more or less anxious expectation and dread. As the earth, on New Year's Day, swings out into another round about the sun, it will go to meet a host of evil omens. It will go cursed by theomancy and hitillomancy. Aeromancy and meteoromancy will glare at it from comets and shooting stars. Oneiromancy will intercept its path with visions of evil, and nomancy will shake the ominous, backward-reading numerals "1881" before it. It will be beset with scarecrow figures by arithmancy and with menacing phrases by stichomancy. Yet there is no reason why persons of good digestion should not go to sleep on New Year's night confident that, after having encountered the average quantity of storm and sunshine, the one-horse ball we call the world will bring them safe through the perils of its five-hundred-million-mile flight round to the starting point again.

Timid persons first began to look forward with some alarm to the year that is about to open, when, several years ago, the key to the so-called prophetic symbolism of the Great Pyramid of Egypt was made public, backed by the fame and reputation of the British astronomer, Plozza Smyth. Others, using Mr. Smyth's observations and measurements, have gone much further than he did in drawing startling inferences; but no one can read his book without perceiving how powerfully it must affect those who have the slightest leaning toward superstition or credulity. Besides this record of explorations and experiences in the heart of Egypt's greatest marvel has all the charm and interest of Dr. Schliemann's descriptions of his discoveries in Homer's Troy. Such a book could not well be neglected by the world of readers; and by the nature of the human mind, many of its readers were sure to be imbued with its ominous dogmas. So the belief, or at least the suspicion, spread that the secret chambers of the great Pyramid, under Divine guidance by the most mystical character in all history, Melchisedek, King of Salem, spoke, among other things, that the Christian era will end in 1881.

Mother Shipton's so-called prophecy rests upon the same data for the end of the world. The ominous jingle of her rhymes has probably done at least as much to disturb the equanimity of credulous persons as the more elaborate speculations of The Pyramid interpreters. Moreover, Mother Shipton is represented as foretelling that in the good days England will "accept a Jew." As England has, with considerable emphasis, and more than once, accepted the remarkable son of old Isaac Disraeli for her Prime Minister, this has been taken as a fulfillment of prophecy. So Lord Beaconsfield's dramatic personality is made a principal figure of the murky cloud of evil prophecy that hangs over 1881.

As if the evil eye of Mother Shipton and the mystical menace of the Great Pyramid were not enough for one poor world to bear, the "horrors of the perihelia" have been denounced upon the coming year. About two years ago certain pamphlets were circulated about the country, purporting to be written by men of science, and predicting that awful consequences to mankind would result from all the great planets reaching their perihelia or nearest points to the sun together. According to these prophets the sinister effects of the perihelia were to begin making their appearance this fall, when Jupiter passed his perihelion, and next year the sythe of death was to be put to the harvest in the far east, and to sweep westward, with a swathe as broad as the continents, until it reached the Pacific Ocean. The narrow Atlantic was to be no more than a brooklet in the path of this terrible harvester. Plagues, famines, pestilences, fires, earthquakes, floods, and tornadoes were to scourge the human race until only a few remained, like Noah and his family, to repeople the earth with a steadier and more God-fearing race.

So much alarm was caused by this ludicrous if pretended science and prophecy, that some real men of science—Mrs. Proctor among others—were at the pains to show that, so far as these perihelions professed to rest upon scientific facts, they were baseless. The great planets will not be in perihelion in 1881, and they will not be in perihelion together at any time. It is true that several of the chief planets will reach their perihelion within a few years, and that it is rare for them to be clumped so close together as they will be at one time next year. It is also true that remarkable coincidences have been observed between the existence of great storms on the sun, and peculiar electrical disturbances and possibly meteorological changes upon the earth, and the presence of Jupiter near his perihelion. Astronomers have also noticed that the influence of some of the other great planets upon the earth can be perceived, but they have never discovered any reason to believe that the combined forces of all the planets could, under any circumstances, produce upon the earth a thousandth part of the evil effect ascribed to them by the astrologers. If indeed they produced any evil effect whatever.

Still the astrological almanacs for next year are repeating substantially the same prediction of evil things to occur, if not to culminate, in 1881. Because, as they say, the ravages of the Black Death in the middle ages followed the nearly coincident perihelia of the four great planets, they predict similar consequences from the conjunction of the planets now. But neither in their premises nor their inferences does science recognize any validity.

In truth, however, the astrologers, not less than the astronomers and all star gazers, will have plenty of employment in the heavens to occupy their attention for the next twelve months. The sky will not present such brilliant pageants again this century. There will be a remarkable series of conjunctions, and double and triple conjunctions. The most interesting of these is the great twenty-year conjunction of Jupiter and Saturn in April. This conjunction is one of the stumbling-blocks of the astrologers. As it occurs in the sign Taurus, which they say rules Turkey and Ireland, they feel sure, an element of revolt accompanies it. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.

Venus, and the far-away giants Uranus and Neptune will play a part in this remarkable planetary levee.

Venus will reach her greatest brightness in the [illegible] and will be so brilliant as to be visible at noonday. Her delicate crescent will be a favorite object in the amateur astronomer's telescope. Saturn still will open wider his wonderful rings, and will be one of the chief attractions of the evening sky for several months. Jupiter will not lose much of his present brilliancy before he comes a morning star in April. Mars will begin to brighten in the latter part of the year, and then his snowy poles and shadowy continents will again become the admiration of those who gaze through telescopes. In short, there will be no end of attractions in the starry heavens, and all the prognostications of the soothsayers will not be able to darken the sky of 1881.

Getting Married in Germany.

This time I was bound to make sure work, and so, with the best information I could procure, started off for the civil bureau (*Standes Amt*) to ascertain precisely what was required.

"Upon what business do you come?" demanded the pompous servant at the door.

"I am an American citizen, and want to know how to get married in Germany," I faltered.

He opened the door of the main office, and shouted, "Ein Her Amerikanner wishes to marry himself!" and then showed me into a large and well-tiled waiting-room to take my turn, every occupant of which gazed fixedly at me without winking for some minutes. One thin, dark, wiry man in soiled linen, and bright yellow kid gloves, had dropped in to announce the death of his third wife. A trembling young mother was sharply reprimanded for letting the legal third day pass before announcing the death of her child. A somewhat seedy clerk had come, with a radiant face, to announce the birth of a boy fourteen hours old, and to be called Johannes Conrade Hermann Degenermeister. A servant-girl and her lover were waiting in one corner,—she, red and giggling, he erect, dignified, taciturn as a head-waiter,—to be made man and wife. I had plenty of time to observe, for nearly an hour passed before my turn came. At length I was shown into a long room, with half a dozen clerks at one end, who twisted their necks, adjusted their glasses, and gazed and listened with open-mouthed wonder.

"I wish to get married in the very simplest and quickest way," I said, presenting my passport. "Will you please tell me how to do it?"

"It is extremely simple," said the officer. "We must have a certificate of your birth (*Geburtsschein*) signed by the burgomaster of the town in which you were born, and with its seal, and witnessed in due form. Your certificate of baptism (*Taufschein*) should also be sent to guard against all error, sealed and witnessed by the present pastor or the proper church officers. These must be presented here by each of the contracting parties, with their passports as the first step."

I mentally noted this, and he proceeded:

"The parents, if living, should certify to their knowledge and approval of the marriage. We must also be satisfied that there is no obstacle, legal, moral, or otherwise, to it; whether either of you have been married before, and if so whether there are children, and if so their names and ages. The parents' names should be in full; also their residence, occupation, age, and place of birth should of course be given for record here."

I begged for another scrap of paper and made further notes.

"When we have these here in this desk," he continued, patting fondly that piece of furniture, "then either we can publish the bans (*Aufgebot*), by posting a notice of your intention in the *Rathhaus* for fourteen days, or else you can have it printed in the journal of the place where you reside in America, and bring us a copy here as evidence that it has actually appeared. After the expiration of this time you can be married in this office."

"Must it be here?" I queried.

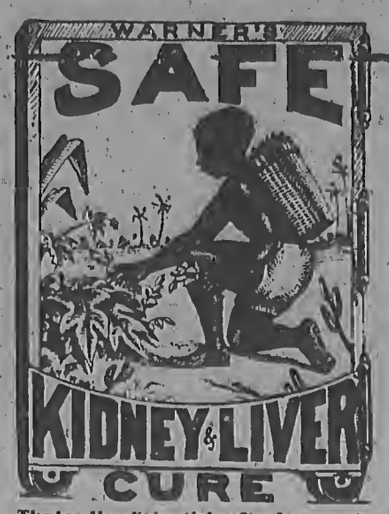
"Of course," he said. "This is the only place which the law now recognizes. Poor people are content with civil marriage only, but all who move in good society go from here to the church for a religious ceremony."

"Is it not possible to shorten the time?" I timidly ventured to inquire. "We had made all the arrangements for an earlier day, and are seriously inconvenienced by the delay. I did not know the requirements. It takes four weeks to hear from America, and then two weeks more here, and . . . You do not, perhaps, exactly understand, and yet I hardly know how to explain. But there is really haste. We are pressed for time."

"Haste? Pressed for time?" he repeated. "Perhaps I do not understand. I am sorry, but it cannot possibly be sooner. You think we are slow in Germany. True, but we are sure. We require our people to take time to think over the matter beforehand, and divorce with us is far from being the easy matter I have heard it is in America." *Danbury Athenæ.*

GENTLE MONITORS. I thought I was singing my boy to sleep with the little ballad of which the above is a chorus; but the blue eyes opened, and the quiet voice said, "Mamma, you aint always gentle." In self-justification I replied "But, you know darling, Mamma has to scold you when you're naughty." "Yes, ma'am." The argument dropped; so that the little head upon my bosom, I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving his remark, and gently questioned the truth of my answer. Do mothers ever have to scold? Has scolding any legitimate place in the family government? How is the world to be ruled? "Ruling with clamor, uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, it seems to us. First, for lack of self-control, second, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, steadiness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym of weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often cools the answer clearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.

MISCELLANEOUS.



The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, health will be the result. This truth has only been known a short time, and for years people suffered great agony, which might have been relieved. The discovery of Warner's Safe Kidney and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tropical leaf of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restore and keep them in order. It is a POSITIVE Remedy for all the diseases that come peculiar to the lower part of the body—for Torpid Liver, Headaches, Jaundice, Dizziness, Gravel, Fever, Ague, Malarial Fever, and all difficulties of the Kidneys, Liver and Urinary Organs.

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13. Croup, Cough, Difficult Breathing,	25
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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Jan. 24, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	Today.	Sat.
Cotton, ₱ lb.		
Low ordinary	7¼	7¼
Ordinary	8¾	8¾
Good ordinary	9⅝	9⅝
Low middling	10⅝	10⅝
Middling	11⅝	11⅝
Good middling	12⅛	12⅛
Middling fair	13⅛	13⅛
Sales to-day	2,500 bales.	
Receipts since our last	39,318 bales.	
Receipts previously	915,635 bales	
Sugar, ₱ lb.:		
Fair	@	6¼
Fully fair	6⅝	6⅝
Prime	6¾	6¾
Choice	—	—
Yellow clarified	7⅞	8
White clarified	8	8⅛
Powdered	—	—
Crushed	—	—
Molasses, in bbls, ₱ gallon:		
Common	30	33
Fair	35	36
Prime	38	40
Choice	46	47
Rice, Louisiana, ₱ lb:		
Common	4	4¼
Fair	5¼	5⅜
Prime	—	6
Choice	6¼	—

GROCERIES.

Butter, ₱ lb:		
Western	12	32
New York	17	32
Coffee, ₱ lb.		
Rio, ordinary	11	11¼
Rio, fair	13	13¾
Rio, prime	14	14¾
Cheese, ₱ lb:		
Western factory	—	—
English	15	15
Candles, ₱ lb:		
Best Sperm	—	12¾
Corn Meal, ₱ bbl:		
Choice K D		3 40
Flour, ₱ bbl:		
Superfine	3 50	3 75
XX	4 25	4 50
XXX	4 75	5 00
Choice XXX	—	—
Choice family	—	—
Fish:		
Mackerel, No. 1, in bbls		8 00
Half barrels		4 50
Kits		1 85
Mackerel, No. 2, in bbls		6 75
Half bbls		3 85
Kits		1 65
Mackerel, No. 3, in bbls	5 00	6 75
Half bbls	3 00	3 75
Kits	75	1 00
Pollock, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Coal, crude	25	30
Coal, in bbls	19	22
Linseed, raw	56	58
Linseed, boiled	59	61
Lard, raw	70	75
Lard	70	75
Soap, ₱ box:		
Magnolia	—	1 85
Olive	—	2 40
Palm	—	—
Castile	—	2 40
Soda, ₱ lb	—	—
Starch, ₱ lb	3½	3½
Salt, ₱ sack:		
Coarse	1 02½	1 05
Fine	1 40	1 45

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	63	64
Mixed	63	64
Oats, ₱ bushel:		
Western	53	54
Red rust-proof	62½	65
Bran, ₱ 100 lbs		
Choice	—	1 00
Hay, ₱ 100:		
Prime	24 00	25 00
Choice	26 00	27 00
Cow Peas, ₱ bushel:		
Mixed	—	—
Clay	—	1 20

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	9	10
Shoulders	8¾	9¼
Sides, clear	—	9¾
Sides, clear	8	8¾
Rams, sugar-cured	9	10¾
Mess Pork, ₱ bbl	13 75	14 25
Dry Salt Meat, ₱ lb:		
Clear rib sides	—	7¼
Clear sides	—	7¼
Shoulders	6	6¼
Lard, ₱ lb:		
Choice, in kegs	9¾	10
Choice, in tierces	9¼	9½

ESCULENTS.

Potatoes, ₱ bbl:		
Irish	2 75	3 00
Sweet	—	—
Onions, ₱ bbl	—	4 50
Apples, ₱ bbl:	2 50	3 00
Cabbages, ₱ 100	—	—
Sour Kraut, ₱ bbl		12 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	17
Ties, ₱ bundle:		
30 ties and buckles	—	1 85

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 00	4 25
Young do	2 50	3 00
Ducks	2 50	3 00
Geese	—	6 00
Turkeys	11 00	12 00
Eggs, ₱ dozen:		
Western	—	25
Southern	25	25
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb:		
Louisiana	—	16
Texas	—	—
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	—	2 50
Wool, ₱ lb		
Louisiana	—	25
Texas	—	—
Feathers, ₱ lb		
Geese	—	—
Hides, ₱ lb		
Country green	—	7
Dry salted	11	12
Dry flint	—	13
Ox Horns, each	—	6
Tallow, ₱ lb	5½	6¼
Cotton Seed, ₱ ton		
In sacks	—	10 00
Meal	—	20 50
Oil cake	—	22 00
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 50	1 55
Half barrels	1	1 00
Kegs	—	70
Oak Staves, per M:		
Kegs	—	—
Barrels	—	—
Extra claret	90 00	100 00
Extra hogshead	130 00	135 00
Extra pipe	140 00	175 00
Tobacco:		
Leaf logs	—	—
Medium	—	4½
Good to fine	—	—
Low leaf	—	—
Medium	5½	5¾
Good	6¾	7
Fine	7½	8
Selections	7½	8
	10	12

A Word to Our Readers.

When you read of a remedy that will cure all diseases, beware of it; but when you read of a pure vegetable compound which claims to cure only certain parts of a body, and furnishes high proof that it does this, you can safely try it and with the assurance that it will help you. That is just what Warner's Safe Kidney and Liver Cure does. It cures all troubles of the lower portion of the body and none others. It will not help the tooth-ache, earache nor consumption but it will put your body in a vigorous and healthy state where you can enjoy life and appreciate its good things. Try it.

NEWS OF THE WEEK.

DOMESTIC.

Senator Joe Thurman twenty-five votes in the house, and eight in the senate.

DOVER, Del., Jan. 18.—Thomas F. Bayard was re-elected United States senator for this State this morning, all the Democratic members of the legislature voting for him. Seven Republican representatives and one Republican senator voted for Anthony Higgins, of Wilmington, a leading party man and ex-United States district attorney.

WASHINGTON, Jan. 20.—The House Committee on Post Offices and Post Roads met to-day, and by a vote of seven to one agreed to favorably report upon the Springer resolution, and directed Representative Morey, chairman of the committee, to present the report to the House at the earliest opportunity. The following is the text of the resolution.

Resolved, That the Committee on Post Offices and Post Roads be instructed to inquire into the expediency of establishing by law a telegraphic postal system under the Government of the United States, and also the cost of reproducing facilities for transmitting telegraphic messages, equal to those now possessed by existing corporations, and as to the expense of opening the same, with power to send for persons and papers, and report at anytime by bill or otherwise.

WASHINGTON, D. C., Jan. 21.—The senate committee on military affairs to-day agreed to report, with favorable recommendation, the bill to place Grant on the retired list of the army, by the following vote: Yeas—Burnside, Plumb, Cameron, of Virginia, Logan. Nays: Randolph, Cockrell and Grover.

WASHINGTON, Jan. 22.—The house committee on inter-ocean canal, at a full meeting to-day, referred back to the sub-committee the bill and report favoring the incorporation of Eads' ship railway across the Isthmus of Panama, with instructions to strike out that portion which provides for the endorsement by the government of its stock to the amount of $50,000,000.

CINCINNATI, Jan. 22.—Father Edward Purcell, brother of Archbishop Purcell, and manager of the disastrous church banking business in this city, which involved a loss to the depositors of several millions of dollars, died of apoplexy at the Ursuline Convent in Brown county, Ohio.

NEW YORK, Jan. 22.—The Alexandria obelisk was placed over the pedestal in Central Park to-day, between five thousand, and ten thousand people witnessing the operation. Among those present were Secretary of the Navy, Gen. Secretary Evarts, members of the park commission, Collector Merritt, and representatives of the Masonic fraternity. A guard of sailors and marines from the navy yard, headed by the marine band, formed a cordon around the monolith. A few minutes after noon, Lieut. Commander Borrings gave the signal, and the pillar was quickly raised from a horizontal to a perpendicular position, amidst the enthusiasm of the spectators. There were no formal ceremonies.

HOUSTON, Jan. 21.—Rev. R. W. Kenon died yesterday evening at Independence, aged seventy-five years. He was one of the most distinguished ministers of the Methodist Episcopal Church, a resident of Texas for many years, and was well and widely known throughout the entire State. His death will be universally regretted.

FOREIGN.

LONDON, Jan. 18.—The distress in the county Clare, Ireland, is worse now than it was last year. The lord lieutenant has ordered a presentment to the Court of Sessions for organization of relief works.

LONDON, Jan. 18.—Snow extends over nearly the whole kingdom. The weather is the severest experienced in twenty years. Vessels are ashore and navigation obstructed. Railroads disabled and telegraph lines prostrated.

HAVANA, Jan. 18.—The steamer City of Alexandria brings advices from the City of Mexico to January 9. It is reported that Gen. Triburcies Montiel actually ordered the execution of and shot Col. Tipia, administrator of the custom-house, at Lopaz, Lower California, for engaging in contraband trade. The legislature of Michoacan declared ex-President Diaz, an honorary citizen of the State. The legislature of Morelos conferred a similar honor on the ex-President, and inscribed his name in golden letters on the walls of the legislative chamber.

LONDON, Jan. 19.—Truth says: The marriage of Baroness Burdett Coutts to Mr. Ashmead Bartlett will take place one day next week, at her own residence, by special licence.

CARDIFF, Jan. 19.—Seventeen vessels are ashore near here, and it is feared they may go to pieces. Some of the crews have left the vessels.

DOVER, Jan. 19.—The Admiralty Pier and other portions of the sea front have been severely damaged by high sea and furious gales.

LONDON, Jan. 19.—Seven vessels are ashore at Yarmouth and it is feared that fifty persons have been drowned there.

LONDON, Jan. 19.—Numerous wrecks, attended with loss of life, are reported around the coast. On the east coast the storm is so violent that it is impossible, in several instances, to render help to shipwrecked crews.

LONDON, Jan. 19, 7 P. M.—It has again commenced snowing. Reports from all points of the country indicate that the storm is the severest within the memory of living persons. Railway traffic and telegraphic communication are almost completely suspended throughout the Kingdom, and the interruption has extended to the Continent. Severe weather continues, but the hail and snow storm has abated. In London, street traffic is paralyzed, the snow drifts in some cases being five feet deep.

A terrific gale and snow storm yesterday raged over nearly the whole of the United Kingdom, causing great damage to property and involving a loss of many lives.

BUENOS AYRES, Jan. 20.—A telegram from Valparaiso reports that a great battle has been fought near Chorillas, nine miles south of Lima. The Peruvians were defeated and driven from their positions with heavy loss. The Chilians hold Chorillas.

BERLIN, Jan. 20.—The rector of the university took advantage of the meeting of the students in honor of German unity to advocate the abandonment of anti-Jewish agitation, which caused such an uproar that neither Dr. Mommsen nor the director could make himself heard. A number of challenges to duels have passed between advocates and opponents of the agitation.

LONDON, Jan. 21.—A dispatch from Buenos Ayres, dated January 20th, says: The Chilians have attacked and completely defeated the Peruvian army at Mayflores. Gen. Pierlo, president of Peru and commander-in-chief of the army, had fled. The Chilians occupied Lima, the capital, without resistance, on the 17th inst.

General Pierola, late minister of war, was taken prisoner. The Peruvian loss in the battle of Chorillas is said to have been seven hundred killed and two thousand prisoners. Twenty-five thousand Peruvians were engaged in the battle at Miraflo. The Chilian loss in both was heavy. The diplomatic body at Lima have urged the conclusion of an armistice, and ask that the person of Senor Pierolas be respected.

PARIS, Jan. 23.—In the chamber of deputies, yesterday, M. Gambetta, thanking the members for his re-election as president of that body, said: That the chamber would not separate before emancipating the press from present restrictions, nor without sanctioning the right of public meetings.

LONDON, Jan. 23.—A private telegram from Chili says Lima surrendered unconditionally, after Chorillas, Barraca and Miraflores had been taken and destroyed, with great slaughter.

LONDON, Jan. 24.—A dispatch from Dublin to the Times says: It is satisfactory to note a marked improvement in the social aspect of the country. The number of outrages has diminished, and the panic has in some degree subsided.

LONDON, Jan. 24.—The Times, in an editorial article this morning, says:

Prince Gortschakoff, Russian Chancellor, we may state, now definitely retires from public affairs. This leaves room for doubt as to the future course of the power to which the whole Eastern difficulty has frequently been attributed.

Literary News.

—Mr. Edmund W. Gosse is preparing for the "Parchment Library" of C. Kegan Paul & Co., of London, a selection of the best English odes, from Spenser Swinburne, with a critical and historical preface.

—Messrs. G. P. Putnam's Sons will soon publish "The Journal of a Farmer's Daughter," by Elaine Goodale, one of the authors of "Berkshire Wild Flowers." It is a prose picture of life in the Berkshire Hills.

—The proposed publication of M. Thiers's correspondence with several royal personages of Europe has been postponed. It is said in Paris that the project was abandoned at the request of the monarch of a neighboring state.

—The author of "His Majesty Myself" and "Colonel Dunwoodie, Millionaire," has written another book in a similar vein, entitled "Blessed Saint Certainty," which is in press and will soon be published by Roberts Brothers.

—Count de Greneville, son of the Emperor of Austria's grand chamberlain, is writing a work on Cyprus, which island he lately visited. The local government is said to have placed a large amount of official information at his disposal.

—Messrs. Jansen, McClurg & Co., will shortly publish "Familiar Talks on English Literature," by Abby Sage Richardson. This work will embrace the great epochs of English literature from the conquest of Britain to the death of Sir Walter Scott.

—During this winter Prof. Max Muller will produce two volumes of "Selected Essays on Language, Mythology, and Religion." Prof. Muller's former and kindred work, "Chips from a German Workshop," filled four volumes and ran through several editions.

—The English publisher of Scribner's Monthly telegraphs for seventeen thousand copies of the coming Midwinter (February) number, an advance of six thousand upon his orders for the same issue last year. This number will contain the opening chapters of Mr. George W. Cable's new serial, "Madame Delphine."

—Mr. William L. Alden, who has attained considerable notoriety as the "funny man" of the New York Times, has left that journal, to enter the service of Harper & Brothers, and will in future exercise his talents on the numerous publications of that house. While on the staff of the Times, Mr. Alden received $4,000 yearly for contributing a humorous editorial several times in the course of a week.

—In speaking of the success of Disraeli's latest work, the Athenæum states the following facts: "As the papers have been announcing various sums from £40,000 to £30,000, as the price paid for 'Endymion,' it may be as well to say that Lord Beaconsfield will eventually receive £10,000. It may also be added for the benefit of the curious, that the novel was begun some ten years ago. Our statement that the subscription amounts to 7,000 copies is, despite assertions to the contrary, correct."—N. Y. Independent.

DISTRICT CONFERENCES.

The District Stewards for Williamsburg District, Mississippi Conference, will meet one at Williamsburg, Saturday, February 5, 1881, Mr. Ferrel, Columbia, Rev. Stephens, Augusta, P. E. Welsh, Station, Creek, and J. Wetherby are District Stewards. I have not learned the others yet. Brethren please attend. My address is Williamsburg, Covington county, Miss. D. A. LITTLE, P. C.

Quarterly Conferences.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

Greenville station	Jan. 1, 2
Greenville circuit, at Oak Grove	8, 9
Fort Dejosh circuit, at Letohatchee	15, 16
Oaky Streak circuit, at Antioch	22, 23
Rutledge circuit, at Rutledge	29, 30
Rocky Mount circuit, at Rocky Mount	Feb. 5, 6
Union Springs station	12, 13
Troy station	19, 20
Pine Level circuit, at Hill's Chapel	22
Olustee mission, at Brine Hill	23
Brundidge circuit, at Clay Hill	26, 27
Mount Meigs circuit, at Mount Meigs	Mar. 5, 6
Union circuit, at Mount Hilliard	12, 13

(53) J. M. HOLLAND, P. C.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Dec. 25, 26
Tallassee station	Jan. 1, 2
Hurtsville circuit, at Sec'l	8, 9
Elmore circuit, at Carolina	15, 16
Crawford circuit, at Crawford	22, 23
Tuskegee circuit, at Cotton Valley	29, 30
Salem circuit, at Salem	Feb. 5, 6
Lanchapoka circuit, at Notasulga	12, 13
Tuskegee station	19, 20
Opelika station	26, 27
Franklin mission, at Franklin	Mar. 5, 6
Montgomery station	5, 6
Tallapoosa circuit, at Tabiba Chapel	13, 14

The District Stewards will meet at the District parsonage in Auburn, February 15, at eleven o'clock A. M. A full meeting is very much desired.

(53) T. F. MANGUM, P. E.

GREENSBORO DIST.—FIRST ROUND.

Havana circuit, at Havana	Jan. 15, 16
Green circuit, at Salem	22, 23
Livingstone and Eutaw, at Livingstone	29, 30
Demopolis, at Demopolis	Feb. 5, 6
Forkland circuit, at Forkland	12, 13
Cadesville circuit, at Gainesville	19, 20
Belmont circuit, at Wesley Chapel	26, 27
Cuba circuit, at York	Mar. 5, 6
Gaston circuit, at Coke's Chapel	12, 13
Linden circuit	Wednesday
Choctaw circuit, at Tilley's	19, 20

(53) R. FRQUHART, P. E.

MOBILE DIST.—FIRST ROUND.

St. Paul	Jan. 1, 2
Whistler	8, 9
St. Francis Street	15, 16
Franklin Street	22, 23
Eastern Shore, at Bay Minette	29, 30
Citronelle, at Mannville	Feb. 5, 6
Tombigbee, at Four Mile Post	12, 13
Grand Bay, at Grand Bay	19, 20
St. Stephen's, at New Hope	26, 27
Bladon Springs, at Bladon Springs	Mar. 5, 6
Okatumpa, at Bethel	12, 13
Suggsville, at Suggsville	19, 20
Grove Hill, at Mt. Zion	26, 27

(53) O. B. BLUE, P. E.

SELMA DISTRICT.—FIRST ROUND.

Clifton circuit	Jan. 1, 2
Rembert Hill	5
Choctaw Corner	8, 9
Lower Peach Tree	12
East Selma	15, 16
Brush Creek	21, 22
Marion	22, 23
Uniontown station	29, 30
Uniontown circuit	Feb. 1
Orrville	5, 6
McKinley, at McKinley	12, 13
Summerfield	19, 20
Spring Hill	26, 27
Perryville	Mar. 5, 6
Cahaba mission, at Ivy Chapel	7

District Stewards meet at Selma, Tuesday March 15.

(53) W. A. M'CARTY, P. E.

MARIANA DIST.—FIRST ROUND.

Geneva circuit, at Geneva	Jan. 15, 16
Mariana station, at Mariana	22, 23
Cerro Gordo mission, at Cherry Pond	29, 30
Calhoun mission, at Shady Grove	Feb. 5, 6
Big Creek circuit, at Powelton	12, 13
Greenwood circuit, at Mt. Zion	19, 20
Chipola mission, at New Britton	26, 27
Headland mission, at Headland	Mar. 5, 6
Holme's Valley circuit, at Moss Hill	12, 13
Freeport and Walton, at Freeport	19, 20

The District Stewards will please meet at Campbellton, Jackson county, Fla., January 8.

Brethren please be punctual, as it is important that the whole work should be fully represented.

(52) A. J. COLEMAN, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Beuf and Evergreen	Jan. 15, 16
Alexandria and Pineville	22, 23
Raddes	29, 30
Jena	Feb. 5, 6
Castor	Tuesday 8
Colorado	12, 13
Winnfield	19, 20
Harrisonburg and Trinity	26, 27
Shelby Island	Mar. 5, 6
Little River	12, 13
Colfax	Thursday 17
Spring Creek	19, 20
Simsport	26, 27
Avoyelles French mission	Apr. 2, 3

(1) L. G. HOLLIS, P. E.

HOMER DIST.—FIRST ROUND.

Homer, at Homer	Jan. 8, 9
Tulip, at Salem	15, 16
Sparta, at Sparta	22, 23
Vernon, at Douglass	Feb. 5, 6
Indian Village, at Indian Village	12, 13
Rochester, at Rochester	19, 20
Haynesville, at Haynesville	26, 27
Minden, at Minden	Mar. 5, 6
Arcadia	12, 13
Downsville	19, 20
Farmerville, at Smith	26, 27
Webster, at Andrew Chapel	Apr. 2, 3

District Stewards will meet at Tulip, January 29-30. Preaching on each day. R. W. Greer, Homer, P. C. Rust, Tulip, Lovick Wrenn, Meridian, G. T. Wynn, Haynesville, E. L. Holland, Vernon, W. P. Kimball, Webster, — Norton, Arcadia. The Stewards from Sparta, Farmerville, Downsville, Indian Village and Rochester, together with the brethren named, will please meet me at the above time and place.

J. F. PARKER, P. C.

SHREVEPORT DIST.—FIRST ROUND.

Logansport mission, at Reynold's S. H.	Jan. 8, 9
Caddo circuit	15, 16
South Bossier, at Bellevue	22, 23
North Bossier, at Red River	29, 30
Mooringsport	Feb. 5, 6
Shreveport	12, 13
Mansfield	19, 20
Coushatta, at Coushatta	26, 27
Springville, at Springville	Mar. 5, 6
Pleasant Hill	12, 13
Many, at Negreet	19, 20
Anacoco, at Holly Grove	26, 27
Natchitoches circuit, at New Hope	Apr. 2, 3
Natchitoches station	10, 11

District Stewards meeting at Shreveport, February 12, 1880. (2) T. H. MCLENDON, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Hinds mission, at Lane's	Jan. 1, 2
Canton	8, 9
Sharon, at Lone Pine	15, 16
Thomastown, at Lone Pine	15, 16
Madison	22, 23
Soule Chapel	29, 30
Edwards	Feb. 5, 6
Raleigh	12, 13
Jackson	19, 20
Benton	26, 27
Mt. Pleasant	Mar. 5, 6
Fletcher's Chapel	12, 13
Silver Creek	19, 20
Lodi	19, 20
Vazoo City	26, 27

The district Stewards will please meet at the parsonage in Canton, at ten A. M., on Tuesday, January 25. (11) W. L. C. RUSSELL, P. E.

WOODVILLE DIST.—FIRST ROUND.

Jackson station	Jan. 1, 2
Clinton station	8, 9
Amite City, at Amite City	15, 16
Pinckney and Port Hudson, at Pinckney	22, 23
Wilkins at Wilkins	29, 30
Bayou Sara, at New Hope	Feb. 5, 6
St. Helena, at Pine Grove	12, 13
Wilkinson, at Bethel	19, 20
Woodville station	26, 27
North Wilkinson, at Hopewell	Mar. 5, 6
Amite, at Liberty	12, 13
Franklington, at Franklington	19, 20
East Feliciana, at Olive Branch	26, 27
East Baton Rouge, at Bethel	Apr. 2, 3
Livingston, at Bayou Barbary	9, 10

(53) JOS. A. GODFREY, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven and Wesson, at Brookhaven	Dec. 25, 26
Crystal Springs station	Jan. 1, 2
Summerfield and McComb, at McComb	8, 9
Hazlehurst station	15, 16
Brandywine, at Rehoboth	22, 23
Magnolia, at Magnolia	29, 30
Adam's and Bogue Chitto, at Bethel	Feb. 5, 6
Scotland, at New Hope	12, 13
Beauregard, at Rabula	19, 20
Spring Ridge, at Byram	26, 27
Bayou Pierre, at Union Chapel	Mar. 5, 6
Georgetown, at Bethesda	12, 13

(53) H. F. JOHNSON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork	Jan. 1, 2
Glover Hill	8, 9
Mt. Olivet, at Sabartia	15, 16
Sunflower mission, at Sabartia	15, 16
Warren at Bovina	22, 23
Vicksburg	29, 30
Port Gibson	Feb. 5, 6
Martin	5, 6
Rocky Springs, at Rocky Springs	12, 13
Chuga, at Utica	18, 20
Natchez	26, 27
Fayette, at Fayette	Mar. 5, 6
Kingston, at Kingston	12, 13
Meadville	19, 20

District Stewards meet in the lecture room of the Methodist Church, at Vicksburg, January 29, at 10 A. M. (54) JOHN A. ELLIS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Linwood, at Linwood	Jan. 1, 2
DeKalb, at DeKalb	8, 9
Lauderdale, at Lauderdale	15, 16
Meridian station	21
Marion, at Union Grove	22, 23
Illinsville, at Old Scenia	29, 30
Enterprise, at Chunkey	Feb. 5, 6
Wheatfield mission	11
Waynesboro, at Waynesboro	12, 13
Paulding, at Paulding	19, 20
Wayne, at Liberty	26, 27
Enterprise and Quitman, at Enterprise	Mar. 5, 6
Shubuta, at Shubuta	12, 13
Shady Grove mission, at Shady Grove	19, 20

The District Stewards will meet at the Methodist Church in Meridian, January 20, at eleven o'clock.

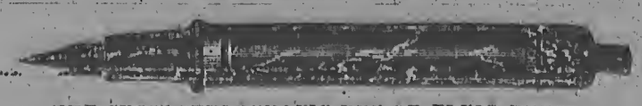
(52) W. J. JONES, P. E.

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MISCELLANEOUS.



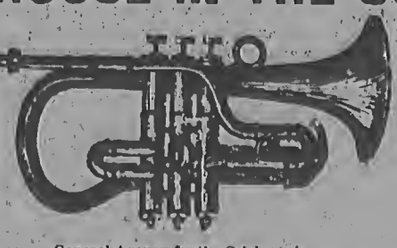
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Paid-up capital	1,228,200 00
Total fire assets	$11,109,626 21
Fire liabilities	3,944,358 23
Making the surplus for policy-holders	$7,165,267 98

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Losses by Boston Fire in 1872 $1,129,729

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Christian Advocate.

VOL. 27.—NO. 5. NEW ORLEANS, THURSDAY, FEBRUARY 3, 1881. WHOLE NO. 1339.

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REV. LINUS PARKER, D. D., Editor.

G. T. LATHROP, Publisher.

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THE ANCIENT PILGRIM SONG.

BY MARIANNE FARNINGHAM.

They passed along their checkered way,
Those pilgrim bands of old,
When morning painted on the skies
Its bands of red and gold.
And when the noontide glory bathed
The land in floods of light,
And when the shadow-forms came forth,
Dark heralds of the night,
Their song in sacred unison,
In valley or on hill,
The Lord hath been mindful of us,
And He will bless us still.

Sometimes the earth was dry and parched,
But they did not fear to sing,
And soon there mingled with their song
The music of the spring;
And there were famine times of woe,
But God would feed them at real
And there were fierce fights with the foe,
Yet were they comforted,
For faith was strong and hope was high,
Since the would not forget;
The Lord hath been mindful of us,
And He will bless us yet.

They saw in every blushing flower
A token of His love;
The covering skies alone did part
Them from His home above;
They said, within the sunny glades,
"See where the Lord hath been."
They felt His thought and care for them
In every varying scene,
And boys and girls and the old men
sang, with uplifted brow,
The Lord hath been mindful of us,
And He will bless us now.

Little cared they who else forgot
Since He remembered them;
Not theirs the land of Promise yet,
Nor theirs of gold or gem,
Yet were they tranquil, strong and glad,
In the day bright or dim;
Their God was with them evermore,
Were they not safe with Him?
They rested them upon the might
Of His most gracious will,
Mindful of them the Lord hath been,
And He will bless them still.

What have we for our modern life
But the same trustful song?
More eagerly, with quicker steps,
We pilgrims pass along;
But the same need is in our hearts,
We tread the self-same way,
And He who guided Israel
Is blessing us to-day.
So sing we forth in happy tones
The hymn that ceaseth never,
The Lord hath been mindful of us
And He will bless us ever.

Alabama Conference—Missions.

PRAIRIEVILLE, January 29, 1881.

MR. EDITOR: I send this report to the ADVOCATE that the preachers may refresh themselves with the sight of the resolutions we adopted at the last conference. Another very important resolution, offered by Bro. Mason, was carried. It looks to the Brazilian mission. I will send this also, before long.

We made a forward movement at Pensacola, and I suppose no one will say we moved too soon. If we carry out our resolutions, there will be a marked and wonderful change in the church in Alabama. May God help us!

The Conference Board requested Rev. M. S. Andrews, the chairman, to call attention through the ADVOCATE to this vital interest, and we shall look for strong and stirring articles from his facile pen *often* during the year. It is very important that collections for Domestic Missions be made *once*, and the funds sent immediately to Bro. J. M. Patton, the treasurer. The Board most earnestly desires to pay the missionaries their money quarterly,—will the brethren help?

J. W. H.

REPORT OF SECRETARY MISSIONARY SOCIETY OF ALABAMA CONFERENCE, 1881.

On the list of our regular appointments are 16 missionary charges, all of which have been heard from except Hustee. The reports summed up give the following statistics: Local preachers, 31; white members, 2,—; colored members, 1,—; adults, baptized, 75; infants baptized, 114; number of Sunday-schools, 41; number of officers and teachers, 165; number of scholars 1,084; moneys expended, $2 73; number of churches, 55; number of sittings, 8,800; value of churches $4,965; value of other church property, $408 75; moneys expended in building, repairing, etc., $1,043 50.

Bishop's fund, $22 35; Conference collection, $73 35; Education, 9 78; the poor, $45 70; bible cause, 14 25; other objects, $136 35; foreign missions, $48 10; domestic missions, $57 15; paid presiding elder, $250 85; paid pastors in charge; $2,503 87.

On account of the migratory habits of the people generally served on domestic missions, and of the frequent changes made in the boundaries of the several charges, it is almost impossible to give such a statistical statement, as will perfectly indicate the condition of this part of our field. Yet enough is certain, to show we are not laboring altogether in vain. Indeed, considering the poverty and spurseness of the population, their remoteness from centers of trade, and the kinds of business they generally follow, their love for the church and for Christ seems quite equal, if not superior, to that of many of the more wealthy and favored circuits and stations.

The amount per member given for missions is about 5 cents; for ministerial support, $1 28, and for all purposes, $2 02. The appropriations of the Board, augmented by the sums raised on the works, give a total of $5,504 72, an average of $344 04 to each missionary. We're happy to be able to announce that all drafts for the present year have been paid in full.

It is for the Board to consider, whether these amounts should be increased; and for the Society to determine, whether by collecting and remitting funds in the early part of the year, the preachers shall be paid in *quarterly installments*, or remain unpaid and embarrassed till the year's work is done. The Board has passed a resolution requiring collections to be made as *early as May*, and sent to the Treasurer; and that he pay it quarterly on the drafts to be drawn for the next year. *Will the society carry out the resolution?*

The treasurer's report shows $3,718 20 raised for the *foreign* work. This makes but quite 12 cents per member. When we remember that money is the product of the toil of man's brain, and nerve, and muscle, and consequently the means, when possessed, by which he hopes to provide himself with comfort and luxury, and to exempt himself from poverty and labor, it is easy to see why to the unrenewed heart it is the object of most eager search and most idolatrous love; and also, why the Saviour makes the amount consecrated to his service the measure and the exponent of one's love to himself. A man puts himself into his money, and consequently, to give himself is to give his substance. In the nature of the case the surrender of the heart to Jesus, is the surrender of *all* the heart loves to Him. *None of it can be kept back.* The problem for a Christian to solve, is to see not how *little*, but how *much* he can put into his Lord's treasury, and not how *much*, but how *little* he will be forced to use in doing the work the Master appoints him. The calculation should seek to determine not what part belongs to God—that is already settled, it is all His—but what part his necessity as a good and faithful servant will require to be kept out of the present contribution. Until our preachers and people shall see plainly these primary truths, they will never adjust themselves to the simplest relationships of religious life, and the church must suffer the reproach of something like 12 cents per annum as the gift of each member to enlighten and save the millions of benighted and lost heathen for whom Christ died. It really looks like the love of the world has blinded our eyes and swerved us from our true allegiance to our Lord. When will the Alabama Conference wipe out this degrading reproach?

In the light of the Scripture teaching, and in view of the wealth entrusted to our membership, we feel it is impossible to meet our obligations with such meagre contributions as we have been making. With repentance for the past, and prayer for future help, let us adopt and carry out the following resolution:

Resolved, That this Conference do now solemnly pledge itself to employ all the means within its control to increase both the missionary spirit and the missionary contribution, the next year going beyond the amount assessed to us by the parent Board.

Respectfully submitted,

J. W. HARSH, Secretary.

PENSACOLA, December, 1880.

"Wesley Without the Experience of Sanctification."

In a recent number of the ADVOCATE there appeared an article with the above caption. The effort of the writer was to show that Mr. Wesley never experienced the blessing of entire sanctification. I do not propose to review the article, but simply to give a few facts gathered in the course of my own reading, to be read in connection with the above article.

1. He professed it indirectly in his tract called "The Character of a Methodist," published about the year 1744, in this language:

"Come, let us look one another in the face, and perhaps some of you who hate what I am *called*, will love what I am by the grace of God."

In the above tract he describes the person as "pure in heart," "cleansed," "purified," etc., all of which terms the Holy Ghost uses of him who is "complete in Christ."

In commenting on the above, Dr. Bangs, in the Christian Advocate and Journal, of January 22, 1852, says: "Now, unless Wesley designed to exclude himself from the family of Methodists, whom he characterizes in the above energetic description, he must have professed the blessing of sanctification; for no one will dispute but that he who enjoys what is therein described, has the enjoyment of that inestimable blessing," and we fully agree with the Doctor.

2. He professed it clearly by implication in his plain account of Christian perfection, in the following questions:

Question 1. "Suppose one had attained to this, would you advise him to speak of it."

Answer. At first he would be scarcely able to refrain, the fire would be so hot within him; his desire to declare the loving kindness of God carrying him away like a torrent, etc."

Ques. 2. "But would it not be better to be entirely silent, not to speak of it at all."

Ans. "By silence, he might avoid many crosses which will naturally and necessarily ensue, if he simply declare, even among believers, what God has wrought in his soul."

"If, therefore, such a one were to confer with flesh and blood, he would be entirely silent. But this could not be done with a clear conscience, for undoubtedly he ought to speak," etc.

If Mr. Wesley did not make a public profession of entire sanctification, he stands before the world convicted of a glaring inconsistency, in advising others to do, in such strong language, that which he himself never did.

3. In Moore's life of the Wesleys, pages 184, 185, and 186, we read of his troubles with Maxfield. Hear his rebuke to Maxfield, "I dislike your supposing a man may be as perfect as an angel; that he can be absolutely perfect; that he can be infallible, or above being tempted; or that a moment he is pure in heart he cannot fall from it. I dislike your saying, 'This was not known or taught among us till within two or three years.' I grant you did not know it. You have, over and over again, denied instantaneous sanctification to me. But I have known and taught it and so has my brother, as our works show above these twenty years." Mark his language, "*Known and taught it.*" Comment is useless.

4. And now let us turn to Wesley's Works. In a letter dated London, June 19, 1771, addressed to a lady friend, we read, "Many years since I saw that 'without holiness no man shall see the Lord.' I began following after it, and inciting all I had any intercourse with to do the same. Ten years after, God gave me a clearer view of it than that I had before of the way how to attain this, namely, by faith in the Son of God. And immediately I declared to all, 'we are saved from sin, we are made holy by faith.' This I testified, in private, in public, in print; and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years; and God has continued to confirm the words of his grace."

Let the incredulous cavil, but let us carefully ponder the above.

Last. In his last letter to Dr. Dodd, which we find in volume 6, of his works, I believe, page 573, or there about, we read some thing like this, "This is my experience, and also of my brother, besides hundreds of others, in England, whom I personally know."

With these facts before me, if Mr. Wesley was alive, and on his trial for making a public profession of entire sanctification; and I sitting on the jury, I should feel it my duty to return a verdict of guilty.

J. WYNDHAM.

Evangelization in France.

New York Independent.

There are many and unmistakable indications that the favorable moment for Protestantism in France has come. The people, for very excellent reasons, are wavering in their allegiance to the Roman Catholic Church. They have come to regard it as the friend of tyranny and ignorance, and the foe of Republican institutions and free education and free thought. They are beginning to see how far it has departed from the pure principles of the religion of the New Testament, and how near its worship is to idolatry. It still holds the more ignorant in chains; but the intelligent, thinking classes are, unfortunately, breaking with Catholicism, to become free thinkers and atheists. The church makes no effort to prevent these losses, and refuses to adapt itself to the environments and to the spirit of the age. It will not remember that the old *regime* has passed away forever, and that the memory of it is hateful to true Frenchmen. Hence, statesmen are declaring that Protestantism is the hope of the French nation, and the people are inquiring what the principles and doctrines of the Reformed Church are as never before.

There are three Protestant churches in France: the Reformed Church and the Lutheran Church, supported by the state, and the Free Churches, which renounced state aid in order to become free from state control. Of this very respectable and vigorous body Dr. Pressense is a distinguished leader. The Reformed Church, which represents the great bulk of Protestantism in France, is, unfortunately, greatly hampered by its connection with the state. It has felt most severely the blighting influence of Rationalism, and has been trying since 1872 to free itself from this incumbrance; but in this period there have been many changes in the Cabinet, and negotiations with the ministry of public worship have, accordingly, been slow and uncertain. The present minister refuses to permit the regulations of the Synod of 1872 to be observed, and there appears to be little hope of the Church being able to shake off Rationalism so long as it remains a State Church. The Orthodox majority, however, have established an unofficial ecclesiastical system, which, though without ecclesiastical authority, gives strength and unity to the Evangelicals, and enables them to work together effectively in missionary and other benevolent enterprises. The Lutheran Churches are not concerned with the evangelization of the country, which is left chiefly to the Reformed Church and the Free Churches. The Wesleyans have a Conference in France, and some British and American missionaries are at work; but none of these agencies are very strong. The Evangelical Society of the Free Churches, the Central Protestant Evangelization Society of the State Church, and the Home Mission Society are the chief French evangelization societies. These societies are trying to perform a work which requires more money and more men than they can possibly command. Therefore, they sent M. Reveilland and M. Dodds to the United States to plead the cause of France, and worthily and effectually was it done.

The commission formed to welcome and assist this deputation have an encouraging report to make. Dr. Beard, the secretary, at a meeting recently held in this city, at the house of the president, Dr. Crosby, stated that in the eighty-one days that Messrs. Reveilland and Dodds were in this country they held seventy-seven public meetings, averaging three every Sunday. They spoke in thirteen different States and in Canada, and the results of their earnest appeals cannot be measured in money, though they obtained some $12,000, with much more yet to come. They were most cordially received everywhere, and they left with the conviction that a deep and abiding interest had been awakened in the evangelization of France. Many interesting incidents were given in Dr. Beard's report, indicating the deep impressions made and the necessity of following them up. Some remarkable special gifts were promised. Enough has been reaped from this effort of less than twelve weeks, to show that if their cause, if properly presented to the American people, is one which will enlist their ready sympathy and assistance. The question now is, how this shall be done? Spasmodic efforts will not do. To prompt the French societies to enlarge their operations this year, only to curtail them the next, through lack of permanent aid, would be unkindness. What will the churches do?

The news of the success of Mr. McAll's mission in Paris and vicinity has reached, doubtless, nearly every pastor in this country, in some form; but it cannot be generally known how attentively the people hear evangelists in France, and how whole villages have renounced Catholicism and accepted the Protestant religion. Dr. Somerville, the well-known Scotch evangelist, made a tour in France a year or two ago, and he was amazed at what he saw and heard. He was welcomed everywhere and listened with the closest attention. We need not repeat the information given by M. Reveilland; but those who desire to acquaint themselves fully with the subject would do well to obtain copies of "The White Fields of France" and "God's Wonderful Work in France."

Parables not Adapted to Children.

It is a great mistake to suppose that children can easily understand Bible parables. Parables are not illustrations. Illustrations illuminate truth; throw light on it; make it at once clearer and more distinct. Parables enfold truth; wrap it about with figures, that for the time being conceal rather than disclose it. This is the original purpose of parables. "Why speakest thou unto them in parables?" asked the disciples of Jesus, when they found that He was addressing the multitude in figures of speech difficult of apprehension. "Because," was the reply, "it is given unto *you* to know the mysteries of the kingdom of heaven, but to *them* it is not given." Yet the disciples had to come to their Master for the explanation of one parable after another which He had spoken to others in their hearing. "And when they were alone He expounded all things to His disciples." A child's *imagination* is active. He can understand, make believe. He can enter into the spirit of a fairy story or an allegory; but his reasoning faculties are not so disciplined that he can transfer the intended teachings of the figures thus employed from the abstract to the concrete, from the ideal to the real, from the symbol to the symbolized. Many a child can tell you almost any Fable of Æsop who cannot give you the "Moral" of a single one. Many a child, moreover, who loves to think of Jesus taking little children into His arms and speaking loving words to them, and who can imagine Jesus looking down on children with the same tender interest in their welfare, gets no help from the suggestion of the good Shepherd carrying the lambs of His flock in His bosom. A good man once said that he suffered for years, from his earlier childhood, in the thought of his eternal future. The figure of the Shepherd dividing the sheep from the goats in the Day of Judgment had been given to him as the unfolding of that future; and the idea he gained from it was, that his only choice was to be covered with hair or wool forever and ever. "Moral"—for those who are old enough to apprehend it: Illustrate Bible truth as well as you can, in your teaching of children; but don't speak to them in parables.—Sunday-School Times.

PRIDE AND STIFFNESS.—In every church there are certain men who, by their long residence, efficiency, wealth, learning, or social position, have come to be recognized as leaders. They fill the important offices, or are as influential as though they did. Such men can add very much to their power for good by courtesy to those less honored, to the obscure members of the church, especially to the young and to those who were once in better circumstances than present. A courteous nod, a warm shake of the hand at the church door, in the street, or at any casual meeting, from such men, will build up a church in Christian unity and attract the people to it more than eloquent preaching where the leading spirits form a little aristocratic coterie. The real cause of the decline of some important churches is that the official members are without genuine sympathy with the majority of the congregation. People begin to feel that they are ignored; then that they are not desired; then they go elsewhere or remain at home. A little thoughtfulness and brotherly kindness on the part of the men and women of position and leadership would prevent this. Think of it, ye who wish the church to prosper. And let all practice it.—Christian.

In the New York Witness of January 6, an interesting account is given of the Christian work, during the past year, of Father J. A. O'Connor, of the Independent Catholic Church of New York city. He has now a large weekly congregation, chiefly of those who have heretofore attended Roman Catholic worship. He has received into the church eight ex-priests and ten young men who had been monks and students in Roman Catholic monasteries or colleges. Tracts and Bibles have been circulated; Bible classes, preaching, and prayer-meetings have been held during the week; and a very wide and hopeful influence has been exerted upon the Roman Catholic population. The work seems to promise large growth and great usefulness.—Zion's Herald.

PRINCETON, ARK., January 21, 1881.—Your valuable paper still reaches me regularly, for which I am greatly obliged. Our first Quarterly Conference for the Princeton circuit, has just been held, and the stewards paid me nearly enough money to pay my expenses to this country. A great many Methodists here, and some of them quite true to the cause.

W. W. GRAHAM.

Good Words.

—A beautiful incident is told of a little child upon a lately wrecked steamer. The boats were taking the passengers away as fast as they could, every one crowding forward, intent on his own salvation. One after another was passed down, while the neglected child stood waiting her turn. The vessel rocked to and fro, on the eve of going to the bottom. Seeing no chance of escape, the little one stretched out her hands, and cried, "Save me next." It is a cry that ought to go up from millions of hearts. The bark of life will go down some day, and if we are not saved by Christ, we must be eternally lost. It is a cry that those of us who have saved might hear on every hand.

—The Rev. Phillips Brooks says "the reason why a great many people seem to be always changing their faith, is that they never really have any faith." After saying they have a great many opinions and fancies which they have gathered together, and loosely considered in an exercise of the will which they call faith, he adds, "They no more have a faith than a vagrant has a home who sleeps on a doorstep every night."

—A foreigner on one occasion, indulging in skeptical doubts of the existence of an over-ruling Providence, Sydney Smith, who had observed him evidently well satisfied with his repast, said:

"You must admit that there is great genius and thought in that dish?"

"Admirable?" he replied; "nothing can be better."

"May I then ask, are you prepared to deny the existence of the cook?" asked Sydney.

"How are you getting on in your new place?" asked a lady of a girl whom she had recommended for a situation. "Very well, thank you," answered the girl. "I am glad to hear it," said the lady. "Your employer is a very nice lady, and you cannot do too much for her." "I don't mean to, ma'am," was the innocent reply.

How passing strange that mystery of suffering is, and how questionable the right which two-thirds of the world assume to themselves of filling their ears with cotton, that the moans may not break in upon their silken repose, and that the cry of the toiling thousands may float by on the blast unheard.—F. W. Robertson.

—We have, amid all changes, three unchangeables—an unchangeable covenant, an unchangeable God, and an unchangeable Heaven; and while these three remain "the same yesterday, to-day and forever," welcome the will of our Heavenly Father in all events that may happen to us. Matthew Henry.

—The only way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust; but, in the course of time, truth will find a place to break through. Elegance of language may not be in the power of us all; but simplicity and straightforwardness are.—W. C. Bryant.

—Good works do not make a Christian; but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. No fruit is made a Christian by works, but by Christ; and being in Christ, he brings forth fruit for him.—Luther.

—An infidel said sarcastically to a clergyman: "I always spend Sunday in settling my accounts." The reverend gentleman did not wither as expected, but simply replied: "And you will probably spend the day of judgment in the same way."

The profession that fosters pride is one that can only bring a snare in the end. And not a few of our religious professors do this, since they substitute a desire for human recognition or applause for the prompting that comes from the Saviour.

—Human happiness has no perfect security but freedom, freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of the Christian religion.—President Quincy.

—You will confer the greatest benefits on your city, not by raising its rents, but by exalting its souls. For it is better that great souls should live in small habitations than that abject slaves should burrow in great houses.—Epictetus.

—Has it never occurred to us, when surrounded by sorrows, that they may be sent by God only for our instruction as we darken the cages of birds when we wish to teach them to sing?—Richter.

—Let the ground of all our religious action be obedience. Examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.

—It is safer to be humble with one talent, than proud with ten; yea, better to be an humble worm than a proud angel.—James iv. 6; Prov. xvi. 19, 24. Flavel.

Diversity of worship has divided the human race into seventy-two nations. From all their dogmas I have selected one—Divine Love.

Every saint is God's temple, and he who carries his temple about him may go to prayer when he pleases.—Austin.

—No man can lift himself above the world unless he takes hold of something higher than himself.

—A judicious silence is better than truth spoken without charity.—De Sales.

—Practice in life whatever you pray for, and God will give it to you more abundantly.—Dr. Pusey.

Missionary Notice.

To the Pastors of the East Texas Conference, Methodist Episcopal Church, South.

DEAR BRETHREN: Under date January 23, 1881, Mrs. D. H. McGavock, Corresponding Secretary of Woman's Missionary Society of our Church, writes me:

"I write now to repeat what I asked you to do in the interest of Woman's Work in Texas. We need a Conference Society in East Texas Conference. Have two flourishing Auxiliaries, one at Palestine, and one at Crockett. The work cannot progress without further organization.

I am deeply interested in the development of the work in Texas, and hope it will be convenient for you to do this much more for the W. M. S. which is already under obligations for your active efforts."

In answer to this request, I invite all the pastors of the E. Texas Conference to co-operate with me by organizing at once an auxiliary in every charge. Let the auxiliaries at Crockett and Palestine, those newly organized, each elect delegates to a meeting which I D. V. I will hold in Marshall, Texas, February 26, for the purpose of organizing the Conference Society. Let each auxiliary be represented in the person of its delegates, and each auxiliary, without exception, send to me at Marshall, a roll of its officers and members. I have written to the pastor at Marshall, requesting him to make such arrangements as he can for the convenience and comfort of this meeting, and I take the liberty and responsibility of answering for his kind co-operation.

The delegates will meet in the Methodist Church, Marshall, Texas, at 10 A. M., Saturday, February 26, for organization. All ladies interested in church work are urgently requested to attend. At night there will be a Mass Meeting under the auspices of the new Conference Society, at which addresses will be delivered illustrative of women's work and its place in the philosophy of church life.

J. J. HANSON.

NEW ORLEANS, January 28, 1881.

A NOTE FROM BISHOP KEENER.

I hope that the pastors of our churches in East Texas Conference, will co-operate with the Woman's Missionary Society in the formation of auxiliaries in their several charges. In answer to the request of the Corresponding Secretary of that Society directed to Rev. J. J. Ransom, Missionary to Brazil,

J. C. KEENER.

NEW ORLEANS, January 28, 1881.

Christian Advocate.

THURSDAY, FEBRUARY 3, 1881.

THE MISTY-LAND.

BY PAUL PASTNOR.

Somewhere's a strange, unreal shifting place
Where all the vapors of this earth-life rise,
And we, with generous geographic grace,
Make large Misty-Land an unknown skies.

We love the colony, for thither go
Unrestful nomads and burglarious boors.
We cheer the outbound ships of sailing snow
Go home, our chase the latches of our doors.

It is so grateful to have foreign lands,
Far, far away across the sparkling sea,
Whither to point life's outcasts with our hands,
And bid them all God speed—from you and me!

What should we do without this distant bay,
This barren Misty-Land that nurses waifes?
Our beauteous city would be grim and gray
With whining beggars, bolstered in their graves!

We could not walk in garden paths at eve,
But some gaunt, hungry hand would seek our throat,
Or lank marauder, still as drifting leaf,
Transgress the threshold, helpless and remote!

What matters who is King of Misty-Land?
It is a great, dim desert, far away;
The tribute that he will, let Him demand
From Old-World rajahs, to their lorn dismay.

If we be rid of them, 'tis well and good—
It's long ere we mind, weep and sail away.
Time enough then to parley by the flood
With Charon and his lemuous ghosts of gray!

Appointment of Delegates to the Ecumenical.

The action of the last General Conference, concerning the Pan-Methodist Love-Feast and Council, to be held in London this year, is contained in two resolutions closing the report of the Ecumenical Committee. (See Journal, page 137.)

"Your committee recommend for your adoption the following resolutions:

"*Resolved*, That the General Conference of the Methodist Episcopal Church, South, heartily approve of the proposed Ecumenical Conference of Methodist Churches.

"*Resolved*, That the Bishops of our church be, and are hereby, authorized and directed to appoint a committee of seven, consisting of two of the Bishops, three other ministers and two laymen, who shall be fully empowered to arrange for such a Conference, and to represent our church in the correspondence necessary thereto; and to appoint delegates to represent the Methodist Episcopal Church, South, in the Ecumenical Conference, whenever it may assemble."

The question, Who is to appoint delegates to represent us in the Ecumenical Conference? is answered by the grammatical construction of language. The same persons who appointed the committee to arrange for the Conference, viz.: "The Bishops of our church."

There is a real force in punctuation marks. Small as they are, they change the meaning of a sentence by being shifted from one part of it to another, even though the words remain the same. A *comma* has determined the sense of contracts involving great issues. There is a difference in their signification; a *comma* is not the same as a *semicolon*. In fixing the meaning of a somewhat involved and elliptical sentence punctuation is not only convenient, but essential.

According to the plain reading and proper emphasis of the second resolution, the Bishops are authorized and directed to appoint a committee to do a certain work—arrange for a Conference. This done, the committee's function is ended, and the same persons who appointed the committee, again acting under the given authority, are to appoint delegates to that Conference.

Our Bishops so construed the resolution; and, after the committee had done its work, the Bishops (the committee concurring in their construction of the resolution) met and appointed the delegates.

Now come certain objectors, and say: This is all wrong; the committee alone had authority, under the resolution, to make appointments! They have gone into the church papers (so far as they are admitted) with their charges and complaints. They berate the Bishops soundly for immodesty, indelicacy, intrusion and usurpation, and call in question the validity of the credentials of the delegates. So far these writers have had it all their own way, no one seeming to think it worth while, in so plain a matter, to reply to them. Perhaps the impression has been made on some minds that they really have a case.

Not only does the proper rendering of the resolution show them in error, but usage and analogy of government likewise. The College of Bishops represent the General Conference, *ad interim*, in many ways. As executive officers of the church, they are subject to the directions of the General Conference, carrying out its measures. Their official duties acquaint them with the whole field, from which the Ecumenical delegates are to be selected; whereas, five-sevenths of the committee were ministers and laymen, having only a local acquaintance. Suppose the committee of seven, after doing its plainly-prescribed work, had proceeded to appoint delegates. The two Bishops on the committee must have had undue influence or responsibility, for the other committeemen must depend on them largely for information concerning men beyond their own Annual Conferences. Ah, that committee would have seen sights! They would have been "pitched into" from all sides by disappointed men and their friends, and by others as well, who read the resolution correctly. Imagine how it would be: "Presumptuous men," some would say, "you were authorized to do one thing, and you have gone on and done another, and a very different thing."

Others would object: "There is Miller, very fine preacher; writes ably for the Quarterly, and all that; good for a committee of seven to *arrange* for the Ecumenical; but what does *he* know about California or Texas or Florida or Virginia? Always lived in Kentucky. Bishop Kavanaugh lives in Kentucky, too, but he has been over all the territory of the church several times, and been in contact with all its leading men; *he* is the man to take part in appointing delegates; and we mean *him*, and the resolution reads that way. There's Carlisle great astronomer does *he* know the men of his own South Carolina, to say nothing of all outside of South Carolina, as well as Bishop Wightman? Does the absentee Haygood know Georgia, and the other thirty-five Conferences, as well as Bishop Pierce? Does the learned Hendrix equal Bishop Payne in his judgment of and acquaintance with the ministers and laymen of our connection?" And so it would go. The two Bishops on the committee of seven (Doggett and McTyeire), would catch it from all sides. "Why did they, ignoring their colleagues, go into the work with that committee? They ought to have known better. It was an insult to their wise and venerable associates—it was disloyalty to the General Conference. Ah, but you see—they are two ambitious men—scheming for power; they knew they had advantage over the other members of the committee, and could therefore work things pretty much their own way."

What a fuss there would have been? The luckless committee would have been arraigned before the public as sinning both against grammar and godliness. Know this, O reader, for your comfort: No matter how a thing is done, if it touches honor, and place and appointment, there is sure to arise complaint from some quarter.

Pity that the Annual Conferences could not elect. But, as it turned out, there were not enough delegates to go round—one of each sort.

Pity the General Conference did not elect. But in May, 1878, the Ecumenical had not been determined on.

So it was turned over to "the Bishops of our church," as many other things are, and left for them to do.

The Northern General Conference in May, 1880—when the Ecumenical was a fixed fact—also turned over the appointment of their eighty delegates to their Bishops, so I have been informed.

It appears that in making up the delegation to the Ecumenical Conference the College of Bishops followed the method prescribed by the General Conference in making up the committee to arrange for it, viz.: Bishops, other ministers and laymen—with this difference however: while the Episcopal College furnished two of the seven members of the committee, it furnishes three of the thirty-eight members of the delegation, the rest being, eighteen other ministers and seventeen laymen. This also has given offense to the objectors.

That a hard duty and invidious had been laid on them by the General Conference was evident to others if not to our Bishops themselves. It must needs be that offenses come. To select thirty-eight delegates out of 880,000 members was a thankless task, however performed. Somebody had to be left out; and everybody has not the grace to bear being left out. The little fuss in certain quarters surprises nobody, though the exact ground of complaint may. There were four sources of trouble:

1. Many men do not go to the Ecumenical who would represent us well; they are every way fit and worthy. One grudges to see their names—not in the list. So grandly they could act and speak! Thirty-eight does not embrace all our great men by a great deal. The number is a narrow and rigid limitation. This dissatisfaction I confess to sharing with others.

2. It is possible some will go, leaving their letters behind. "The Bishops of our church" do not claim infallibility, with the Bishop of Rome, nor do we claim it for them. They have made mistakes even in lesser appointments than these. It may be that, in selecting a delegate from a certain region of country, they had to weigh the question whether to leave that region unrepresented, or to leave an abler man at home who lived elsewhere. Much can be pardoned to mistakes of this sort. All sections of the church are not equally crowded with eminent persons. Thick settlements, and bunches of them, must inevitably be overlooked. The Conference above in the East is thought, by leading members of it, competent to supply the entire Ecumenical delegation, and not be exhausted.

3. It may be, unluckily, that a man is offended, not because *he* is left out, but because his rival, his opponent, his competitor (shall it be said his enemy?) is put in. Alas! for poor human nature. One of the most pointed articles I have read *anent* the Ecumenical appointments has been, with strange uniformity, accounted for on this ground by persons who know the parties. It is to be regretted that, in striking at the man who was in his eye (or in his way), the writer should strike unoffending persons. These cases are barely possible. Let us be thankful.

4. Here and there are those not chosen, who expected to be, and who perhaps should have been. When they found themselves not appointed by the Bishops they found out that the Bishops had no authority to appoint. Arrangements for the Ecumenical were completed, early in May, at Cincinnati. The College of Bishops met in Chattanooga, on the last of June, to appoint delegates. Not a word of warning all this time that they were going too fast, and proceeding on a wrong construction. Telegrams announced them in session. The session was closed and appointments made, but they would not be announced for awhile, for reasons so said the press dispatches and the papers. No protest yet from any quarter. For a season there was perfect calm, waiting, as one facetiously put it, "to see where the lightning would strike." By and by it began to leak out who was chosen, and who not. Then doubts began to be expressed whether the committee of seven or the Episcopal College was to appoint. It is known, not generally, that the Bishops, anticipating their difficulties, took counsel, more or less, as to the appointees, verbally or by letter. One of these letters I myself have seen. The substance of it was that he (the Bishop) having a delicate duty to perform, wished to make no mistakes. He desired to designate the brother, and asked of his consent, so that he could support the nomination by assuring his colleagues that he would accept, and attend the Ecumenical. The reply stated that it was an unexpected honor, etc. But if counted worthy, in the godly judgment of the Bishops, he would take it as a providential call to duty, and they might count on his attendance.

Unfortunately that D. D. was not appointed. He is now calling on the Bishops that the Bishops transcended their authority, and he is doing his best to throw doubt upon the credentials of the appointees. Another case has come to my knowledge: A worthy minister's intent of course without his knowledge or wish was brought to the attention of one of the Bishops by a friend and neighbor, and his claims gently pressed to be one of the delegates this before the Chattanooga meeting. He was not appointed. Since then he has been very severe on the Bishops was always of the opinion that the committee of seven, and they alone, had the right to appoint. I will not intimate that his present attitude has anything to do with the failure of his nomination; but I amuse myself with thinking how little his intimate friend knew of his opinion, and how embarrassing the situation would have been had he been appointed.

It is said there are some letters on file somewhere that, if published, would discount the force of some objectors. Let us commend the forbearance that withholds them just now.

After all, what good to these brethren expect to come from the pieces which they are publishing, and are so anxious to get republished, calling in question the validity of the appointments made for the Ecumenical Conference? Are there any contestants furnished with credentials authorizing them to take seats that may be declared vacant? I hear of none. If the Bishops' appointments, under the resolution, as they and others construe it, are not to stand, what body of men, or convention, or Conference, is invoked to make other and better appointments? I hear of none. Is it meant to accuse the Bishops? They are amenable to the General Conference, and, I suppose, are ready to answer there, at the proper time, for every part of their official conduct, including this. Is it meant to abuse them? This would be small gain to the church that has devolved upon them the administration of its government. The effect at home will be to sow disaffection, to impair confidence, to please enemies and to wound friends. Abroad, what will it be?

Southern Methodism ought to go into the Ecumenical Conference with every advantage possible. The delegation we have will show well by the side of any other, and is able to do us service and credit anywhere; give them a fair chance, and they will honor themselves and their church. But here are Southern Methodists striking at them before they start, and doing what they can to send them off on their high mission, lamed and discredited! If, perchance, any of the old prejudice against this Southern Church survives abroad, her enemies can find aid and comfort among her own people! I confess to a feeling of mortification at the scene presented in some of our church papers—those who stay at home trying to snatch the title of the few who go among strangers to represent us in the world-wide gathering of the Methodist family. Can't these writers do a better service for our church?

One practical result I fear: they may hinder the collections promised by the Annual Conferences to defray the traveling expenses of the delegates to London; and this will keep several of the best of them away, for they cannot go on their own charges. For one, I greatly desire a full and solid delegation from Southern Methodism to answer at the grand roll-call in the historic chapel of John Wesley, next September, and that they may have the assisting hand and prayers of a united church at home, and return to us full of the old zeal and love and holy fire that began there the conquest of the world to Christ, over a hundred years ago.

A SOUTHERN METHODIST.

—Nashville Christian Advocate.

Injudicious Protestants.—No. 4.

Archbishop Whately says ("Errors of Romanism, page 69): "The infallibility of the so-called Catholic Church, and the substitution of the decrees of Popes or of pretended general councils for the Scriptures, as the Christian's rule of faith and practice, is commonly regarded as the foundation of the whole Romish system."

This is a most remarkable statement. It is so unlikely it cannot possibly be true. And it is so exceedingly and clearly untrue that it reduces his whole argument to a fallacy. Nobody ever pretended that infallibility, either in the church or in any officer or officers thereof existed primarily. Nobody ever claimed that infallibility resided originally elsewhere than in God. Romanists claim that, in what they call the original formation of the church, infallible functions of government were necessarily and, in fact, imparted to and conferred upon the church. They say that Christ organized the church, and commanded its perpetual continuance, *thereby* giving it infallible functions of government. And the Archbishop, in effect, substantially, and to all purposes and intents, says the same thing. He says Christ framed the government of the church, appointed its first officers, prescribed its laws, and gave it perpetuity of succession. Then, if so, He gave to the "first officers," and so to their successors perpetually, whatever governmental infallibility He Himself possessed. No Romanist can therefore need or claim a larger or better measure of infallibility than the Archbishop himself gives to the church. Does he deny Christ's own infallibility? Does he deny the Saviour's power to confer infallible functions of government, or any other functions, on the church officers then appointed by Him and then in His presence? Did Christ appoint "the first officers" with no powers? Did He frame and organize a church government to die and cease to exist on the death of those first officers?

There are two conceivable systems of church origination and government essentially and fundamentally different. The one must be wholly true and the other wholly false. The thing we call church, and that we see every day, must have come into being in one of those two ways. The one naturally and necessarily implies infallibility in its officers, or some of them, in administering the government. The other forbids it. These two systems are easily described.

First. The church is an *institution*, as represented by Smyrlus, Whately, Wiseman, Milner and all Romish and High Church writers. He founded the society. He appointed the first officers. He gave authority for the admission of members. He prescribed the constitution, etc.

This is easily understood. A church government, with its personal officers, laws, governmental functions and by-laws; was a distinct revelation. This divine revelation applied as well to its perpetuity as to its origination. So the subsequent officers were prospectively endowed and inspired the same as the first ones.

Second. Besides the above the only conceivable theory is that revolution teaches and inculcates individual religion. This is both self-interested and social. Its social gravitating force necessitates coherence. It is the strongest moral force known among men. Christian persons necessarily congregate and segregate and formulate into societies.

To suppose they do not thus segregate and form a church and churches, is to suppose they do not possess, and are not controlled by the faith, feelings and impulses which make up Christianity. Christians *do* and *must* associate as Christians in social and public worship.

The church is therefore a *brotherhood* or *fraternity*, and not an institution, using the latter term in the sense of a community founded by outside authority. It is the natural and necessary result of individual Christianity. There was, therefore, no necessity for founding a corporation, and to do so could not fail to hamper and embarrass the church in all after time. Moreover, what was the necessity for a reorganization of the church, or the making a new one, at this particular period, more than a hundred years before or a hundred years after? I have not known an attempt by any one to answer this important question.

Let it be repeated, the fortieth time if need be, why organize a new church government at or about the time of the death of Christ, rather than now, or at any other time? Is there a reason for it?

Bishop Whately is at a loss to see what church infallibility could have grown from. According to his own facts and argument, as set forth in the first paper of this series, it seems plain to me that divine revelation is the law upon which it rests. He says, in effect, and almost in terms, that Christ ordained infallibility for the church. I cannot see the possibility of reaching any other conclusion from the Bishop's own premises. He says Christ organized the church at the first, making it up of several distinct personal members, appointing its first officers, giving it a perpetual law of government, and ordaining for it a perpetual succession. That being a divine revelation, the first officers, being thus divinely invested, and succeeding ones to occupy their places respectively, the question arises: *How could it cause its infallibility?*

That the church possessed infallibility at the first is certain, if the Bishop's statement is true, because Christ is infallible, and His laws are infallible. And to suppose the church has lost this divine investment, no matter by what means, is to suppose the church plan was an unwise one, and, in the second place, that we are now without a divinely-recognized church.

This is substantially the argument of all Romish and High Church writers. There is obviously and naturally nothing else conceivable out of which infallibility could grow. The infallibility of the church is the invested infallibility of Christ. And if the facts and arguments of Archbishop Whately, the Roman Catholic polemics, and other church-makers are to be credited the infallibility of the Vatican is conclusive.

And so, according to those facts and arguments, when such writers as Elgar and Elliott and Whately complain of wax candles, seven sacraments, etc., it is a complete and triumphant answer to reply: *The church says so*; that is, infallibility says so by revelation.

These complaints of Romish practices are good as far as they go, but they do not *go* beyond the surface. They are like an attempt to kill a tree by whipping the outer branches and leaving the trunk and tap-root untouched.

Then what of the facts and arguments of Romanists and other High Church writers. Whately at the head? What about Christ framing a church government for mankind? *It rests upon nothing.* It is, as somebody said, "the bageless fabric of a vision." Then why not sever this tap-root and destroy High Churchism?

A. ARMY.

From California.

California had a fine crop last year. Most of the wheat is yet in the warehouses, while some of it has passed out of the farmers' hands, yet it is owned by the people of California, and the money will stay in the State.

The Chinese question has been settled by the late treaty of the two governments, and doubtless Congress will pass such a law on the subject that all California will shortly be drawn.

The county of San Francisco is a little larger than the city, but not much, and in 1880 we lacked a little of having three hundred divorce cases, twenty-two of which Christ would approve, the others He would not. Let no one think that this is Mormon influence, for they are opposed to the divorce law existing among them now; but call it infidelity, and the effects of New England Free-loveism.

I find a kind of mongrel people in faith, they are spiritualist, yet materialist, or denying the existence of God as taught in the Bible. And now let me write a loud word: Spiritualism is Free-loveism, gone to seed.

Had I been an infidel when I came to California, and found the kind of brethren I had out here, I certainly would have quit the brotherhood through self-respect, if nothing else. The whole atmosphere seems to be contaminated with infidelity of some kind. I have seen it more than once that some visiting man or woman at religious houses would keep their seats and refuse to kneel during family worship. They would sit as straight as a post, with a broad defiant grin on their face, and seem to feel that they were showing their fine sense and good education. I remember a young lady who did so, and after family worship wanted to know of me if I believed there was any such thing as religion. We call such here nice young ladies. We have a few men and women scattered all over the country who are the salt of the earth, and deserve praise for their firmness and decision of character.

My work last year was in Tulare county; I lived in the town of Lemoore. It was four years old, and quite a place for its age. Were I called on to tell what kind of people lived in and around it, I should answer, all kinds. We had some of the best, and others of the worse character, some smart and well-informed, others as stupid and dull as can be found anywhere.

We had Mexicans, called greasers, white, black and yellow ones, some honest, others dishonest. I could fill most any bill called for of this kind in this small community.

Among the infidels of this town we had at least one literary man, "so-called;" he is a poet, and, I suppose, his book has circulation enough not to think me revealing any secrecy to quote a little from it. His title-page is "Bible Explained, Or Bible Religion Contrasted With Natural Religion, In Plain Simple Rhyme All Can Comprehend." His motto: "Truth Is Eternal And Will Prevail."

This man is a fair sample of the infidelity of this country, and, for the edification of your readers, I will give a sample of his book. This piece is called the "origin of language," and here it is:

"O! how you Christians should rejoice,
At the sound of that tremendous voice,
That called about from Babel's Tower,
In ten thousand tongues in an hour;
And let your anxious spirits know,
How languages came here below;
But, Christian friends, can you abide,
By its derision satisfied?
Our Language, I have been told,
Don't happen to be quite so old;
And every tongue I ever have heard,
Adds to it yearly many a word."

This is a sample, and as good as any I can find in his book, and I could not be accused of slang if I should call it "poetry with a vengeance."

This poet and infidel was quite a leader among the young people of the town. The only way for a preacher to meet such stuff as this would be by ridicule, for no argument would effect such cases.

What I have said here about the town of Lemoore will hold good in every place in California that I am acquainted with. As to the health of Lemoore and all of Tulare county, so far as I am acquainted, I had rather live on the banks of the Mississippi river for health. Last summer we had an epidemic of typhoid fever. I never saw it equaled in any part of the South. So far as the health of California is concerned, we have parts of the State where the health is fine, no better to be found anywhere. There are other parts with as much sickness as you will find on Deer Creek or Sun Flower river in the Mississippi swamps. I am getting letters from Mississippi wanting to know how I like California, and I will answer them through the ADVOCATE by your permission.

I like California. You can find any climate you want; can have the Mercury 115 in summer or at 60, just as you like. Or you can have snow ten feet deep in winter, or live where it never freezes.

But many want to know if I like this State better than Mississippi. I answer no. Mississippi is as good a State as can be found, and people who cannot make a living there will doubtless fail out here.

The surroundings in Mississippi are very bad, we all know, but, bad as they are, they are no worse than you will find in California. People can do well out here if they have money, but if they have none, or but little, they had better remain away. The people of Mississippi are among their friends, who sympathize with them, but in California you will find but little sympathy.

The people of the older States belong to certain circles in society; in California we are too apt to weigh the purse, and throw the man or woman in for good count. I would say to all my friends in Mississippi hold up your broken fortunes at home, and be content, you will find no better country.

This year will doubtless be a hard one; poor crops and low price for cotton; but honest labor will make a living, even the bad years, in that country.

I am now in Santa Clara Valley; it is called the garden of California; and I am safe in saying that if the farmers here went on the same system that the people of Mississippi do they would starve out in five years. No person can rent land, teams, and find the labor, all the eating and wearing, and find up long. And the share system is no better; I believe a little worse.

The only way is to hire the labor and see the work is done, follow it up every hour in the day, as is done in the free States. We often think that free negroes are poor laborers, and so they are; but there are just as many good ones to be found among them as white labor of other States.

The negro has no revenge, no envy, and but little gratitude, we confess, but this is more than can be said of the white labor of any State in the Union.

The white labor of Europe and America are always in for strikes, and full of Communism. We have none of this among the negroes of the South. It is said that "a contented mind is a continual feast;" and may we of the South learn to be satisfied with our home and country.

I know that the changes are so great that it is hard to be endured by us, but we must accept the situation as it is, and learn to be happy. It is not the wealth of this world that brings joy to the heart of God's people; it is the riches of Heaven that is in us.

F. M. FEATHERSTUN.

MOUNTAIN VIEW, CAL., Jan. 15, 1881.

Obituaries.

QUINEA LEWIS was born in Lenoir county, North Carolina, May 28, 1794, and died at his home, near Holmesville, Pike county, Miss., January 13, 1881, in the eighty-seventh year of his age.

He was married to Miss Martha Spear September 22, 1816. In 1828 he came to Mississippi, and settled on Pearl river, in Marion county. In 1837 he removed to Pike county, and settled on Magee's Creek. In the winter of 1856-57 he came to Holmesville, where he and his wife both died, she having departed six years before him. He lived to see himself, and be seen by those about him, a grand old age and for many years he was honored by the title "Uncle Quinea" from all classes in the community. His last sickness was short, and the result such as might have been expected. He was taken sick on Sunday, with paralysis, at the same time having a severe cold, which developed into pneumonia, ending in his death on the following Thursday morning, at 1:7 o'clock. He went down gradually but grandly and triumphantly. Everybody in the neighborhood seemed anxious about him, and waited with trembling to see how the matter would end. Surrounded by his children and grand-children and neighbors, he gained the victory through Lord Jesus Christ in the last conflict.

Those who never knew Uncle Quinea might be satisfied if this notice of him should end at the period, but many others who have known him and esteemed him highly would desire more.

There are other facts in his history which are worthy of mention, but let it suffice to note only a few in this connection. In his youthful days he was for a short time a soldier in the war with England which began about 1812, and I believe he was a pensioner at the time of his death for services rendered in that war. He was brought up by a Baptist mother whose pious life and godly counsel made a lasting impression upon him for good. But he was also acquainted with the Methodists in his younger days, and heard Bishop Andrew as a circuit preacher when he was a young man. After moving to Mississippi he and his wife, both about the same time became serious about religion. The nearest Methodist Church was Union Academy, in Marion county. They had agreed to join the Methodist Church, when they then attended regularly, though living several miles away. In the meantime his wife was converted, and through her influence he took up the duty of family prayer, and the family altar, reminding more than half a century an institution in his home his wife holding prayer with the children up to old age, and sometimes when he was at home.

They joined the church in a quarterly meeting love-feast, at Union Academy, Marion county, Miss., June 17, 1822, Rev. Thos. Golding, P. E., and Rev. Miles Harper, P. C. He had been praying in secret and seeking the Lord for two years, and holding family prayers since the March preceding. On the second Sabbath of the following September he was converted. He spent the day in the woods, reading his Bible and praying, and his wife knowing it spent the day praying at the house for his conversion. Night was at hand, but he resolved to let every thing but the salvation of his soul alone for the time being, and spend the night in necessary, as he had the day in prayer to God. It was too dark to see to read, so he laid his Bible aside and got upon his knees and stayed there all night and dyed his determination not to cease till he was blessed. Very soon the blessing came. It was sudden and overpowering. For a time he did not know that he was on the earth at all, seemed to be up in the air. When the first gush of joy had subsided he felt with his hand to see if he was on the ground. Finding that he was he arose and returned to the house and found his wife still praying for his conversion. The scene that follows, which they met can be better imagined than described. Thus he started in the Christian race. No wonder that for over fifty-eight years he stood on his way, known with increasing alacrity. He professed religion and his life was consistent with his profession. In simplicity and godly sincerity he had his conversation in the world, and the world is better by having lived in it. His life and its fruits illustrate the saying: "Godliness with contentment is great gain." He had ten children, two of his sons, H. and W. H. Lewis, are well-known ministers of the gospel in the Mississippi Conference. His children, grand-children and great-grand-children number about one hundred and thirty, many of whom are following in the way, the path he trod. It was his desire for many years to gather together all his living on his birthday as many of his descendants as he could for social and religious entertainment. Must this family meeting cease? Though his earthly state has ended and he can no more join in the celebration of his birthday let it be remembered that the day that gave him birth into the kingdom of God was the day of all others most precious to him. It was the "new-born babe" of that day that God has been fostering. Faith, prayer, study of the scriptures, affectionate union with the ordinances of God, communion with saints, and fellowship with Christ, led him along the line of love in his soul. The light in his life, and his exemplary life commended the religion which he professed, and though his attendance in the church were confined to the quarterly meeting, steward, class-leader and exhorter, he was constituted the power of godliness and the influence of religion in the ordinary relations of life.

I have heard him tell about walking eight miles to class-meeting when he was a young man. He approved the gospel and never missed an opportunity to attend the house of God, even in his last years.

Let us thank God for the grace that through a long life sustained Uncle Quinea and left to the heritage of his blessed memory.

J. W. SANDERS.

MALCOLM MCMILLAN, the noble subject of this obituary, was born in North Carolina June 28, 1820, and after a life of varied experience died calmly home in Pollard, Escambia Co., Ala., October 21, 1880.

Bro. McMillan was a very rare man, and highly prized by all who knew him. He occupied a position in the community and in the church that can rarely be filled by another.

One of his characteristics was his peculiar love for young people, though sixty years old, he was a cheerful as a boy. He was not, however, spared to old age in society; both young and old loved Uncle Mac as he was called.

He was, for some time before his death, steward of the church, and I assure you he filled the office well. He had begun a round of collecting when he was taken sick, during a visit of his pastor, in the first of his illness, while suffering the very agony of pain he asked Mary, his wife, to get his purse. She did so and he handed him five dollars, with the promise that if the girl will be would collect the remainder.

As husband, father, friend,
He was truth to the end.

May God bless the bereaved, and unite them again! He walked with God, and was not, for God took him.

J. M. ROLLINS.

LAURA LULA MCDAVID, died of pneumonia, at Stockton, Ala., November 25, 1880, aged two years, one month and twenty-two days.

I baptized the sweet babe during my last quarterly meeting at Stockton. Little did I think then she would be an angel so soon. Her father and mother she bore her long suffering calmly and patiently, and now sleeps sweetly on the bosom of Jesus." What a precious thought! Thank God for a gospel that saves our children.

J. M. ROLLINS.

MRS. ELIZABETH A. JORDAN, daughter of S. D. and C. E. Chapman, was born September 25, 1843, and died December 8, 1880.

Sister Jordan professed religion when about 16 years old, was married to W. H. Jordan November 22, 1859. She was the mother of eleven children, having nine behind. She had always been a consistent Christian, and died as she lived. A good woman is gone. May God sanctify her dear husband and children.

W. D. STANTON.

Christian Advocate.

THURSDAY, FEBRUARY 3, 1881.

MY VESPERS SONG.

Vexed with weariness and pain,
Scarcely strong enough to pray,
In this twilight hour I sit,
Sift and sing my doubts away,
O'er my broken purposes,
Ere the coming shadows roll,
Let me build a bridge of song:
"Jesus, lover of my soul,

Let me to Thy bosom fly!"

Haw the words my thoughts repeat;
To Thy bosom, Lord, I come,
Though unfit to kiss Thy feet.
Once I gathered sheaves for Thee,
Dreaming I could hold them fast;
Now I can but faintly sing,
"Oh, receive my soul at last."

I am weary of my fears,
Like a child when night comes on;
In the shadow, Lord, I sing,
"Leave, oh leave me not alone."
Though the tears I still must shed,
Though the evil yet to be,
Though I falter while I sing,
"Still support and comfort me."

All my trust on Thee is staid,"
Does the rythm of the song,
Softly falling on my heart,
Make its pulse firm and strong?
Or is this Thy perfect peace,
Now descending while I sing,
That my soul may sleep to-night
'Neath the shadow of Thy wing?"

"Thou of life the fountain art;"
If I sunker on Thy breast,
If I sing myself to sleep,
Sleep and death alike are rest.
Through the shadows overpast,
Through the shadows yet to be,
Let the ladder of my song
Rise to all eternity."

Note by note, in silver bars,
May my soul in love ascend,
Till I reach the highest round,
In Thy kingdom without end.
So impatiently I sing,
Though I lift my hands and cry,
"Lover of my soul,
Let me to Thy bosom fly."

—Rural Home.

Our Pulpit.

How the Hardest Case in Jerico was Converted.

BY JESSE BOWMAN YOUNG.

A sermon, a little, and a long dog, and received accordingly.—Luke xix, 6.

Once, when our Lord was on earth, he passed through the old city of Jerico. He stopped here only a day, but in that day he did a wonderful work. Before Jesus came to the place there were two sinners there who were reckoned the worst cases in the whole region. No one supposed it possible for the Lord to take any notice of them or do anything for them. Yet these two persons were the very ones Jesus sought out, and saved from their sins, and made them happy in his love. One of these sinners was a blind beggar, and you can read how he was saved and healed, in the eighteenth chapter of St. Luke. The other man whom the Saviour blessed that day was named Zaccheus, and he, I think, was the hardest case, the most unlikely sinner to be saved in the city. It seemed a more difficult thing to reach him than to heal the blind man. I will try to tell you why.

First, he was a very little man; almost a dwarf. And now you will ask why it was harder for Jesus to save a man of short stature than it would have been if he had been tall.

Well, we will think about this a bit. Thoughtless people like to make fun of cripples, deformed folks, and other unfortunates. I remember an old crazy man who used to come to the town where I lived with straws and weeds woven around his hat and into his garments. Whenever he made his appearance the idle boys would gather in the streets and make sport of the poor lunatic, jeering at him, taunting him, crying out, "Hallo! here comes old Wyatt!" So children who are lame or weak are often ridiculed. I suppose it was the same way with Zaccheus. He did not like to have people look down on him with sneers and laughter. His smallness of stature probably made him moody, unhappy and discontented. He would easily come to hate those who made fun of him, and to have a sullen and envious disposition. And when a man gets into this mood it is hard for him to get out of it.

But that is not all that his shortness of size had to do with making it difficult for him to be saved. As Jesus came through the city a great multitude followed him. The crowd hid the Master from view. Taller men were all around Zaccheus, and he could not see Jesus. So it almost came to pass that he did not get even a sight of the great Teacher, the Saviour, at all.

Then, again, it was hard for Zaccheus to be saved on account of his occupation.

He is called a publican; that means in our language a revenue or tax collector. Perhaps you have been in a custom-house somewhere. There was one at Jerico, and Zaccheus was the head man of the office. Maybe you will say that that was not such a bad thing against him. But in that day it was. Most of the publicans were dishonest. They oppressed and cheated the people, making them pay more money than was due. They were cruel and heartless. They were called more savage than the wildest beast of prey. Zaccheus belonged to this hated class of publicans. The people all despised and looked down on them. That made it hard for him to become a disciple of the Saviour.

Still another reason why it was difficult for him to be saved is that he was a rich man. Some rich men followed Jesus when he went about doing good, and afterwards, but not many. The Master said it was hard for a rich man to enter his kingdom. He could not as long as he lived his riches and was not willing to give to the poor, as long as he was proud and puffed up on account of his money. Zaccheus had not made all his money honestly. He had got some of it by cheating. He defrauded people who had paid him taxes, taking more than he had a right to.

All these things were in the way of his conversion. They made it hard for him to become a Christian.

Now, let us see how it happened that this man did find Jesus. How were these difficulties got rid of?

Look what Zaccheus himself did.

First, he wanted to see Jesus. He had heard of him as the great Physician, the Friend of publicans and sinners, and he wished to see what sort of a man this wonderful teacher was. This was the beginning of his conversion. Whenever a poor sinner really wants to see the Saviour, he has taken the first step toward heaven.

Then he went further than this; he climbed up where he could see him. He found that the crowd hid the Saviour from his eyes, and he determined to get up into a tree where he could see him as he passed along. He did not stop to think of what the people would say when they saw him perched up in the sycamore. They might mock and laugh if they chose, but he did not care if he could only catch a glimpse of the Lord. And he showed that he was in earnest about it, too—he ran with all his might. He did not idly wait and say, "Oh, well; I'm too little to see over this crowd. I can't see Jesus now. I will let the matter go this time." If he had acted that way he would never have seen the Saviour, for Jesus did not come back to that city again. This was the only chance Zaccheus ever had, and he made good use of it. He did what he could to overcome the difficulties in his way.

Now, see what the Lord did.

First, he came by where Zaccheus was. He might have gone some other road, or passed by without noticing the poor sinner up in the sycamore; he might have done so if he had not been the Saviour.

But he acted then, as he always acted ever since. He came by where the sinner was on the lookout for him, ready to help and save.

Once more, Jesus looked up and saw Zaccheus. He gave him a glance which went right into his heart. It was a look of kindness, of gentleness, of pity, of wonderful love. You remember how, when the apostle Peter had denied the Saviour, he was rebuked and won back again to repent and be a disciple. The Lord turned and *looked* upon him—that was all; but that was enough. Peter remembered his sins, and went out and wept bitterly. One look broke his heart.

John Newton was an Englishman who was at one time very wicked, and doing all sorts of badness. When he was converted he wrote some beautiful hymns, in one of which he tells about this look of Jesus:

In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood,
Who fixed His languid eyes on me,
As near His cross I stood.

Sure never till my latest breath
Can I forget that look.
It seemed to charge me with his death
Though not a word He spoke.

The last thing that Jesus did was this: He told Zaccheus to make haste and come down, for he wanted to stop at his house. He recognized and named him before the people, showed that he cared for him, and that in the crowd might despise the publican, he, the Saviour of sinners, was his friend. Everybody could see that Jesus thought that this publican, whom all the people hated, was worthy to entertain and take care of him while he tarried in the city. That spirit of kindness and mercy won the heart of Zaccheus. He had not a friend in all the city. The crowd despised him. But Jesus showed himself a friend in need and trouble, and this made Zaccheus a disciple.

Now, how did Zaccheus show that he was converted?

I have not time to tell all the ways in which he did this. One thing is certain; he promptly obeyed. He lost no time. He made haste and came down. He minded the word of Jesus. That was a sure sign that he was converted.

Then again, he joyfully received the Saviour. It was a glad day for him. He rejoiced, and accepted Christ as his guest and his friend.

Besides, he was not ashamed to confess the Saviour publicly. He faced the multitude when they all murmured that Jesus was gone home with a great sinner, one of the worst in the city and called Jesus "Lord." His first word was one of trust and worship.

Again, he showed his conversion by his willingness to restore whatever he had in his possession that did not belong to him. He promised to give back to any man whom he had cheated four times as much money as he had taken from him. He did not dare to keep these unjust gains.

And the last sign of his conversion that I can notice here is his kindness to the poor.

He was a rich man, and had been a stingy one. His purse now, as well as his heart was converted. His hands had been close fisted, but now they were opened wide to feed the hungry and help the poor.

He saw what Jesus did. He said, "This man goes about doing good. He preaches the gospel to the poor. He seeks and saves the lost. Since he has chosen me to be one of his disciples, I must try to help in this work. I cannot preach the word. I am not fit to be an apostle. But I can give my money to him and his needy ones. Henceforth half of all I am worth I will give to the poor."

And from that day on, the orphan and the widow and the poor had a faithful friend in Zaccheus.

Dear little folks, who read this sermon, remember that Jesus still comes by seeking the lost. When he calls you by his word, or by his Spirit, follow the example of Zaccheus, and without delay receive him joyfully. Christian Union.

THE FAMILY.—If our readers enjoy the following from Charles D. Warner's book, "My Winter on the Nile," as much as we have, they will heartily thank us for printing it:

"The long, bended neck ages humility but the supercilious nose in the air expresses perfect contempt for all modern life. The contrast of his haughty 'stick-up-ativeness' (it is necessary to coin this word to express the camel's aurient conceit) with the royal ugliness of the brute, in both awe-inspiring and amusing. No human royal family dare be uglier than the camel. He is a mass of bones, faded puffs, lumps, lumps, splay joints and callosities. His tail is a ridiculous wisp, and a failure as an ornament or a fly brush. His feet are simply big sponges. For skin covering he has patches of old buffalo robes, faded and with their hair worn off. His voice is more disagreeable than his appearance. With a reputation for patience, he is snappish and vindictive. His endurance is overrated that is to say, he dies like a sheep on an expedition of any length, if he is not well fed. His gait moves every muscle like an ague. And yet the ungainly creature carries his head in the air, and regards the world out of his great brown eyes with disdain. The Sphinx is not more placid. He reminds me, I don't know why, of a pyramid. He has a resemblance to a palm tree. It is impossible to make an Egyptian picture without him. What a Hapsburg lip he has! Ancient, royal? The very poise of his head says plainly, 'I have come out of the elder past, before history was; the deluge did not touch me; I saw Moses come and go; I helped Shoofoo build the great pyramid; I knew Egypt when it hadn't an obelisk, nor a temple; I watched the slow building of the pyramid at Sakkara. Did I not transport the fathers of your race across the desert? There are three of us—the date palm, the pyramid and myself. Everything else is modern. Go to!"

Religious Intelligence.

MISSIONARY.

—The Rev. B. H. Badley, of our mission in India, gives a graphic account of the Sunday-schools of Lucknow in the Missionary Review. One can spend the whole of Sunday in that city in going from one school to another, and can thus see about a thousand regular attendants, besides many others who always flock about. The work has also spread to other stations. The International Lessons were introduced in 1878, and have been faithfully studied. The second seven years' course has been enthusiastically entered upon, and the system is satisfactory. "The lessons are well chosen, easily taught, and adapted even to heathen children. That these non-Christian children have a real liking for their Sunday-schools is evident from the fact that they bring in outside children—those who do not attend the day school." Many of them are very regular in their attendance, and they often leave their festivals to be at the school. "We often come home from street preaching," he says, "thoroughly tired out and discouraged. In the religious fairs, where the multitudes assemble and listen to our preaching, we often feel that it is up-hill work trying to influence the adult classes, but in our Sunday-schools we deal with different material. We realize that the words we say and the lessons we teach find their way deep down into heart of those before us and take root. The work of teaching is indescribably pleasant, and very easy." The singing—of vernacular hymns and translations—is very attractive. The children, as a rule, prefer their own tunes, but they also like our Western airs."—Methodist.

—The Baptist missionaries on the Congo have had trouble with the treacherous natives. They have San Salvador as their head-quarters, with Stanley Pool as one of their objective points. Recently they received a communication from the king of Makata, promising them a kind reception and a safe conduct through his country on their way to the Pool, provided they took no Congo men with them. They accepted the condition and started; the two missionaries, the lad Cain and eight Krew boys. The Krew boys ran away, the missionaries and Cain kept on. At the third town in Makata they were assailed by native brandishing weapons and stones, dancing and yelling. A shot struck Mr. Comber in the back and he fell. Mr. Hartland, his companion, ran to help him, but was reminded by him that they had agreed that if anything should happen to one, the other should escape, so as to avoid sacrificing two lives; so he and Cain started away. Mr. Comber soon got up, and was able to join them, and they succeeded in reaching friendly town, whence they were taken a three days' rough journey to San Salvador. Mr. Comber there had the bullet extracted. Mr. Hartland also received a gash in the temple from a stone.—Methodist.

—The other day, while resting at Bro. Coody's, Eufaula Creek Nation, he told me this anecdote of Bishop Paine, the benefit of which, I doubtless he has reaped for many years: Twenty-five years ago the Bishop was holding an Annual Conference in the Cherokee Nation, and made a stirring missionary speech.—In the midst of the collection a child let fall a silver half-dollar, which rolled on its edge several feet and went directly to where he was standing. Quick as thought he raised his foot and brought it down on the rolling coin, which the audience could see, and remarked, "Keep it under your feet, and not in your hearts." This well-uttered truth made a fine impression on the people, and on the memory of Bro. Coody. And how much good could be done, how rapidly could the blessed gospel be scattered all over the world, if everybody who has money would make a servant of it and not a god.—Nashville Christian Advocate.

MISSIONARY ZEAL.—A poor blind girl brought to a clergyman thirty shillings for the missionary cause. He refused to take it, saying:

"You are a poor blind girl, and cannot afford to give so much."

"I am indeed blind," said she, "but can afford to give this money better, perhaps, than you suppose."

"How so?"

"I am, sir, by trade, a basket-maker, and can work as well in the dark as in the light. Now, I am sure, in the last dark winter it must have cost those girls who have eyes more than thirty shillings for candles to work by, which I have saved; and therefore I hope you will take it for the missionaries."

—The missionaries of the South American Missionary Society have done considerable recently in exploring the unknown affluents of the Rio Purus, one of the branches of the Amazon, which rises in the mountains of Peru. Mr. Burke has visited two of these affluents Iehuma and Manuria, with a steam launch. The former he could not ascend very far. Along the banks of the latter he found evidence of visits from Indians of the Jemanady tribes; but met none of them, though this was the chief object of his search. They are of very retiring habits, and are believed to live in the primeval among the forests among which the Manuria takes its rise.

Says the Northern: "Mrs. Gov. Wright, of New York city, has just donated to the New York Branch of our Women's Foreign Missionary Society, the sum of $1,500, to build the girls' school-house in Hakodati, Japan, to be called the Caroline Wright School for Girls, in memorial of her daughter, Mrs. Mary Peck. This is a beautiful as well as a benevolent memento, but it is all the more beautiful and benevolent that the money is the proceeds of the sale of articles in Mrs. Wright's own parlors, which were mostly the work of her own hands."

Mr. Winsor, of the Mahratta Mission of the American Board, writes of an encouraging state of affairs in Ranjangar. The people are giving up their idols to be destroyed, seeing that they are powerless to avenge themselves. The Maharas have all left their idols and are striving to learn of the true God.

Rev. A. L. Blackford, after spending some time in the service of the American Bible Society in Brazil, has been reappointed as a missionary of the Board in that country. His station will be at Bahia.

Bishop Merrill, at last accounts was at Cairo, Egypt, *en route* to Bombay via Suez. He had seen Syria and Palestine quite thoroughly. It is possible he may return to this country in April next.

In all there are now at work in heathen countries 5,000 Protestant missionaries, and the churches sustain the work by an annual contribution of about $5,000,000.

—The Roman Catholic church is showing unwonted activity in African missions. A college intended exclusively for the training of priests for African missions has been established at Malta.

—St. Luke's Church, New York, has given to the City Missionary and Church Extension Society a contribution of $6,700.

—The king of Congo, Africa, has joined the Baptist Church. He is the only crowned head in the denomination.

—The Protestant Episcopal Church is asked to contribute $158,000 to foreign missions this year.

MISCELLANEOUS.

—At the recent dedication of a Unitarian house of worship in Cleveland, after the usual remarks about the rapid "liberalization" of orthodoxy, etc., had been made, the Rev. C. T. Collins, the plucky pastor of the (orthodox) Plymouth Church, who was on the platform, was called up, and among other things had grace to say: "I believe every one of the old truths, from Trinity down to eternal punishment of the persistently impenitent; and I do not hold these beliefs through superstition, but as the result of earnest and devout thought. I would not have the people here to-night believe the truth of what has been said of orthodoxy and the orthodox; more especially, I insist that the charge of our insincerity is incorrect. I do not so understand it."

—The New York Evangelist says: "But few of our churches can glance back on such a decade of progress as that of the Presbyterian Memorial Church, Madison Avenue and Fifty-third Street, New York. Since Rev. Dr. Charles S. Robinson took charge of this church, in 1870, a new edifice has been built and entirely paid for, and the church and congregation have been organized for effective Christian work. During this period of ten years, a total of $500,000 has been contributed, an average of $50,000 a year; and five hundred persons have been added to the number of communicants, an average of fifty persons each year."

The Year Book for 1881 of the New York Sunday-school Association gives the number of Sunday-schools in this city as 415, with 115,824 scholars and 10,550 teachers and officers, and an average attendance of 82,161. Of these schools 73 are Episcopal, 70 Presbyterian, 57 Methodist, 51 Roman Catholic, 14 Baptist, 20 Reformed, 15 Lutheran, 6 Congregational, 5 Friends, 5 Hebrew, 2 Moravian, 10 Universalist and Unitarian, 29 Union and 25 miscellaneous. The Association by its various classes for superintendents and teachers, its institutes, social meetings, and its library and reading-room is doing an important and efficient work.

—The recent General Convention of the Protestant Episcopal Church appointed a Church Building Commission, whose purpose is, by general and personal appeals to raise a Church Building Fund of $1,000,000, the interest of which shall go on perpetuating itself indefinitely in the erection of new churches all over the West. Bishops Doane and Elliott, Dr. Schenck, of Brooklyn, Messrs Lemuel Collin, of Pennsylvania, J. B. Prince and W. H. Low, of Brooklyn, and others, are members of this commission.

—The next meeting of the International Sunday-school Convention will be held in Toronto, Canada, commencing June 22, 1881. It is expected that the meeting will be the most interesting ever held in Canada in connection with Sunday-school work. Distinguished representatives will be present from the various States, as well as from the Provinces of the Dominion, and in addition, a goodly number of leading workers from Great Britain have promised to be in attendance.

—The London Religious Tract Society has circulated more than seventy-seven and a half millions of books and tracts in 130 languages and dialects. It requires $2,700 every week-day to keep it going, but the receipts from sales are so large that it is able to devote all the money received from gifts and collections to grants of its publications. The sales last year also supplied $75,000 to be expended in gifts of books, etc.

—The first Methodist who ever stepped his foot in the streets of this Puritan city, Boston, was Charles Wesley, a brother of John Wesley, one of the greatest hymn-writers of the world. He sailed from Liverpool for Charleston, S. C., and the ship being disabled, she put in here in 1774 and remained two weeks. During that time he preached several times, and created considerable sensation.—Zion's Herald.

—According to a statistical report compiled under the authority of the Board of Delegates of American Israelites, there are in the United States 230,257 Hebrews, of whom 12,000 are connected with 278 religious societies or congregations. In the city of Philadelphia there are 80 of these congregations, with a membership of 4,458, and in addition there are 18 benevolent organizations, embracing a membership of 2,662.

The Rev. R. D. Sproull, of the Reformed Presbyterian Church of Rochester, New York, leaves the Reformed Presbyterian Church because he does not believe in the exclusive use of the Psalms in praise, and in some other peculiarities of the denomination to which he has belonged. This is the first break in that small but exclusive sect which made the trouble in the late Council in Philadelphia.

According to the showing of the Wesleyan Association, Boston, at its late annual meeting, Zion's Herald has had a successful year. It has renewed its type, reduced its price, and paid fully a thousand dollars higher for its fine grade of paper, and added one thousand subscribers. The report shows that every room of the granite building is occupied and a reduction of the debt of the Association.

—Sunday before last was the fortieth anniversary of the installment of Rev. James H. Shaw, D. D., as pastor of the First Presbyterian Church, Rochester, N. Y. His protracted pastorate has been marked by numerous revivals and by constant additions to the Church membership, 1,826 persons having been received on confession during forty years. The Church now has 1,289 members.

Mr. Peter Ruddy, Son., has bequeathed $5,000 to Christ Protestant Episcopal Church, Danville, Penn., the interest to be used for paying in part the rector's salary, and $30,000 to erect a memorial for himself and wife in the shape of a new church building for the parish.

On Christmas Day, 1780, the Rev. John Murray, of Gloucester, Mass., the founder of American Universalism, preached his first sermon in the first Universalist meeting-house erected in the United States. Dr. Chapin's death occurred almost on the centennial anniversary of this sermon.

Our Young People.

BE IN TIME.

Be in time for every call;
If you can be first of all:
Be in time.

If your teachers only find
You are never once behind,
But are, like the dial, true,
They will always trust to you:
Be in time.

Never linger ere you start;
Set out with a willing heart:
Be in time.

In the morning up and on,
First in work, and soonest done:
Ride is how the goal is attained.
This is how the prize is gained:
Be in time.

Those who aim at something great
Never yet were found too late:
Be in time.

Life with all is but a school;
We must work by plan and rule,
With some noble end in view,
Ever steady, earnest, true:
Be in time.

Listen, then, to wisdom's call
Knowledge now is free to all:
Be in time.

Youth must daily toil and strive,
Censure for the future hive;
For the work they have to do,
Keep this motto still in view:
Be in time.

Forgot to Renew.

SUPERVISORS TOWN, January 15, 1881.

MR. EDITOR: I hardly know how to apologize for my papa's remissness in not having paid for his paper in 1879. His only excuse is, that about the time his subscription expired, he moved further up the river and had a great deal of business to attend to, and forgot he had not paid for his paper till I reminded him. Now, Mr. Editor, please excuse him this once, and send me your paper for this year, as I earned the money to pay for it in advance. Please publish my letter, as I am a little girl in the Young Folk's Corner.

Your little friend,

NINA ——— MITCHELL.

Naughty Editor.—That is right. When the parents are too busy to think about it, let the children remind them of the ADVOCATE and of renewing their subscription.

How Effie Helped

One day, when she came home from school, Effie found the sitting-room and kitchen occupied by cousins and friends, all very busy and very lively, for they were making preparation for a wedding. One of Effie's sisters was soon to be married, and of course there was a great deal to be done.

Effie thought how nice it would be if she could help make the cakes and spread on the icing; for it was a country wedding, and much of the "refreshment" part would have to be done at home. It seemed such easy work mixing things together, beating eggs, etc.

So Effie went first to one and then to another, begging that she might be allowed to help.

"No, child, no; what do you know about such things?" a rather impatient old lady said to her.

Another said:

"Oh my! now school's out, we shall have no more peace. Children are always in the way!"

After she had been rebuffed in all her attempts at being useful in the pleasant way she wanted to be, she happened to cast her eyes upon a large work-basket in the corner of the sitting-room and she saw that it was filled with stockings and socks waiting to be looked over and repaired.

"Now if I really want to be useful," thought the little girl, "I might get these stockings out of the way for this busy week. They have been forgotten, I suppose—but I would rather make cake."

Effie was but eleven years old, but she knew how to darn very nicely, for her mother had taught her, and she had been willing to learn.

Down she sat, therefore, close to the table in the corner, so as to be out of the way, and began her self-denying work.

The merry laughter among the young cousins as they went in and out to the oven with their delicate cakes and other things sounded pleasantly to Effie, and she longed to be among them; but she reflected,

"Mother will be so tired by this evening that she will not want to do her darning, and it will be a nice surprise to her when she finds all these socks and stockings have been put in their proper drawers all ready for use."

So she persevered with her quiet task, glancing once in a while toward the busy group, and admiring their skilful performances.

One of the cousins who had been "cross" to Effie noticed how industrious and steady she seemed at her work in the corner, and after awhile brought over a beautiful iced queen-cake and gave it to her.

But that, though nice as it was, gave her not half the pleasure she felt, when, toward the close of the afternoon, her mother, tired with baking and other work sat down by her work-table saying:

"I would like to lie down and rest a little, but I must get the week's mending out of the way. But who has been here before me, I wonder?" she added with surprise.

"Your little daughter," said one of the girls. "I could not but notice her, after she had been refused when she wanted to help with the cakes and sweet things. Not many little girls would have been so thoughtful about doing work that was not attractive."

And when Effie was kissed and thanked by her mother, and had seen her comfortably resting after her labors, she certainly felt much happier than if she had been allowed to help with the icing and other ornamental matters which seemed so tempting to her among her young cousins. She felt sure now that she would only "have made a mess," as they said, for she knew nothing about such doings.

Little girls are sometimes troublesome when they undertake to do things of which they have no knowledge, and are called "officious."

This day's experience was useful to Effie. She had borne patiently the disappointment of not being allowed to help in the way she would have preferred but in the performance of a nearer duty, she had proved herself really a valuable assistant; and in after years she learned to know and value, under all circumstances, the wise and practical suggestion, "Perform the duty that is nearest thee."—Golden Days

Willie's Courage.

Willie Carr was one of those boys who never liked to be beaten at anything. Only dare him to do a thing, and he will do it, no matter how absurd or foolish it was. He had lately come [illegible] and his schoolfellows constantly amused themselves on half-holidays by climbing the cliffs, fishing, boating, and many other seaside pastimes.

On one Sunday afternoon Willie said to his companions:

"The tide has just turned; in a quarter of an hour that rock," pointing to a small rock covered with seaweed, "will be under water; I dare any one of you fellows to run ten times around it."

Some shook their heads and said they did not care to run the risk of being drowned; but a few said, "we will go if you will be one."

So off they started. The water was over their shoes at the first round.

"Salt water will do us no harm," said Willie.

At the sixth round Tom Bishop and Willie were the only ones who kept on running; the water was already above their knees, for the tide was coming in fast. At the eighth round Willie was running alone, and many of the boys said "don't go any more, Willie." But Ned Dawson cheered him: "Only twice more, and I will say you are the bravest fellow in Hastings." But at the tenth round all said, "Don't go any more."

"Do you dare me to do it?" cried Willie; "although the water is above my waist, I will go, just to show you what I can do."

Many of them tried to hold him back, but he rushed off panting for his last round. When he reached the rock he was very tired, so he sat down to recover his breath; then he got up and waved his cap. The boys, cheered him, and cried, "Make haste—come along."

He stayed longer than was necessary, just to show how brave he was, and waved his cap. At this moment a large wave dashed over the rock, drenching him to the skin, and obliging him to start off. But before he had gone half-way on his journey another wave came along, and he found himself up to his armpits in water; another came, and then another, and carried him off his feet. He was nearly choked with the salt water that went down his throat, but he recovered himself enough to get back to the rock; there he sat, panting and exhausted.

His boasted courage began to fail; he could swim but little, and encumbered with his wet clothes and all exhausted as he was, there was not much chance for him. Higher and higher the water rose; the rock was under water; and there he sat, pale and shivering.

Some of his comrades ran off for help, but poor Willie doubted if it would come in time. All his sins and follies rose before him like a cloud; he thought of his mother's anguish for he was her only son, and how she would look when she heard he had been drowned—drowned! and by his own folly. A larger wave rolled over him—he tightened his grasp on the seaweed; another came, and then another; a mist rose before his eyes—he loosed his hold, and all was dark.

Some hours later Willie was in his own bed at home, and a lady with a sweet, pale face was bending over him. "Thank God!" she said. Willie heard it, and opened his eyes.

"Oh, mother," he said, "I am saved, then! I was so frightened, and when I thought of God, death seemed so terrible."

"Yes," she said; "you were saved by a boatman who heard your schoolfellows' cries of distress; let us thank God for his mercy in saving you."

Some time after Willie entered the navy; he had lost none of courage and daring, but he acted more under the sense of duty and less to gain man's applause.

He is now an officer, beloved by his men, and respected by all who know him, for, at the call of duty, he is always first, and where danger is, there you will always find him.—Sunday Magazine.

THE EAGLE STIRRING UP HER NEST.—The long sojourn of Moses in the wild district of Sanai must have rendered him familiar with the habits of some of the larger birds of prey. A person accustomed to observe accurately the habits of animals, reports having seen an eagle in one of the deep gorges of the Himalayas, thus teaching its young to fly. While with his glass he watched several young ones on a ledge of rock at a great height, the parent bird swept gently past the young, one of which ventured to follow, but seemed as if unequal to the flight. As it gently sank down with extended wings, one of the parent birds glided underneath it, and bore it aloft again. "It is not necessary," says a recent traveler, writing in view of a deep chasm in the Lebanon range, "to press every poetical figure into strict prosaic accuracy. The notion, however, appears to have been prevalent among the ancients, that the eagle did actually take up her yet timid young, and carry them forth to teach them how, and embolden them to try their own pinions. To this idea Moses seems to refer in Exod. xix. 4. The fact is not impossible; the eagle is strong enough to do it, but I am not aware that such a thing has ever been witnessed. I, myself, however, have seen the old eagle fly round and round the nest, and back and forth past it, while the young ones fluttered and shivered on the edge, as if eager but afraid to launch forth from the giddy precipice. And no wonder, for the nest is on high, and a fall from thence would end their flight for ever."—Biblical Things not Generally Known.

Sometimes an old man becomes a boy again, though too small to drop into his second childhood. An illustration of this pleasant tendency was given, not many months since, by an old man with several million dollars.

He was in the habit of prowling around the office of the insurance company in which he was a director. One morning as he was investigating, he happened to come across the dinner-pail of the office boy. His curiosity led him to take off the cover. A slice of home-made bread, two doughnuts, and a piece of apple-pie tempted the millionaire's appetite. He became a boy again, and the dinner-pail seemed the one he had carried sixty years ago.

Just then the office boy came in and surprised the old man eating the pie.

"That's my dinner you're eating!" exclaimed the boy in figuratively.

"Yes, sonny, I suspect it may be; but it's a first-rate one, for all that. I've not eaten so good a one for sixty years."

"There," he added, as he finished the pie, "take that and go out and buy yourself a dinner, but you won't get as good a one," and he handed the boy a five dollar bill.

For days after, the old man kept referring to the first-class dinner he had eaten from the boy's pail.—Canada Presbyterian.

Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

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THURSDAY, FEBRUARY 3, 1881.

Not Orphans.

"Comfortless" is a comment rather than a translation. "I will not leave you orphans" is the literal meaning. Orphanage is, indeed, a comfortless condition. In its spiritual sense it is to be "without God in the world." Wiclif hit the sense precisely—"fatherless." Atheism is orphanage in regard to the divine fatherhood, and so are all apprehensions of God which exclude His personality and goodness. But, more than this, to be without Christ is to be orphans, without the comfort and presence of the infinite Father. Christ alone shows us the Father, and manifests Him as the Father to the believing heart. Our sonship is based upon faith in Christ. "But, as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." In contrast with the orphanage of the soul is the spirit of adoption. "And, because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Whatever speculative or theoretical notions we may have about God, the cry of Abba, Father, in its deep heart penetrating sense, never springs from a mind estranged from Christ.

Strauss, as quoted by Taylor Lewis, says: "In the enormous machine of the universe, amid the incessant whirl and hiss of its jagged iron wheels, amid the deafening crash of its ponderous stamps and hammers, in the midst of this terrific commotion, man, a helpless and defenseless creature, finds himself placed, not secure for a moment, that on some unguarded motion a wheel may not seize and rend him, or a hammer crush him to powder. This sense of abandonment is at first something awful." The fearful desolation of the skeptic is well depicted in this honest utterance. Having rejected Christ and the supernatural, there is nothing left but blank despair. In contrast with this dark and cryless night of unbelief is the spirit of adoption in the children of God, the love of God shed abroad in the heart by the Holy Ghost, and the sense of security as the believer nestles in the arms of an almighty and loving heavenly Father.

Orphanage rightly describes the abandonment, the helplessness, the hopelessness of those who have drifted out into the black and fathomless waters of atheism. And all systems of religion and philosophy that reject Christ tend to atheism, and ultimately reach it. A weak and ignorant child, left parentless in the world, and thrust out upon the current of society, without sympathy, love and wisdom to guide and shelter it, only faintly exhibits the melancholy state of the Christless soul. To such an one there is no personal wisdom, mercy or goodness, no justice, truth or righteousness in the ordering of events. There is a blind, inexorable, unfeeling force, and a material fatalism in the sweep and movement of nature. There is no God, no pitying Father, no beneficent power to whom helpless creatures may appeal, and in whom they may trust. Man is a stray and parentless waif, a something in which intelligence and consciousness have been evolved to perish in death, or to pass into other conditions and forms as inexplicable, and perhaps more miserable than the present.

From such dreary views of the world, and of man and his destiny, the hungry soul turns with relief to the revelations and privileges of the gospel. Christ does not leave us in this horrible and repulsive orphanage, this utter loneliness of spirit, this state of severance from a love which the soul instinctively craves. He comes to us. God comes to us in His Son, and the Spirit of His Son in us cries: Abba, Father. Man is not a mere imp of matter drifting, we know not whither, but an immortal spirit made in the divine image, redeemed by love, and guided through sorrow, temptation, suffering and death, to the everlasting mansions.

There is nothing so utterly alone, so absolutely helpless, so surrounded with unmitigated gloom as the human spirit without God. The companionship and sympathy of our fellows do not help us, since they are in like case, as miserable as ourselves, and powerless to avert disaster, or to secure good fortune. Our earthly parents have brought us into a world of trouble, but they cannot guide us through it, nor give us hope in passing out of it. As to all higher relations, and as to the interests and destiny of the soul, our orphanage is absolute and appalling, until the divine fatherhood, the infinite tenderness, the far-reaching mercy shine forth in Christ. Comfortless because of our orphanage, all comfort breaks upon us through the sonship in Christ. In Him "the eternal God is thy refuge, and underneath are the everlasting arms."

Christ found the world in a state of orphanage, alienated from God, and with dim conceptions of His paternal love and compassion. He left His disciples trembling and doubting, and with feeble conceptions of God's care over them. He looks upon struggling, tempted, agonizing souls everywhere, tossed and worried by doubt and sin, and hungering for a strong consolation. He comes to us all to reveal the Father, and, in the place of the Spirit of bondage, to fear, to plant in us the Spirit of adoption. He comes to break off the chains of darkness, to open the prison doors, and to thrill the longing heart with the one cry which ends our banishment from the infinite and eternal love. He comes in the power and joyousness of His own Spirit, crying, Abba, Father, in the orphaned soul.

Cumulative Preaching.

As we were listening to a preacher the other Sunday we felt the force of the man's whole life poured upon us in a discourse of forty-five minutes. All that the man knew could not be told in that length of time, but the best that he knew on that particular subject could, and so we realized that we were getting the choicest results of a ministry of twenty-five years. The matter was evidently culled and chosen from a large stock, and did not, by any means, embrace all. A younger man could not have done so well, because the results of his thinking and gathering would have come from a scantier store. When Dr. Lyman Beecher declared that he was forty years in preparing a certain sermon, he meant it in this sense, that it was the outcome of that many years of general study and of mental and spiritual training, although the actual writing of the sermon may not have occupied him more than a few hours.

We also thought that the cogent reasoning, the happy arrangement, the lucid statement, were the results of a quarter of a century of mental discipline and training, added to the college course. It took time to develop these mental powers, and to bring them to their present state of effectiveness and strength. These trained powers of mind were more completely exhibited in this single sermon than the stores of mere knowledge could be. So far as they were concerned, we were being served by the accumulated results of all the preacher's past years of study and mental effort. This treasure, of a mind brought to its ripest strength and polish through so long a course of training, was ministering, in its wholeness, to us in this one sermon. Just as all the weight of the costly and beautiful machinery bears upon the die in coining every precious piece, so the whole mind, with all that it had become, stamped itself upon this single piece of gospel gold.

There was also the spiritual element. Paul knew whom he had believed, because he had long been acquainted with Christ. It was the knowledge of long acquaintance, of walking with Christ for many years, and of trusting Him under many and varied circumstances. In the case we are considering, besides the early conversion, the Scripture study, there were years of religious experience. In all this time there had been growth in grace, and growth in the knowledge of Christ. The deep things of God had been sounded, as they could not have been in the first years of the most devoted ministry. Here was a nature piety, with its wealth of increase, and with its strong and deep insight, and spiritual enlargement and freedom, coming full-handed to anoint us with the gathered unction of years of prayer and of spiritual struggles and victories.

We reflected, further, that nothing grows like character, and that the sum and might of it all are put into every word the preacher utters, into every blow he strikes. Up to the last hour before the sermon is preached something is added, and the entire power of a spotless and holy life goes into every sermon.

What, we asked ourselves, is the value of a sermon that is the product of such manifold and rich materials, gathered through many years of mental toil, heart-searchings and consecrated living? And do we generally take into account what preaching is made of, and how much it costs those who are doing it? And it also occurred to us that one secret of good preaching and of a successful ministry lies in hoarding up, saving parsimoniously, everything in the way of thorough study, of religious experience and of Christian character. Where this cumulative process goes on, time is an important factor of excellence. But this process unfortunately is not the universal rule. Perhaps there are not many who can put a whole life of thought and experience and character into every sermon. There have been miscarriages, negligences, mistakes. But for these they would be greater preachers than they are.

Mississippi Notes.

Amid the most unprecedented season of wintry weather, alternately raining, snowing and sleeting, with an occasional ray of sunlight to let us know the "king of day" had not forsaken the skies, our preachers have moved and settled in their new pastorates. All things wait on the weather but Methodist preachers. Farm work is arrested, steamboats tie up, railroads are stopped, tradesmen are almost without employment, but the Methodist itinerant moves when the Conference commands. Roads, weather, poverty, nothing stays his march, often going well-nigh without purse or scrip. If the old saying is true that "three moves are equal to a fire," many of our brethren have been burned out a number of times, and yet have no fear of the devouring element. But warm welcomes and kind receptions brighten the picture. At Natchez, Crystal Springs, Canton, Meridian, Bolton and other places new pastors found receptions amounting to ovations. Parting from their old shepherds with regrets and tears, wishing them godspeed to other folds, they welcome the new with gospel greetings and brotherly sympathy. This is right, and should be the rule of pastoral changes.

In educational affairs Mississippi is enjoying great prosperity. The Agricultural and Mechanical College at Starksville is full to overflowing. President Lee has published a notice that no more students will be received until dormitory accommodations can be increased. More than one hundred of the young men engage daily in farm work at stated hours. If the faculty succeeds in keeping up the *esprit de corps* of that department, the prophecies and expectations of many will be disappointed. The University at Oxford has about four hundred students this term. About the same number as the last, but the graduating class will be one of the largest upon which the university degrees were ever conferred. A little newspaper discussion has recently sprung up, occasioned by the reported action of the trustees opening the departments of the university to ladies. The old question of co-education of the sexes is having earnest if not exhaustive treatment by the average country paper. Our Conference schools are prosperous beyond any period in the past. There is a growing conviction that education is one of the great obligations and evangelical functions of the Christian church. Missionaries in foreign fields would make but poor progress without their day schools. Why is there not, in certain measure, the same necessity at home? Sin here is just as insinuating and powerful as in India, China or Mexico.

The Mississippi Conference, of the Methodist Episcopal Church, has recently closed an annual session at Canton, Bishop C. D. Foss presiding. Happening to be there one day, in company with our pastor, the Rev. R. S. Woodward, I visited the Conference, and had the pleasure of meeting Bishop Foss. He is a man our Southern Methodism will always be pleased to honor. Conservative, courteous, learned and religious, he is free from sectionalism, pedantry and bigotry. His address to the class for admission into full connection was full of wise counsel, religious sympathy and genuine eloquence. I have rarely, if ever, heard it surpassed. But one circumstance was highly amusing. In propounding the usual questions the Bishop noticed that all did not answer affirmatively when asked if they would abstain entirely from the use of tobacco. Then he delivered a short exhortation and repeated the question, when all agreed to "quit" but two, one white and one colored candidate. The white brother was disposed to argue the case, despite the Bishop's declaration that he had no option in the matter. Finally he said: "I can't promise; you may continue me on trial." Thus he joined the issue—the pipe or orders in the Methodist ministry—and he decided in favor of the pipe. Without discussing, and even doubting, the wisdom of the rule, I could but be a little humiliated at the decision. Our brethren in Canton treated Bishop Foss with becoming hospitality, and, by invitation of Bro. Woodward, he preached to his congregation on Sunday night.

In a few days Judge George will resign his place on the supreme bench of Mississippi to take his seat in the Senate of the United States, to which he was elected by the last Legislature. Who will succeed to his judgeship is just now the leading question with a small regiment of legal gentlemen and their partisan friends. No doubt Gov. Stone will make a wise selection, as he has so well done in most of his appointments. South Mississippi claims the place, and will get it if a suitable man is presented.

The Jackson Clarion, of last week, published an extract from Judge Arnold's late charge to the Grand Jury of Lowndes county on the Sunday laws. It was manly and able, an honor both to his learning and judicial fidelity. The enforcement of these and the liquor laws will yet be a prominent if not political question in the State. Disregard of the Sabbath begets indifference to all law and a contempt for public morals. Outlawry is born of "minor offenses." Unless they are promptly and vigorously punished the darkest crimes will follow beyond possibility of prevention. In some localities we need a revival of justice.

C. B. G.

Alabama Notes.

Old dame "Nix" came to see us again last Sunday night, the second time now within a month, and spread her white robe six inches thick over everything. It may be pleasant for her to gallop her boreal steeds over mountain and plain, and spend some of the season in this far sunny South; but it is a costly visit to us who live here, as will be testified by many a pinched finger and toe, and by the decaying bodies of many a little bird and sickly calf and old cow that were made to pay nature's last debt.

But it is said she is an excellent farmer, or, at least, that she has a way peculiarly her own of preparing and fertilizing the soil for the seed, and of destroying insects that prey upon growing plants. It is to be hoped this is so, and that the richest results will follow her unwelcomed visits. If we only knew that she had broken the shell that holds the thing that turns to the fly, that lays the egg that hatches the worm, that rusts the cotton, that brings the money, that buys our bread and makes us rich, we would esteem her more highly than we do Gen. Morgan and the professor of caterpillars he sends to visit our Southern plantations every summer, and, like some housewives who have been much hindered in their work by the untimely visit of an unloveable neighbor, we would bow and scrape and smile, and say to the departing old dame: "Now, dear Mrs. Nix, do come again, and do not let it be so long. Remember us to Mr. J. Frost, and tell him we will look for him in a few days; be sure."

The excessive snows and clouds of the winter following the excessive rains and clouds of the fall have made the roads very bad, worse, they say, than ever before. And, all combined, have very much hindered the preachers, and caused the work of the church to move off very slowly indeed. Sometimes the Quarterly Conferences are so thinly attended it is thought best to postpone the arrangements for the year to a later day. Indeed, it has come to pass that December and January, which include the winding up of the year, the session of the Annual Conference, and the moving of the preachers to their new charges, are almost entirely lost as a period of efficient work. And for one I am almost persuaded it would be better to change the time of holding our Annual Conference from the first part of December to the last part of February. It cannot be objected that the collections or salaries would fall off, for there is no good reason why this should be so. And every preacher, or nearly every one, either has had, or now has or will have a two-horse wagon load or so of children little cherubs angels and to move such freight, "*nisi, jocate*," is no comfortable job, and rather risky to health and life. I have tried it twice and ought to know. Pray that your flight be not in the winter. The only valid objection to the change lies in the difficulty of getting homes for the preachers at that time of the year—first of March—and this would hold only where there are no parsonages. But would not this very difficulty stimulate circuits to build parsonages? It does seem so to me. If this change were made, I believe the spirit of parsonage building, which for a few years has been so active with us, would push its work till a good home was provided for the preachers wherever needed. Let the *nine wise men* now ruling among us take this hint and ponder it.

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"Months of Vanity."

Creation seems to have its wastes, physically, intellectually and spiritually. The tide has its ebb and flow. Trees have their times of growth and decay. The mind has its seasons of activity and repose. When we look out upon the hosts of heaven some clear night, and remember that every shining point we see is a sun perhaps a thousand times larger than our sun, and that around each one revolve planets nobler than any in our system, we are impressed with the stupendous magnitude of creation. When to this we add the millions of stars revealed by telescopes, we are overpowered by the grandeur of the thought. Yet, after all, these millions of worlds are but atoms floating in space measureless and inconceivable, though an indubitable fact confronting us everywhere. An astronomer of considerable celebrity has written upon "the wastes of the universe" a very readable book; but are they real wastes? Suppose the sun were brought as near to us as to Venus, would human life under the changed conditions be possible? Crowd Jupiter, Saturn, Neptune and Uranus upon the inside of the earth's orbit, and would the constitution of them or the earth remain the same? We here make no account of the loss of equilibrium between centripetal and centrifugal forces. Allow them to be balanced by divine fiat. Still these other conditions must be different in the very nature of things.

Not less remarkable are the empty spaces in which our thoughts and emotions float like so many luminous specks. Every nucleus of associations, however extensive, is but one of ten thousand constellations, each one of them a center of planets that only proximity may develop, moving in orbits of inconceivable vastness. Between each is territory apparently unutilized, and in vain we ask why? We have not yet learned the laws of mind and heart well enough to be able to answer this question as definitely as the similar one relating to matter. But we may suppose the reason to be analogous. We can readily see that all space could not conveniently become solid matter. There would be too much interior and too little surface. It would necessitate the destruction of mind. The law of impenetrability holding, there could be no place for mind. Not that mind *per se* has need of place, but material forms are its definitions and symbols. It must have a place to put these.

But there are applications of this phrase of a more particular and practical character. Man is "made to possess months of vanity" in the growth from childhood to manhood. It is very poor special pleading to say that all the time occupied in development to maturity is necessary. Other animals develop more rapidly. There is no special reason why man should not be a man at once, so far as concerns the preparation for the duties and responsibilities of life. We cannot find the reason in any law of utility. There is none certainly on the score of economy. The amount of care, patience and worry, not to speak of money in food, clothing and doctors' bills, with numerous incidentals and accidentals, is almost incredible. If man is to do service in this world, he ought to be released from these drawbacks, or, if this is the service he is to render, it seems to be a work little better than that assigned to Sisyphus. "To work for the world" will not do since if all were perfect there would be no need to work either for self or others. Or, if it be said to be its own end, and that man's highest enjoyment is in the work, then consciousness is false in all of those treasures which hope lays away for the future. No one ever lived who felt that his life was the end for which he lived. Nor did he ever believe that the enjoyment of life's healthy functions was the end. Ingersoll did not so feel by the grave of his brother.

But these "months of vanity" do not relate merely to life in its general tendencies and contour. They are peculiarly true of the times of constrained idleness, through which the laborer must live upon the earnings of his days of employment. The poor operative has worked eight months, and, by scant living, he begins to find his purse becoming heavier; but all at once the company fails or suspends work, and he must lie idle and eat the earnings of the eight months. The mechanic has had a good season of carpenter or mason work; but trade sickens, or the winter season comes, and he must wait till next year for another job. The farmer has planted and tilled his crop; it is ripening. But he is prostrated with fever. There is none to relieve. The weeks go by and the crop is lost. The poor man has little consolation in the stale and unsympathetic doctrine that it all came as a punishment for sin or as a lesson in patience. What sin? and why such a drill in patience here if there is nothing in the next life for the exercise of that virtue? Job could not see it, nor can any one see it merely as a drill or preparation.

In our spiritual journey we often get into places where there is no increase, no advance, no anything. In vain we try to whip ourselves into penitence. In vain we try to coax ourselves into happiness. We bemoan our deadness but to no purpose. Our ship is waterlogged, our train is ditched, and putting on steam does no good. We get our hands in a vice, where the best plan is to hold still. There is no sin in this state. Indeed, some of us have yet to learn that sin is not produced by state or condition, but by character. The rejoicing man is not, by reason thereof, a saint; nor is the weeping man a sinner because he weeps. Self-complacency is neither sin nor religion in itself; so self-condemnation is not the one or the other aside from the character. This waterlogged condition is a "month of vanity" which comes in our life, but why is a question not readily answered. The spring time and the autumn of life, the summer and winter of the soul, come and go; the rotation of the seasons of the immortal year may reveal the philosophy of life's dead points here. I have sat in brilliantly lighted halls and amused myself by watching the shadows the candelabra made in the light of one another. Where at a superficial glance all was light and lightgiving, upon a closer scrutiny all was shadow and shadow-generating. A third look blent them into a luminous net-work of light and shade of such variety and richness that it required little imagination to transport the mind at once to the land of magic where Aladdin was sporting his wondrous lamp. So if we could take in at a glance the wondrously illuminated hall of the universe and see the shadows growing into rays of light along the darker depths of space, and the sunbeams growing into belts of black in the radiance of some nebula constellation, until the whole grew into the tesselated pavement of the eternal mansion, we then would be satisfied with the eclipses and chills which we suffer here. Our want and waiting would make such a bright shadow that we would regret neither the emptiness nor the duration. Along the magic arch our feet would speed to the worlds of light from which our own hearts and intellects caught their glow. The "months of vanity" would bring us that feeling of tremulous ecstasy that one feels as borne by a balloon he sweeps through space above every obstacle and every vehicle of motion save that which heaven itself furnishes to its native children.

T. A. S. A.

Plans.

I have always wanted to be one of the two brethren stationed in the church aisle at the close of the Conference session when the appointments were read. They receive and forward the *plans*. What a variety of styles there see the light! Here comes a leather-backed book with complete register and possibly a diagram of the circuit and full instructions, so that the way is found so plain that a way-faring man need not err therein. Here comes a half sheet which was hastily scratched off six years ago, and has gone through three *pockets*. Let us hope it will perish, and a better take its place. Yonder is a brother writing hurriedly upon his knee, for the presiding elder has just whispered to him that he ought to have it ready. He had not counted on moving. Not much plan there.

At our last Conference a presiding elder, so he tells us, left a plan in the hands of his successor with the suggestive invocation appended: "May the Lord bless the man that works this work." A parting prayer is a good thing, especially if it follows after good works. The brother don't say what else he left besides that plan and prayer. Did it tell his successor, who was bound to "work that work" that continent of mud—where to go? Did it point to a house and home and furniture? or did it suggest boarding or renting? Some men's works go before them, and some they follow after. Some plant and others pluck up instead of reaping. Some build, and others, if they do not tear down the building, leave it ready to fall for the want of a little judicious repairing. Blessings upon that man who has so amended his predecessor's plan as to leave a comfortable home for that man who follows after.

On my way from Conference I fell in with a young brother going to his first appointment. There was a parsonage on it, and he showed his *plan*.

The P. S. was suggestive and I copied it:

"Dear Brother: You will find many good friends on this circuit; you will find in —— and —— good teachers for your children. Mr. —— will sell you goods and groceries at a very low profit. You will find Col. ——, a very clever merchant. Mr. W. will let you get wood on his land. Ben. ——, colored, will do your hauling. A. L. and wife, colored, will

work, wash and cook for you. You will find some young fruit trees planted out. Take care of them, for they are of very fine variety. I will leave some vegetables in the garden for you. Yours truly, ——."

If that circuit preacher ever locates the Conference will be much poorer. I do hope the vegetables survived the freeze, and that the cattle did not break in and eat up the fruit trees.

HOMELESS.

The Northern politician and religious meddlers have been so long and strenuously insisting upon the social and industrial and other shortcomings and sin of the South, that some of our own press are beginning to echo their senseless and conceited jargon. We are glad to see that the Nashville Christian Advocate has a true conception of the situation. Dr. Fitzgerald, writing on "Too many doctors for an unappreciative patient," says:

Too much doctoring will make a well person sick. It is not wise to go to taking medicine for every slight disorder of the body. A healthy boy's "growing-pains" are not dangerous. Leave him alone, and let him grow. The South is growing in all the elements of material and moral progress. During the last fifteen years she has suffered more at the hands of her volunteer doctors and nurses than from all others. Under a pet-dog rule she was *bled* within an inch of her life; but she survived, and is now doing well. Her appetite is good; her sleep is sweet; her lungs are sound; her limbs are strong; her eye is bright. Let her grow while. Don't waste so much advice where it is not needed. Don't discourage a brave and struggling people with this unceasing clamor of censure or evil-prophesying. Before the war the Southern people, in dealing with difficult and peculiar inherited conditions, acted their parts as well as any of their neighbors would have done under the same circumstances. Since the war they have shown great adaptability, and they have exhibited in a marked degree the qualities requisite for political organization and self-government. They are not an effete race. They are not barbarians. They are not a sick or dying people. They have given many names to the roll of illustrious men whose lives are the glory of our country, and they will add many names to it in the future. There is life in the land yet. Let there be a stop to croaking at home and of nagging from abroad. The last ten years was a period of marvelous progress to the South. The next ten years will be still more progressive.

Memphis Conference and Mexico.

The Western Methodist, referring to a recent article of ours, says:

We copy the above well considered and most gratifying editorial from our New Orleans co-temporary, especially to give emphasis to important resolutions adopted by the Memphis Conference Board of Missions at the late session in Trenton. These resolutions, we regret to say, were not correctly printed in the report on Missions as it appeared in our issue of December 4; or rather two of them were transposed so that they seemed, as printed to have reference to another interest. This mistake was very unfairly repeated in the pamphlet Minutes, "as the printers copied" from this paper. Our readers of the Memphis Conference will please take note of the action of the Board, as we now give it, viz:

Resolved, 1. That from this date we will endeavor to collect 20 dollars on to the amount assessed to our several charges, funds enough to pay the salary of the Rev. Wm. M. Patterson, Superintendent of the Central Mexican Mission, and a member of the Memphis Conference.

2. That in addition to contributions for this special purpose, we designate that any sums collected in the several charges in excess of the assessment to them respectively.

3. That we recommend to the children of the Church in our Sunday-schools and families that they give their offering to this special purpose.

W. J. JOHNSON,
W. C. SELLARS,

This action fully explains itself. It is a late, but not too late recognition of a duty, and a privilege as well, of a high type and full of promise. There is no room for doubt that our own Patterson is doing a good and great work, in connection with the duties of his mind and heart. Indeed it is quite probable that the Board of Missions to be written will contain records of the greatest triumphs of Southern Methodism among the people of our neighboring republic, and those records will show the name of Dr. W. M. Patterson as one of the chief instruments under God in the evangelization of Mexico. We ask and urge our brethren, the preachers, and their people also, to give heed to this action of their Board of Missions, that they may thoroughly understand and properly appreciate the conditions and provisions. Then let them devise and do liberal things.

Dr. F. M. KENNEDY D. D. — In the memoir of this beloved minister, adopted by the South Carolina Conference at its recent session, we make the following extract:

As a preacher and pastor, both in town and in the country, as army chaplain during the war, as secretary of his Conference, and Presiding Elder, and as editor of the Southern Christian Advocate, he served the Church with conspicuous ability. Wherever he was appointed, his work was well done—was performed faithfully, thoroughly, gracefully. His devotion to duty, his invincible determination to achieve the full measure of the service required, urged the shaft that quivered in the heart, and dismissed—alas! too soon, we think—the soaring soul from the labors and loves of earth to the glorious activities and associations of Heaven. He was assistant secretary of the last General Conference, and also acted as secretary of the hard working committee on finals. Day and night for a month he toiled on, so taxing his nervous force that the result was paralysis, two years of comparative helplessness, but of meek and cheerful submission, and then—a sudden death.

Dr. Kennedy was both beloved and honored. How many in the Carolinas and Georgia felt the pain of a personal bereavement when he "fell on sleep," February 5, 1880! His was a short life—so *we* call it. Counted by its number of years, it was short; but, measured by the work, the worship, the growth and the achievements of the man, by the character constructed, his was a full life-time on the earth. Milton Kennedy was a noble man, for he was true, gentle, and kind. He was a courteous, high-toned, genial gentleman. He was both witty and wise, playful and discreet, magnanimous and sympathetic. Everybody loved him; everybody trusted him. Truth was his theme in the pulpit; and to be true was the law of his life. He was not an erratic genius; he was a well-developed, rounded man. One hardly knew which most to admire, his common sense, his glowing rhetoric, his magnetic courtesy, his rippling humor, his rare judgment, his tender sympathy, his exquisite taste, or his manly earnestness. He did not probably fulfill the mission of the great man; but, better than that, he fulfilled the great mission of man—he followed Christ, and became a "partaker of the Divine nature."

MISSIONARY MOVEMENTS.—As previously announced, there was quite a large and interested gathering at the Felicity Street Church, of this city, Friday night, January 28, to welcome and to hear Rev. J. J. Ransom, our missionary to Brazil. There were appropriate religious services, several rousing missionary hymns were sung, and addresses by Bishop Keener and Bro. Ransom. Bro. Ransom gave a very interesting and entertaining account of the Empire of Brazil, the political, social and religious condition of the country, and of the open door for missionary effort. The collection was not pressed very persistently, but $150 was given or pledged toward building a church in Rio de Janeiro. On Sunday last Bro. Ransom delivered missionary sermons, in the morning at Carondelet Street, and at night at the St. Charles Avenue Church. We heard his night sermon, and were much gratified at its comprehensive and masterly grasp of the great principles underlying all missionary effort. Such appeals to the understanding and conscience of Christian people are bound to bear good fruit.

Rev. Dr. A. W. Wilson, secretary of our Board of Foreign Missions, reached New Orleans Monday morning, and, in company with Bishop Keener, left for Mexico Wednesday morning, February 2. The departure of the Bishop and secretary for this important and rapidly developing missionary field indicates a forward movement on that line. We believe they expect to be absent about a month. Dr. Wilson, at any rate, hopes to be back in time for the Baltimore Conference, which meets March 9. A note from Miss Hallaran, dated City of Mexico, January 22, informs us that Bro. MacDonell and wife arrived there, January 21, in good health.

THE ECUMENICAL APPOINTMENTS. A communication to the Nashville Christian Advocate by "A Southern Methodist," on the appointment of delegates to the Ecumenical Congress, will be found on our second page this week. Some two or three weeks ago we said on this subject what we thought was necessary, fully endorsing the course of the Bishops, in making the appointments, and on two grounds: that the resolution of the General Conference would bear the construction which the committee of seven and the Bishops put upon it; and that the Bishops were unmistakably the proper persons to make the appointments. We have not called in question the motives of those who have taken a different view of the matter. At the time we wrote our brief article we had given but little attention to the subject beyond the conviction that the right thing had been done, and in the right way. A closer and more careful examination of the wording and punctuation of the resolution, authorizing the appointment of delegates, leaves us with the conviction that it not only might bear the construction put upon it by the Bishops, but that no other construction could well be put upon it. Our chief anxiety is that there may be harmony and general consent to the manner in which the subject has been disposed of. We have a good delegation, appointed by competent authority. And we hope this will be the end of all controversy.

DEATH OF A YOUNG MINISTER. Rev. W. B. Lewis, writing from Brookhaven, Miss., January 27, says: "Rev. S. A. Strickland, formerly of the Northwest Texas Conference, Methodist Episcopal Church, South, died here this morning at ten o'clock, of consumption. He was a young man of fine promise of usefulness, and of excellent spirit. Conscious to the last moment, he died in great peace. A suitable memoir will be prepared for your paper, and for the Texas Christian Advocate."

CENTENARY COLLEGE, LOUISIANA.—We learn that there are one hundred and twenty-one students in attendance at Centenary, with the prospect of several more shortly. This institution seems to prosper more than the most of our Southern Colleges. Now is the time to work for it by canvassing for students, and by taking up the collection for the education of young men studying for the ministry. We hope our Louisiana preachers will present this matter to their people at once.

Rev. J. W. Lambuth, superintendent of our China mission, writing from Mobile, Ala., January 25, says: "Mrs. Lambuth and myself are now in Mobile, and have been here for several weeks. We leave here on Friday, February 4, at four P. M., and will be in New Orleans about ten P. M., I suppose. We want to spend two Sabbaths in New Orleans visiting the churches and Sabbath-schools, and meeting the ladies in the interest of missions."

Rev. G. M. Liverman, writing from Keachie, La., January 20, says: "We are moving on, so far, finely. Our new house is going up despite bad weather. Some snow this morning, making the fourth during the winter. Our ADVOCATE comes weekly, freighted with good news. We appreciate it more than ever. I hope to do more for it than last year."

The Weekly Clarion, Jackson, Miss., January 27, says:

It gives us pleasure to note the fact that the health of Rev. Dr. Watkins has materially improved in the past week or two.

This good news gives us great joy and hope. We do earnestly pray that our revered brother may be restored to health.

Rev. J. W. Shores, writing from Autaugaville, Ala., January 26, says: "I have been watching at the bedside of a sick daughter, who is quite low with pneumonia. It is over three weeks since she was taken ill. We hope she will recover, but the attack seems to be a very stubborn one. One other member of the family having chills."

Rev. Thos. Y. Ramsey, writing from Eureka Springs, Miss., January 20, says: "Notwithstanding the very bad weather I am trying to meet my appointments, and so far the meetings have been interesting, and the outlook is promising.

Rev. Dr. Bristor, for the past two years pastor of Ames Methodist Episcopal Church, of this city, has been transferred to the Delaware Conference, and stationed at Wilmington. He is to be succeeded at Ames Church by Rev. Wm. C. Webb. Rev. Dr. Hartzell, whose time on the New Orleans district has expired, is appointed presiding elder of the Teche district. The removal of Dr. Bristor will be generally regretted, not only by his former congregation, but by the community at large. Dr. Bristor is a man of brilliant gifts, and a minister of catholic and fraternal spirit. We wish him an acceptable entrance into his new field of labor, and abundant success.

—Our Nashville Sunday-School periodicals for February are, as usual, of goood quality, and everything that our Sunday-schools need in their line. We regret to hear that some of our schools are using other publications to the neglect of our own. Let us by all means see that our own literature is used in our own schools. It is best for us.

We have received a copy of the minutes of the recent session of the Alabama Conference, held at Pensacola, Fla., December 8 12, 1880. It is a full and clear exhibit of the minute business and statistics of the Conference, and should be in the hands of every member of the church in the bounds of the Conference.

Rev. W. M. Motley, of Greenville, Ala., sends us an excellent obituary of Mrs. S. E. Boland, wife of Rev. J. M. Boland, of the Alabama Conference. It was received too late for this number of the ADVOCATE, but it will appear next week.

We regret to learn, from the last number of the St. Louis Christian Advocate, that its veteran editor, Dr. McAnally, is suffering from the effects of a fall on the ice. We hope that he may be speedily restored to his accustomed good health.

We were rejoiced, says the Raleigh Christian Advocate of January 19, to learn from Dr. H. Craven, the President, that Trinity College has opened its Spring session with about 110 students and a prospect of more yet to come in. There is no reason why our institutions should not feel the influence of returning prosperity to the State. Send all the boys you can to Trinity College." That is the best and quickest way to give it permanent and paying prosperity.

Books and Periodicals.

FIVE WOMEN OF ENGLAND. By Meade Publication. Philadelphia: Presbyterian Board of

The five women are: Ann and Jane Taylor, Mary Martha Sherwood, Hannah More, Elizabeth Fry. The life and character of these noted Christian women are sketched for the entertainment and instruction of the young. A good work and calculated to benefit the young people.

—The Pastor and People is the title of a bimonthly periodical published at Cincinnati, Ohio. Rev. S. Mease, D. D., managing editor, Dayton, Ohio. It purports to be "a repository of current Christian teaching and working to aid in all the churches." It is handsomely printed and filled with choice sermonic literature. We have received the numbers for September and October and November and December. Price $1 50 per annum.

—The Midwinter (February) Scribner has always been a special number, as rich as the choicest literary matter and most beautiful wood engravings can make it. Of last year's midwinter number the London Times said: "It is a really magnificent triumph of American pictorial art and literary genius." The English publisher of Scribner has telegraphed for 17,000 copies of the present number—an advance of 6000 upon his orders last year, and the largest edition of an American magazine ever sent to England—in fact, it is said to be larger than the monthly sales of any English magazine. The American edition of Scribner has grown during 1880 about 20,000 copies.

A delightful feature of the magazine this year is a series of sparkling novelettes, or condensed novels, instead of a serial story. "A Fair Barbarian," the story of a piquant American girl in England, by Mrs. Frances Hodgson Burnett, begins in this February number with a twenty-two page installment, and will run through three issues. Since the death of George Eliot it may be said that Mrs. Burnett commands a larger English-speaking audience than any other woman. Her novelette will be followed by one by George W. Cable, author of "The Grandissimes," etc., and afterward Royesen's "Queen Titania" will be published. "Pour the Great," Eugene Schuyler's historical work, begun in February, 1880, will be finished in October of this year. Buccaneers of the recently published special offers of Scribner, the whole of this great work, with its wealth of illustrations, can be had at a very low price, in connection with a year's subscription. All book sellers can give the terms.

—In the same ratio that Scribner's Monthly is prospering, St. Nicholas, the famous magazine for girls and boys, issued by the same publishers, grows apace. About 100,000 copies of the Christmas (December) number were sold, while the January number has been for some time out of print. In February, there is a full account of the Obelisk, richly illustrated from sketches and photographs, showing the great monolith in all stages of moving.

The Contemporary Review, January, 1881, George Munro, publisher, New York, has: 1. The Unity of Nature, by the Duke of Argyle. 2. Taxation in the United States, by An American Statesman. 3. The Jews in Germany, by the author of "German Home Life." 4. Plutarch and the Gangrenous Christianity of the First Two Centuries, by Julia Westwood. 5. Richard Cantillon and the Nationality of Political Economy, by Professor W. Stanley Jevons. 6. Suicidal Mania, by George W. Knighton, LL. D. 7. Latin Christian Inscriptions; by Rev. Geo. T. Stokes. 8. Mr. Hodgson's Article—Professor Green as a Critic, by Professor Green. 9. The Death of Anaxagoras, by William Canton. 10. The Crisis in Ireland. Also, "The Black Robe," by Wilkie Collins.

—St. Nicholas for February, in the quality and exquisite finish of its numerous illustrations, excels any magazine that comes to our table. The engravings, typography and paper are beyond criticism. Of the articles in this number we mention: Thorwald and Summer, a poem; The Giant Squid; Two Visions of Fairy-land, a poem; Cousin Charley's Story; Mystery in a Mansion, chapters 7 and 8; In Nature's wonderland, chapter 4; How Jube Waked the Elephant; The True Story of the Obelisk; The St. Nicholas Treasure Box of Literature. The Subscription price of this superb magazine for the young, is $3 per annum.

—The Fortnightly Review, George Munro, publisher, New York, January, 1881, has: 1. Geist's Grave, by Matthew Arnold. 2. Political Integration, by Herbert Spencer. 3. The Land Legislation for Ireland, by George Campbell. 4. Etienne Dolet, by Mark Pattison. 5. Freedom of Contract, by T. H. Farrer. 6. Notes on Endymion, by Lord Houghton. 7. Aerial Navigation, by William Pole. 8. County Boards, by Charles T. D. Acland. 9. The Tragic Commedians, by George Meredith. 10. Home and Foreign Affairs. Also, The Freres, by Mrs. Alexander.

—Appleton's Journal, February, 1881, has: The Veterans of Yesterday, in three parts, part second—from the French of Erckmann Chatrian; Rambles Among Books 1. Country Books; Parliamentary Anecdotes; Buddhists and Buddhism in Burmah; The Irish Land Question; Shakspeare's Prudences; A Lady's Wanderings in Japan; Music; A Deadly Fond a sketch; Decorative Operations; Romances of Ancient Egypt; A Strange Story; Love in dreams a poem; Editor's Table; Notes for Readers.

The Magazine of Art, January, 1881, Cassell, Potter, Galpin & Co., publishers, London, Paris and New York, is more than usually rich in exquisite engravings. Among them are: Vandyck Painting the Children of Charles I; Treasure Houses of Art, with five illustrations; the Decorations of the Home, with four Illustrations; The Special Exhibitions of Scottish Art, with three Illustrations; Ebers's Egypt, with two Illustrations; Wood Carving, with four Illustrations. The yearly subscription for the Magazine of Art is $3.50.

The Nineteenth Century, January, 1881, George Mouro, publisher, New York, has: 1. The Dawn of a Revolutionary Epoch. The Crisis in Ireland. 3. The High Court of Justice. 4. A Glimpse at New Foundland. 5. A Day with a War Balloon. 6. The Exhibiting of Pictures. 7. A Census of Religion. 8. Penny Fiction. 9. The Religion Zoroaster. 10. The Basutos and the Constitution of the Cape of Good Hope. Also, Sunrise, a story of these times, by William Black, chapters 40 to 45.

The Popular Science Monthly, February, 1881, has: The Development of Political Institutions, by Herbert Spencer; Origin of the Plow and Wheel-Carriage; Physical Education; Horses and their Feet; The Value of Accomplishments; Darwin on the Movements of Plants; Atmospheric Electricity; Optical Illusions of Motion; the November Meteors, and other articles.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and we ask our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

"How can I best increase my stock?"
Said Farmer Jones to Thomas;
"By making six of mine," quoth Tom,
"No miracle I proclaim;
A simpler process ne'er was known;
What is it? Well, now, s'pose'n
You catch that yearling cow asleep,
"Twill be a heifer-dozin'."

In a little village in Virginia there lived a family named Ransom. They were not very pious people, and never went to church. Once, however, during a revival, the family were prevailed upon to attend preaching. When they made their reluctant and tardy appearance, the services had just begun; and when they had scarcely taken their seats, the minister gave out the first hymn, reading it somewhat thus: "Return, ye ransom sinners, home." "All right," cried the head of the Ransoms, getting up in a rage, and clapping his hat on his head. "Come along old woman and kids, we'll go home fast enough, and every body in the church knows we didn't want to come."

We will certainly be called on to record the sudden and violent death of that fellow Gilloolly. Yesterday he stopped in front of a fruit stand on Canal street avenue and picked out several peaches, squeezed them until the stuffing came out of them, tryng to find out if they were ripe, and then he put them back. "Look here, I guess all them peaches that you have squeezed them," you didn't sell 'em before I squeezed 'em did you." "No but—" "Well, if you don't sell 'em after I've squeezed 'em you don't any ways oil than you were before. You must learn to reason, man, before you talk."

The "commuter" who travels daily on the railway may be a very good-natured person. Otherwise he would be a nuisance. The fussy and peevish man who rides to the commuter resort always are those who call the wretched management of the railway and early wake the riders from his shift to soon and return to his residence in the city.

A minister of more than ordinary talents, visiting the congregation of which formerly he was a member, preached both in the afternoon and evening, and from his social well-known acquaintance, the congregation was rather a full one. The next morning at the breakfast table, he was asked by his son, "How came it at the little end of the horn last night?" "Well," replied he, "as you could come out of the crowd."

A Sunday school teacher of an infant class was explaining Jonah's being cast into the sea, and how the angry waves ceased to rage. The little boy was greatly interested in knowing how she must have looked after that, and after musing awhile said, "Teacher, did the pillar have a pillar case on it?" [Idea and pillow mean the same to his mind.]

A negro was suspected of surreptitiously meddling with his neighbor's fruit, and being caught in a garden by moonlight, complimented his detectors by raising his eyes, clasping his hands and piously exclaiming: "Good heavens! dis yere darkey can't go nowhere to pray any more without bein' 'sturbed."

"You are now one," said the minister to a happy pair he had just tied together with a knot that they could never untie. "Which one?" asked the bride. "You will have to settle that for yourselves," said the clergyman.

"Are you a good rider?" asked a livery man. "Sir," replied the customer, and just then the horse started, stood on his hinder hoofs, threw down and kicked. "And the customer went on, from his high seat in the hay now. "See how easily I get on?"

"Well, you are the biggest goose I ever saw," exclaimed Jones to the partner of his joys and sorrows. And Mrs. Jones smiled upon him with a seraphic smile as she remarked, "Oh, Jones, you are such a self-forgetful darling!"

The organ grinder, accompanied by the inevitable monkey, was performing to the delight of the children. A father asked his son of five years how he liked the music. "I like it much," he replied, "but I pity the man's little brother."

"It remains undecided whether the fact of a gentleman having no tea may not have something to do with the answer he sends to one who calls upon him with a bill.

One of debt is cup of danger,
And your credit is to pay.

A printer down in the city of 340,000 inhabitants says that the Chicago is proof a girl has a compartment head for a brevier body; and a long primer foot." But you bet she is alive and counts one of that large inhabitants.

A lady engaged to be married, and getting sick of her bargain, applied to a friend to help her untie the knot before it was too late. "Oh, certainly," she replied, "it is very easy to untie it now, while it is a bow-knot."

The following advertisement appears in a Canadian newspaper: "Will the gentleman who stole my melons last Saturday night be generous enough to return me a few of the seeds, as they are a choice variety."

It is near midnight. A beautiful father has been dozing for more than an hour. Suddenly she rises, stretches, yawns, and says drowsily to herself: "Come, now! no more laziness—go to bed.

"What did the Puritans come to this country for?" asked a Massachusetts teacher of his class. "To worship in their own way and make other people do the same," was the reply.

A London gamin called out after a smart, dapper little gentleman who affects particularly large boots, "Come out of that hat, will ye? I know'd you in it, 'oots 'n' all."

"Sam, why are lawyers like fishes?" "I don't meddle with de subject, Pompy." "Why, don't you see?" 'Cause dey am so fond ob debates."

"Gentlemen," said a farmer writing to the chairman of an agricultural society, "put me down for one load of cattle for a call."

W. C. SHEPARD & CO.—Autumn Clothing, breakfast and tea set, 180 pieces, for $15. Equal in looks and usefulness to French China.

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This is truly a wonderful book, as might be expected from such a remarkable man as Dr. Munsey. Though made up of sermons, lectures and addresses, it takes hold of the reader with the grip of a master in romance.—Theological Monthly, Richmond.

The publication of the sermons of a great preacher usually results in disappointment to his admirers, but this volume will prove an exception.—Nashville Christian Advocate.

We do not hesitate to pronounce it one of the most remarkable books of sermons that has ever come under our notice.—St. Louis Christian Advocate.

It is one of the most remarkable productions of the Methodist pulpit of this or any age.—Methodist Recorder, Pittsburg, Pa.

We are convinced that this volume will not only sustain the great preacher's reputation, but increase it. . . . When one reads his sermon on the Divine Councils and Work, he immediately thinks of Milton's prose work, of Eloquence of Jeremy Taylor, of Barrow and such like masters of expression.—Wesleyan Christian Advocate, Macon, Ga.

Dr. Munsey is rank with our best English classics.—Rev. W. Cowell Brown, of London.

These are the ripest fruit of Dr. Munsey's wonderful powers, and any one of them would make the reputation of an ordinary man.—Texas Christian Advocate.

The church has but one Munsey, and Methodism will never see his like again.—Raleigh Christian Advocate.

Munsey's sermons gained something in the delivery but less than in the case of many other noted preachers, other excellence and power to rally all that made them attractive are preserved in the printed page. Hence they are not a mere monument of a wonderful man, but the fault ridden of words that survive their author, the man himself, and the very voice that thrilled and enchained. They are not perhaps hung in the dark, but fresh and luminous, and still bear with the last touches of the pencil of genius.—New Orleans Christian Advocate.

Bishop Keener has done his Church and all Churches good service in preparing this memorial for one of the most brilliant preachers of the South. The sermons here offered are certainly marvels. . . . The effort almost bates his breath as he reads the fiery lines. . . . His sermons would be a profitable study to the student of a colder clime.—Bishop Gilbert Haven of New York, Christian Advocate.

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Agricultural.

NOTES FOR BEE-KEEPERS.

GRAPES FOR BEES.—For many years there have been annual discussions in the papers in regard to bees and grapes, some affirming and others denying that bees destroy grapes. But whether or not bees first puncture the grapes, there is no denying that they are very fond of them; and the question arises whether it would not pay to plant out vines especially to grow fruit for bee food. We do not think bees generally puncture fruit, but the bruised ones are visited by them eagerly. Late in the fall when flowers are almost over the grape would furnish plenty of food for bees; and it would even pay to gather the fruit and place where the busy workers could get it easily. It is estimated that every hive yields twenty-two pounds of honey and is sold at twenty-five cents per pound. At this rate it pays to look to the welfare of the bees.

ROBBING HIVES.—In the raising of bees the trouble of having a hive attacked by robber bees is sometimes met with. These attacks may be known by there being a profusion of bees flying about in front and near the entrance, going and coming, alighting and leaving, running about excitedly in great numbers and fighting and falling to the ground. Inside, too, it is all excitement. When robbing is discovered, the hive should be ventilated and the entrance so closed that a bee could not enter or go out. Open it just before dark, so one bee may pass, and close again before sunrise. When the excitement is so far over that robbers do not return, open the entrance for one to pass at a time, or, what is far better, at once remove the hive attacked, to a distance, perhaps away from the apiary; sometimes when the colony is quite strong, you need only close the entrance passage, so that not more than one bee can pass at a time, and they will protect themselves. This is the advice given by the Bee-Keeper's Magazine.

QUEEN BEES.—The bee is said to be a resident of every climate of the globe, and does not materially change its ways in any place. It was once said that in lands which produced flowers the whole year round, bees were indolent in storing honey, but this has since been discovered. The way queen bees are furnished is described as follows: Bees rear queens from eggs or larvæ as most convenient, when they have brood in all stages. They select the oldest larvæ that can be changed to a queen, and make several queen cells. After these are started, they commence working over cells having young larvæ or eggs, and this commences the development of more queens. When bees take the oldest larvæ that can be changed into a queen, the first queen hatches the tenth or eleventh day. When queen cells are made over eggs they hatch in about sixteen days. The time of hatching varies from ten to seventeen days, depending somewhat upon the temperature. A young queen will fly out several times if the weather is favorable; if she fails to become fertile in ten days, she is less inclined to fly out. She generally comes out, when from three to six days old, between one and three o'clock in the afternoon.

WINTERING BEES.—The American Agriculturist gives the following advice on the wintering of bees: "The general honey yield is now over in most localities, and the surplus honey that still remains in the hive should be removed at once. The practice of leaving boxes on the hives after the honey season is over, should be avoided. Remove the boxes and place them away in a clean place where they will be ready for use the following season. Some of the boxes will be partly filled with honey, these, if they are single comb ones, should have the honey removed by an extractor and the empty comb will serve as a guide the next season. The combs in the brood-nest need watching, and if the moth worm is found they should be smoked with brimstone. The preparations for successful wintering are to be made now. It is very desirable that each colony should be supplied with a large number of young bees as it goes into winter quarters. In order to obtain this end a prolific queen should be in every hive. Young queens usually deposit more eggs and for a longer time than old ones, and on this account are much to be preferred.—Tribune and Farmer.

TOBACCO PLANTS.—A practical tobacco-grower of long experience writes that the foundation for a good crop of tobacco is a proper soil, well prepared, and an abundant supply of strong, healthy plants. The former is absolutely necessary; than the latter nothing is more essential to success. A tobacco grower who fails to secure an early, abundant supply of good plants will find it very difficult to repair the loss, if not impossible. Some growers depend on their neighbors for plants. This is a poor way, as one's neighbors are unwilling to share with him until their own wants are supplied, after which the best opportunities for setting are often past, and the remaining plants in the bed are small and weak. Young tobacco farmers, or those who are not accustomed to growing plants for themselves, often fail through lack of vigilance. They need to be reminded that during nearly half the time from the sowing of the seed to the harvesting, the plants remain in the seed-bed, and during that time, being very small and tender, they require much more attention than during the last half of their growing life. The grower who, early in the season, finds himself with an abundant supply of strong healthy plants large enough for setting, may consider one great step taken towards a successful crop of tobacco.

"During the first two weeks after sowing the seed, the plant bed requires ably attention. The soil must be kept constantly moist on the surface or the newly germinated seed, lying at or near the surface of the ground, will be destroyed. An hour of hot sun, when the surface of the seed-bed is dry, will sometimes prove fatal to the young and tender plants. When glass or other covering is used, as must be the case if early plants are desired, the bed will require more watchfulness as there is more danger of damage from sun-burning on hot days. This part of tobacco culture should have the personal attention of the planter. Hired and insufficient help should not be trusted without the supervision of the grower, as a little negligence will often occasion much loss. To avoid cooling the soil in the seed-bed, tepid water should be used for sprinkling, and light frequent waterings are preferable to heavy sprinklings when applied but once or twice a day. If early plants are desired, they may be further forced after they have started their second pair of leaves, by stimulating their growth with liquid manure. This is best made and applied by placing in the barrel containing water for sprinkling the bed, a sack of hen manure or guano. Weeding should begin as soon as the weeds become large enough to pull. This is a laborious task, especially with new beds or those which have not received proper attention the previous season. When glass is used, a portion of the sash should be raised on warm days or when the sun shines hot, to give ventilation and prevent the plants from being scorched, and they should be entirely removed a few days before the plants are fit to set, to toughen them previous to setting them in the field. On cool nights, or when there is danger of frost, the bed should be protected by a covering of old carpet or boards.

Farmers who propose growing a considerable amount of tobacco will find economy in providing some conveniences for taking care of the plants. As much water is required, a pump in the vicinity of the bed will save much labor. Some apparatus for heating water conveniently and quickly is also very desirable. An agricultural steamer or a furnace kettle is often used for this, and answers the purpose very well.

Our experience of last year, with a small patch near Mobile convinces us that the Gulf coast country may be made to produce as fine tobacco as is grown in Cuba, and we are inclined to the opinion that it can be made a very profitable crop. On our poor pine lands high fertilizing will be necessary of course, consequently we will be forced to look for our profits to the superiority of our product over that grown in portions of the country where the land is rich enough to bring the crop without manures. We shall try the experiment on a much larger scale this year.—Mobile Register.

RAISING CALVES.—James Fisher, Jr., of Harrison Co., O., gives his way of "making six months' calves equal to yearlings:" In the first place, after a calf is a day old, I take it from the cow, and I have no trouble in learning it to drink milk. I feed for one week on new milk, and then change to sweet skimmed milk, the milk having stood twenty-four hours. I feed sweet milk the first three months, and then commence adding a little mush and bran. If calves are kept growing all the time for six months, you have no idea how large they will be. As a general thing calves are turned out on grass after two or three months' care. Then they become thin and "peaked," and when winter comes they are but very little bigger than when you quit feeding them. It is but very little more trouble to keep feeding a calf six months; then look how large it will be. If any kind of the young stock gets stunted, it takes a great amount of extra feed to bring it up to where it ought to be at six months or a year old. Now let every farmer's wife or farmer's daughter try and see what she can make out of her calves. It is as easy to have steers ready for market at two years old, by giving to them the proper attention, as it is to let them run and be half kept and not marketed until three or four years old. What stock you keep make it your aim to keep them in the best manner. Keep no more than you can keep growing all the time. There is never any trouble in fat stock always finding a buyer. Make it a rule to feed high and plenty. It should be your constant aim to see how soon you can bring your cattle into market. And, in carrying out this plan, always give your calves a good start, and keep them growing right along. Mush and milk is a first-rate feed for calves after they are three months old.

CULTURE OF ONIONS.—"After an experience of many years," says a writer in the American Cultivator, "I still follow the practice of plowing ground for onions in the fall or early winter, and of spreading manure from the cart upon the frozen surface, allowing its exposure to the ameliorating influence of winter's frosts and the drenching rains of spring. I prefer the yellow Danvers variety, sowing five pounds of seed to the acre as early in the season as the ground can be made sufficiently fine. Fineness of soil is an essential in successful culture. I have found the footprints of the grower judiciously placed along the row after sowing the seed to give large increase in yield. Clean culture is an important factor. The crop should be harvested early, and housed during dry weather. Have obtained good crops on ground dressed with ten loads of farmyard manure to the acre combined with the use of half a formula of Stockbridge fertilizer. My experience indicates that this course is preferable to the use of either manure or fertilizer alone."

RAISING DUCKS.—Ducks are easily hatched, and if properly managed they are easily raised—much more so than chickens or turkeys. Probably the worst thing for ducklings is the first thing they usually receive, and that is unlimited range and water to swim in. The little things are in a measure, nude, and should be kept in pens with dry soil floors or stone pavement that can be washed down daily. No kind of poultry will succeed on bare boards. All the water they need is best furnished by burying an old pot in the ground, and laying a round piece of board on top of the water with room for the ducks to stick their heads in, and fish out the corn that is put on the water. This amuses them and does no harm, while, if allowed to go off to ponds or streams, they are very liable to fall a prey to vermin in some shape, or to get their bodies wet and chilled from remaining too long in the water. Their pens must be kept clean if they are expected to thrive.

WATER THE SHEEP IN WINTER.—During a long, and, on the whole, successful experiment on a farm in Minnesota, in regard to the raising of sheep, we found that they required water in winter to almost the same extent that they did in summer. The first season, with a flock of about one hundred and fifty head, we were in the early part of winter negligent in providing water for their use, because we had been assured that sheep would eat snow, and would not drink water, but we soon discovered the mistake, and found that water was as necessary as hay and other food for them. Probably if sheep were fed a bountiful supply of turnips or raw potatoes they could be comfortably wintered without water more than once a day, but we can assure the breeders of sheep, that in this cold, dry climate, water is indispensable for them, more particularly when fed on dry food.

Those who have never tried hauling stone in winter would be surprised to see with how much ease a team can haul a loaded stone-boat, which in the absence of snow, would test their strength to the utmost. It is a good time, while snow is upon the ground, to haul stones for building or other purposes, as they can be heavily loaded upon a sled or stone-boat, and as easily unloaded.

Earth is a good absorbent for use in the barn or stable. Where a bank of earth is accessible in winter, to use behind the farm stock for saving the liquid manure, the value of the farm manures may be greatly increased, if not doubled.

Household.

TO BAKE PORK AND BEANS.—Three hours before dinner-time put on a nice piece of salt pork to boil, and about the same time put the beans to cook in another kettle, with much more water than enough to cover them; stand on the back of the stove at first, so that they will swell nicely before boiling. When they have boiled about twenty minutes drain off the water and put on more, which should be boiling at the time. When they are very tender, and begin to break, dip enough salt water from the pot to season them. If the pork is not yet tender, set the beans on the back part of the stove, for they will burn very easily after they begin to break. When the pork is boiled enough—it will generally be tender in about two hours—take the beans out into a dripping pan and place the pork in the centre; cut through the rind where it is to be sliced, and sprinkle black pepper over the whole. The beans must be quite juicy when put into the oven or they will be very dry when baked. A spoonful or two of molasses in half a cup of water, spread over before baking, make them brown nicely and also give them a good flavor. We usually boil the potatoes for dinner in the water the pork was boiled in, taking care to reduce it if too salt.

TO CORN BEEF.—Choose either a solid cut from the round, with a little fat, or a brisket piece; the latter should have the bones removed and be rolled and tied securely; the meat will not be harmed by washing it in clean, cold water. Let twenty minutes be allowed for every pound of meat; put it over the fire in cold water, let it gradually reach the boiling point, and boil it slowly. The scum which rises to the surface of the pot liquor should be skimmed off, and the meat simmered slowly. If the water is changed as soon as it boils vegetables may be cooked with the meat, time being allowed according to the season of the year. In the early fall, when they are freshly gathered and are full of their natural juices, they will cook in half the time that they require in the late winter and spring, when much of their moisture has been lost by evaporation. If the meat is to be used cold, it will be juicy if allowed to cool in the pot liquor. If the brisket is pressed between two boards or platters, under a heavy weight, until cool it will afford nice, compact slices when cut, and is good for luncheon or supper.

CHICKEN AND ONIONS.—Prepare a chicken as for boiling; fill up the body with small onions which have been parboiled in milk, with a little salt. Make a stock to boil the chicken in, of the giblets, a little bacon, four large onions, and pepper and salt to taste; let the chicken simmer in this stock for three-quarters of an hour, or until perfectly tender. Make a white sauce by boiling four onions in a quart of milk until reduced to a pint; mixed two tablespoonfuls of flour, in two or three of cold milk stir in the thickening, taking care to keep it perfectly smooth. Now stew over a slow fire until the sauce becomes as thick as good cream, then break up two ounces of fresh butter, and put it into the sauce, with a grain of Cayenne pepper, and salt to taste; stir the sauce over the fire until the butter is well mixed, but take care it does not boil. Pour the sauce over the chicken and serve.

HASTY PUDDING.—Put a pint of milk into a perfectly clean quart stew-pan, with five or six bay leaves; have ready on the hob a basin of flour; as soon as the milk boils remove the bay leaves, take some flour in the left hand, and let it fall lightly into the milk which must be kept boiling fast the whole time, stir without ceasing, adding flour until it is about the consistency of porridge, then let it boil a few minutes longer, still keeping it stirred. Turn it out on a hot dish, stick pieces of butter all over it, sprinkle moist sugar and grate some nutmeg, when the butter and sugar will melt and mingle, and, running all over and round it, form a delicious sauce. Do not be too sparing of butter and sugar, and the cook not be discouraged if she does not succeed in her first attempt, as experience alone can teach her how to sprinkle the flour in properly. If it is not done very lightly, lumps of flour will be the result.

GERMAN RECIPE.—Scrape the carrots, wash them, and cut them up in small pieces, one inch long and a quarter inch thick. Put a small tablespoonful of butter in the saucepan, let it get quite hot, then drop the carrots in, and let them stew in the butter for about half an hour, stirring them once in a while. Then put some water in the pan, little by little, and let them boil till they are quite soft. In summer, when they are fresh, two hours will be enough, but in winter boil longer. The softer they cook, the better. Before serving on the table, season and mix one teaspoonful of flour with a little milk or water; put this in the carrots, and let them boil slowly ten minutes longer. The carrots ought to be sweet. If they are not sweet enough of themselves, add one teaspoonful of white sugar.

HOW TO SAVE COAL IN OPEN GRATES.—The most practical suggestion yet made toward economizing the use of coals seems to be in the use of solid bottoms in ordinary fire-grates. It has been asserted, and indeed proved, that in any fire-grate, not exceedingly small, a plate of iron placed upon the bars will nearly halve the consumption of coal, and also reduce the smoke, and keep up a cheerful, free-burning fire. Quite sufficient air will enter through the front bars, and all poking should be avoided, and the fire will continue until all the coal is consumed, which will be done without leaving much ash or dust. A sheet of iron to fit easily into the grate will cost but a quarter of a dollar, and the coal bin will not need to be replenished so frequently.

An inexpensive but appetizing pickle is made as follows: Slice one peck of green tomatoes and nine large onions; scatter one teacupful of salt over them; cover with water and let them stand all night; in the morning drain and boil in weak vinegar. Then take four quarts of vinegar of good strength, two pounds of brown sugar, two ounces of white mustard-seed, two tablespoonfuls each of ground allspice, cloves, cinnamon, and ginger, half a teaspoonful of red pepper. Boil all together for half an hour. The tomatoes, if a little too near ripe, will not need boiling quite so long.

BAKED BEETS.—Wash, but be careful not to cut them; put them into a very slack oven for about eight hours. When cold, peel them and dress them as follows: Chop half an onion finely, put it into a saucepan with a piece of butter; when it begins to take color, add the beetroot, cut up into large dice, pepper and salt to taste, and add two or three tablespoonfuls of tarragon vinegar. When quite hot serve.

Scientific.

—Dr. Charles Sedgwick Minot, one of the best thinkers among the rising generation of naturalists, has recently issued a paper on cell growth in the "Proceedings of Boston Society of Natural History," that deserves consideration for the profundity of its speculations and general soundness of its deductions. Some of the suggestions intended as facts to sustain the reasonings, however, require further investigation. For instance, it is stated: "In a rough way, we know that the larger the animal the longer it lives." The "rough way" could have scarcely gone beyond the reflection that the elephant—the very large animal—does live a very long time; but the horse and the cow are larger than man, but his age is three times theirs. The dog and the cat are not near the size of the horse and the cow, yet their lives are nearly as long. The duck is, on the whole, a larger bird than the common fowl; but its life does not average quite as long. On the other hand, some of the smaller animals live to wonderful ages. The farmer believes that he has seen "that same gray old rat for years and years," and the toad is thought to never "lie down and die." However, it may be, it is certain that the common wood-tortoise will live for near half a century. It is a common practice with country people to cut the initials and date on their shells; and, allowing that one may sometimes be the victims of practical jokers, there is enough evidence as to their certain great age. In Martindale's "History of Byherry" there is a case given of one who found his own mark on a tortoise forty years afterward. If we compare species with species, as well as classes with classes, there seems nothing to favor Dr. Minot's suggestion. The bantam fowl may not be a good species, though, on the grounds developed in Darwin's "Origin of Species," it might well be treated as if it were; but, even as a marked variety, it will live as long as the Cochin China or any of the larger breeds of fowls. So far as we know, the smaller monkeys live as long as the larger ones; and when we come to individuals of the same race, the small man lives as long as the larger ones. However, we have few exact facts as to the relative ages of the various classes of animals, and some naturalists who would do a little more than place the matter in a rough way before us would do good service to science.—N. Y. Independent.

—The smoke of London has become such a nuisance, that inventors and practical men of science are at last, taking hold of the matter in earnest. Dr. C. W. Siemens, the distinguished electrician and the inventor in 1862 of the so-called "regenerative gas-furnace," which has worked such a change in the manufacturing use of fuel, has contrived a simple grate, which accomplishes the purpose by using jets of gas, playing upon a mass of coke in the grate. He considers the use of raw coal essentially "barbarous," and shows that a far more economical and perfectly smokeless fire is obtained by first decomposing the bituminous coal into gas and coke, and then burning the products, under properly regulated conditions. But gas in London costs only eighty-seven cents a thousand feet, so that his figures will hardly apply in this country. Scott Moncrieff proposes a slightly different plan—that the gas companies should only take from the coal, they use about one-third of the gas they now get from it. The coke left would then be, he asserts, quite as valuable a fuel as the raw coal itself, and would give a smokeless fire. But the gas companies would have to handle three times as much coal as now.—N. Y. Independent.

—M. Gustave Engel has subjected some diatomaceous sands to the action of dye-stuffs, and has found that they behave in the same way—that is, absorb and hold the coloring matter—as do woolen and cotton fibers when exposed to the same substances. These sands are chemically inert, being composed of silex, and can not only by virtue of the capillary attraction of the minute tubes of the microscopic shells, of which they are made up. From this, M. Engel concludes that the physical structure of the matter to be dyed has more to do with its capacity to take the color than its chemical composition.

—Professor Humphrey, of the British Medical Association, claims that in no other branch of knowledge are true science and sound practice, so perfectly conjoined as in medicine, clearer knowledge of physiology and pathology, of heredity, of the effects of social laws and climatic variations, would have a vast influence on the whole framework of civilization; and he was led to conclude with Des Cartes, that all great movements in the world of thought, of philosophy, of morals, and of government, were to come out of medicine.

—The London, Eng., Times has had constructed for use in its office, a glycerine barometer. The column of glycerine is twenty-seven feet in height. A variation in atmospheric pressure which would change the reading in a mercurial barometer by one-tenth of an inch, would make a change in the glycerine column of more than an inch, hence the advantages in the new instrument, as it will enable observers to note slight variations which otherwise might be overlooked.

—Yale College has acquired, through the explorations of Professor Marsh in the Rocky Mountain region, the most extensive collection of fossil vertebrate remains in the world. It embraces fragments of six hundred pterodactyles, or flying reptiles, and of more than one hundred Mesozoic (the middle age of geological formations) birds.

At Mahisauris, in France, a daily analysis of the air is carried on by M. Davy. During a period of high mortality in the republic, the number of bacteria in the atmosphere was found to be twice the average for that portion of the globe, thus indicating a connection between disease and the so-called "disease germs."

A gigantic octopus was recently stranded on the coast of Ireland. The eight arms were from twelve to fifteen feet in length, as thick as a man's upper arm, and furnished on the inner side with two rows of suckers as large as an English shilling. The animal's length was over twenty feet.

—Discoveries in terrestrial magnetism fully confirm the connection between auroras, magnetism, and solar disturbances, which was first suggested by Arago, in 1819, and which has been demonstrated by the investigations of the present decade.

—The art of obtaining sugar from cane was discovered by a Venetian in 1503, and for fifty years a sugar loaf weighing seven pounds was considered a wonderful curiosity.

—Australia has been so imperfectly explored that last month a large river was discovered. Along its shores are found forests of cedar and ebony.

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The American China Dinner, Breakfast and Tea Set, comprising 160 Pieces, for $13.

A Real French China Dinner Set, 130 Pieces, for $17.

English Stone China Dinner Set, 130 Pieces, for $10.

English Stone China Chamber Set, comprising 10 Pieces, for $2 50.

Decorated Chamber Sets, with different Colored Bands, 10 Pieces, for $3 50.

Glass Goblets, from 60 cents to $1 per dozen.

Particular attention given to Novelties and Specialties pertaining to the House-Furnishing Department. Orders promptly attended to. We have just received a full and complete stock of holiday goods. Call and examine before purchasing.

W. C. SHEPARD & CO.

Christian Advocate.

Fools' Errands.

TWO SIDES OF THE QUESTION - A SOUTHERN VIEW BY SOME OF THEM.

Springfield (Mass.) Republican Letter.

Sectionalism is an absurdity, as it is a crime. It is not at all remarkable that among the rustics of Iowa and Minnesota, remote from the South, with no special tie to it, the bloody shirt should float in grand triumph, but it is somewhat puzzling to us that those who spin our cotton, make our shoes and hats, and prepare the paper upon which we write, who travel with so much ease through our orange groves in winter, and among whom we travel in the summer, should be so anxious to draw and keep distinct the lines of separation. When it is remembered that the sceptre is departing from your Judah, and that the West, the great ally of New England now, must become her great antagonist in time to come, it seems a sad folly for her to turn her face against that section where her natural allies are found. The West will make wagons and window-sash for the present, but the South is learning to make everything. Is it well to build up and at the same time embitter so threatening a rival? The paper on which I write, once bought at Fall River, is now made in North Carolina. The shoes I wear were made in Baltimore. The cassimere of my pants is made in Mississippi, and my underclothing woven in Georgia mills. As it is impossible to break down the South, is it well to antagonize her? The solid South is no figment. There never was concocted a more ingenious and skilful ploy to make her so than that which aimed to keep power in the North. In scarcely a decade of years from reconstruction the South only needs the help of a few voters in New York to say who shall preside over this government. You can never divide the South by assailing her. The more the bloody shirt flies the closer she will cling together; and yet she can be divided. When New England ceases to be solid, when the South is no longer threatened by the Republican party, when the policy of the Springfield Republican, instead of the policy of the New York Times, is adopted, then we may look for division in the South. But this policy never will be adopted as long as the South is so generally misunderstood. The errors about the South are the more dangerous in that they are nearly all of them truths put in a false light. I have only seen a review of Judge Tourgee's work, "A Fool's Errand," and rarely speak of that, but I can tell him of sundry fools who have come on errands to the South to go back sadly angered by an utter failure to do what they wished.

Here was the bravest farmer. He never planted a bale of cotton in his life, never managed a negro, never knew anything of a mule, but having a few thousand dollars, he concluded to come to Georgia, to show these ignorant Southern people how to farm. He was going to get rich. He went to Baker or Lee county. He found Col. Thompson a plain, apparently untravelled old planter, very ready to rent. The Colonel began to suggest, but he soon found Hezekiah knew more than he did. So Hezekiah ordered out his big ploughs, got his bell and belfry, and made his labor rules; called the negroes "my gentle friends," told them he wanted their labor and they wanted his protection, bought some clover seed and timothy, sowed in the sand and began his work, old Col. T., with a merry twinkle in his eye, put Hezekiah's rent money in his big pocket and stood off to see. Well, Hezekiah found a New England laborer and Sambo rather different, and to manage a little required more art than to manage a New England township. The grass got some of his cotton. The caterpillars got the rest. The Colonel got his rent. The darkeys got the money he brought and he went back to New England disgusted, and wrote the "Fool's Errand."

Then there was the philanthropic fool. He was as sincere a fellow as ever read Emerson or came from Andover across between Harvard and Williams, too narrow for one and too broad for the other. He wanted to regenerate the negro race. True, some of us and some of our grandfathers had been trying to do that work, but Philanthropos, with deep or Cook in one pocket, and Dr. Leonard Bacon in the other, was going to show how the work was to be done in a way. He and his sister and his cousin bought new spectacles, put ten pounds of good tea in the trunk, filled it up with Atlantic Monthlies and prepared themselves for martyrdom. Fully persuaded the fearful curse of slavery had grimed beyond hope the white race, and that a Democrat and an infidel or a Methodist were the same thing, they came South. He did not seek out or consult with any Southern freedmen representative hymen. He sought out the leading colored man of the place, stayed at his house, and soon wrote home about the ostracism of missionaries to the negroes. Stated unkindly, the fact is sadly derogatory to Southern civilization, and far more to Southern religion. The fact would probably be presented by Philanthropos to a Massachusetts audience thus: "Feeling my heart bow with sympathy for an oppressed race, I went South after the war to see if I could do something to civilize and Christianize it. I opened a School in Atlanta. I found the poor freedman eager for knowledge and patriotly desirous to rise in the scale of life. I went to do him good, I went to his cabin, I slept in his bed, I ate of his scanty store, and assured him that I believed him to be a man and a brother. I did not try to curry favor with his oppressors, I tried to instil into his breast a hatred of tyranny, by often calling his attention to the wrongs of his past. I tried to eradicate from his breast any sense of inferiority and taught him to hold his own everywhere. In one word I tried to make him feel that he was a man. Could I do less than denounce the awful wickedness of the rebellion or less than to try and inspire in him gratitude for that party which had saved the Union, and given him freedom? For those things and only this I was ostracised. I could see the sneer on the lips of the brainless Southern blood, as I walked proudly by, with one of my colored female pupils on my arm, and with my teachers and scholars following in procession as we went to the Congregational Church to hear a young mulatto (the son, by the way, of a Democratic Congressman) deliver a lecture on the emancipation proclamation, only fully carried out by the use of the army to secure a free ballot." That's his side:

"The other side, or the Southern man's story, may be told as follows: The war was over. We were suffering from every quarter. Our dead children, over whom we wept, were more blessed than we. We needed sympathy and help. The negroes, who had been our slaves, were now our masters. They were sergeants and corporals of the army. They were in our halls of legislation. They were voting away our money with the design of making our taxes so heavy as to force to sale all we had. The Northern missionary came. He ignores us. He sought for the negro alone. He told him of his wrongs in the past. He told him he was now the peer and the superior of the Southern white. He taught him to sing, "We will hang Jeff. Davis on a sour apple tree." The ladies of the mission sought their associates among our washerwomen and cooks. The young ladies walked with our barbers and carriage-drivers. They took every opportunity to sneer at us and ridicule. As they seemed to have no use for us we let them alone. The men were active politicians, identified with the party which seemed bent on our ruin. True, there were exceptions. There were those who showed by their lives that they had come to do the negro good and us too. As soon as we found such out we gave them due respect. We did not object to their work. If they had consulted the preachers and philanthropists, for we have them, and sought their co-operation, they would have gladly joined with them, but they did not. We did not like them or their methods, and we let them alone."

These are the two stories. Which is correct? Both. There were many who came in the spirit of the missionary who is here represented, and there were many who presented exactly the fortunes of those of whom the representative Southerner has spoken.

American Wood Engraving.

The manifest advance in engraving on wood exhibited by the illustrations in the chief monthly magazines, especially in Harper's and Scribner's, looks very much like a revival of American art tending toward productions that may rival the best creations of the artists of past periods. It is not to be despised or disparaged because the artists are drawing specially for the engravers, or because artist and engraver are sometimes one and the same person. The masterpieces of centuries ago, which have been the admiration both of the most cultivated and competent judges of technical points and of the great multitude who have an instinctive appreciation of the beautiful, were many of them the work of men who were both artists and engravers. Durer and Rembrandt are well known as engravers. Vandyke and Titian and Guido, made etchings. Not a few of Claude's engravings sell readily for hundreds of dollars for a single copy. Leonardo da Vinci, famous both as a master and teacher of art, it is claimed, invented engraving on wood and copper. Raphael worked for some years with Raimondi, of Bologna, the most celebrated engraver of the time, and the two carried the art in some points to a degree of excellence never since surpassed. The great series completed by Raphael engraved a Madonna, which it could be proved now would command more than its weight in gold. While we have not met with satisfactory evidence that Turner worked with his hands upon the engravings of his pictures, it is beyond question that he had a through knowledge of how the work should be done, and that he was a severe critic of the craftsmen to whom the work was entrusted. At one time he was nearly dependent upon these engravings, and bestowed upon them an attention almost excessive. The relation between the ability to produce the master-pieces of art and a practical knowledge of engraving is plainly a most intimate one. No one familiar with the lives of the most illustrious artists can fail to be impressed with the fact.

The wood engravings which at the present time adorn and enrich the pages of the great monthlies, possess the characteristics which promise great achievements in the future, a future that may not be far away. They exhibit independence, originality, a courage not to be daunted by any difficulties, admirable fidelity to nature, exquisite grace, and special ability to infuse life into an illustration. Occasionally, indeed more frequently than we like to see, details are sacrificed to a degree that is not pleasant, and we now and then are disposed to growl that a sketch, however vigorous and suggestive and graceful, is not a picture, but only a part of one.

The advance to higher excellence in these engravings during the past two years is marked, and even that of the past six months. On Christmas evening an impulse from somewhere led us to compare the illustrations of Mr. Roe's Success with Small Fruits with those of Scribner's and Harper's magazines for January, 1881. The illustrations of Mr. Roe's book when they appeared were much admired, and justly, but a glance perceives the decided superiority of the engravings of the months of January. This is the evident progress of only a few months. A comparison of the ugly work of what may be called the new school with its present achievements shows a much more decided progress.

The artists we call the "masters" were encouraged and sustained by the patronage of princes, of wealthy bishops, and of religious houses possessing large incomes. The patrons to whom both the artists and the public are now indebted are the sagacious, intelligent, and liberal publishers of the great monthlies, and the prospect is, for that they will have the satisfaction of seeing that they have fostered and incited a revival of a genuine indigenous American art, tending to greatness. Many are watching with patriotic and sympathetic interest the present movement, to see whereto this thing will grow.—Christian Intelligencer.

THE INDIAN SUMMER OF LIFE. In the life of a good man there is an Indian Summer more beautiful than that of the seasons; richer, sunnier, and more sublime than the most glorious Indian Summer the world ever knew. It is the Indian Summer of the soul. When the glow of youth has departed, when the warmth of middle age is gone, and the buds and blossoms of spring are changing to the sere and yellow leaf; when the mind of the good man, still vigorous, relaxes its labors, and the memories of a well-spent life gush forth from their secret fountains, enriching, refreshing and fertilizing; then the trustful resignation of the christian sheds around a sweet and holy warmth, and the soul, assuming a heavenly luster, is no longer restricted to the narrow confines of business, but soars far beyond the winter of heavy age, and dwells peacefully and happily upon the bright spring and summer which await within the gates of Paradise evermore. Presbyterian Banner.

—The Japan coal mines are being rapidly developed. It is claimed that the per centage of coal to area is greater than in any other country.

MISCELLANEOUS.



The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time, and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kidney and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tropical leaf of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restore and keep them in order. It is a **POSITIVE Remedy** for all the diseases that cause pains in the lower part of the body - for Torpid Liver - Headaches - Jaundice - Dizziness - Gravel - Fever, Ague - Malarial Fever, and all difficulties of the Kidneys, Liver and Urinary Organs.

It is an excellent and safe remedy for Females during Pregnancy. It will control Menstruation and is invaluable for Leucorrhœa or Falling of the Womb. As a blood purifier it is unequaled, for it cures the organs that *make* the blood.

READ ITS RECORD.

"It saved my life."—*E. B. Lakely, Selma, Ala.*

"It is the remedy that will cure the many diseases peculiar to women."—*Mothers Magazine.*

"It has passed severe tests and won endorsements from some of the highest medical talent in the country."—*New York World.*

"No remedy heretofore discovered can be held for one moment in comparison with it."—*Rev. C. A. Barlow, D.D., Washington, D. C.*

This Remedy which has done such wonders, is put up in the LARGEST SIZED BOTTLE of any medicine upon the market, and is sold by druggists and all dealers at **$1.25** per bottle. For Diabetes, enquire for WARNER'S SAFE DIABETES CURE. It is a POSITIVE Remedy.

H. H. WARNER & CO., Rochester, N. Y.

E. HEATH,

IMPORTER AND DEALER IN

Carpets, Floor Oil Cloths,

UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Mouldings, Chromos, Engravings, etc.

Frames made to order—a specialty.

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SPENCERIAN

SPENCERIAN COMMERCIAL

STEEL PENS

Of the Very Best **European** Make, and recommended for **Flexibility, Durability,** and **Evenness** of point.

REAL SWAN QUILL ACTION.

In 20 Numbers. A complete Sample Card, for trial, by mail on receipt of **20 Cents.**

A sample card of 10 of the **Leading** Styles for trial, on receipt of **10 Cents.**

IVISON, BLAKEMAN, TAYLOR & CO.,

138 & 140 Grand St., New York.

All Farmers, Mothers, Business Men, Ladies and Invalids are hereby notified that

PARKER'S GINGER TONIC

is the best remedy for Indigestion, Dyspepsia, Rheumatism, Neuralgia, Sleeplessness, Female Weakness, Debility, Kidney, Liver Complaints, and all disorders of the Stomach, Blood and Nerves.

PARKER'S GINGER TONIC

If you are wasting away with Consumption, Loss of Appetite, Weakness, Fever, Ague, Chills, Malaria, Impure Blood, Pimples, Boils, Scrofula, Sores, Ulcers, Tetter, Salt Rheum, Scurvy, Erysipelas, Blotches on the face, Blood Poisoning, Scrofulous Humors, Rheumatism, Kidney Complaint, Dropsy, Gravel, Diabetes, Nervousness, Sleeplessness, Dizziness, Headache, Neuralgia, Female Complaints, Piles, Constipation, Dyspepsia, Indigestion

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Jan. 31, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	7¾	7¾
Ordinary	8⅝	8⅝
Good ordinary	9⅜	9⅜
Low middling	10⅛	10⅛
Middling	11⅝	11⅝
Good middling	12⅜	12⅜
Middling fair	13⅛	13⅛
Sales to-day	7,250 bales.	
Receipts since our last	11,492 bales.	
Receipts previously	974,937 bales	
Sugar, ₱ lb.:		
Fair	— —	6⅜
Fully fair	— —	6⅝
Prime	— —	6¾
Choice	— —	— —
Yellow clarified	7—	7⅛
White clarified	8	8⅜
Powdered	— —	— —
Crushed	— —	— —
Molasses, in bbls., ₱ gallon:		
Common	28	30
Fair	33	35
Prime	38	38
Choice	45	47
Rice, Louisiana, ₱ lb.:		
Common	4	4⅛
Fair	5⅛	5⅛
Prime	5⅞	6
Choice	6¼	6¾

GROCERIES.

Butter, ₱ lb.:		
Western	10	31
New York	17	30
Coffee, ₱ lb.:		
Rio, ordinary	11	11¼
Rio, fair	13	13⅜
Rio, prime	14	14⅝
Cheese, ₱ lb.:		
Western factory	— —	— —
English	15½	16
Candle ₱ lb.:		
Best Tallow	— —	12⅝
Corn Meal, ₱ bbl.:		
Choice K. D.	— —	3 25
Flour, ₱ bbl.:		
Superfine	3 50	3 75
XX	4 25	4 50
XXX	4 75	5 00
Choice XXX	— —	— —
Choice family	— —	— —
Fish:		
Mackerel, No. 1, in bbls	— —	6 00
Half barrels	— —	4 50
Kits	— —	95
Mackerel, No. 2, in bbls	— —	6 75
Half bbls	— —	3 50
Kits	— —	85
Mackerel, No. 3, in bbls	5 50	6 75
Half bbls	3 00	3 75
Kits	75	— —
Goldfish, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Coal, in cases	25	30
Coal, in bbls	19	22
Linseed, raw	56	58
Linseed, boiled	59	61
Cotton seed	29	33½
Lard	70	78
Soap, ₱ box:		
Magnolia	— —	1 95
Olive	— —	2 40
Palm	— —	— —
Castile	— —	2 40
Soda, ₱ lb.	— —	— —
Starch, ₱ lb.	3½	3½
Salt, ₱ sack:		
Coarse	1 02½	1 05
Fine	1 40	1 45

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	57	58
White	57	58
Mixed	57	58
Oats, ₱ bushel:		
Western	46	47
Red rust-proof	— —	65
Bran, ₱ 100 lbs.:		
Choice	— —	1 10
Hay, ₱ ton:		
Prime	24 00	25 00
Choice	— —	26 00
Cow Peas, ₱ bushel:		
Mixed	— —	— —
Clay	— —	1 25

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	9	10
Shoulders	— —	5½
Sides, clear rib	— —	— —
Sides, clear	— —	8¾
Hams, sugar cured	9½	10½
Mess Pork, ₱ bbl.	14 50	15 00
Dry Salt Meat, ₱ lb.:		
Clear rib sides	7¼	7¾
Clear sides	7¼	8
Shoulders	5	5½
Lard, ₱ lb.:		
Choice, in kegs	— —	10¾
Choice, in tierces	10	10¼

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	2 65	3 00
Sweet	— —	— —
Onions, ₱ bbl.	5 00	5 25
Apples, ₱ bbl.	2 25	3 50
Cabbages, ₱ doz.	— —	— —
Sour Krout, ₱ bbl.	— —	12 50

BALING STUFFS.

Bagging, ₱ yard:		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb.	— —	17
Ties, ₱ bundle:		
30 ties and Buckles	— —	1 85

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 00	4 25
Young do	2 50	3 00
Ducks	2 50	3 00
Geese	— —	5 00
Turkeys	11 00	12 00
Eggs, ₱ dozen:		
Western	— —	— —
Southern	30	35
Honey:		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb.	— —	— —
Pecans, ₱ lb.		
Louisiana	8	16
Texas	8	9
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	— —	2 50
Wool, ₱ lb.:		
Louisiana	— —	28½
Texas	— —	— —
Feathers, ₱ lb		
Geese	— —	— —
Hides, ₱ lb.:		
Country green	6	6½
Dry salted	— —	11
Dry flint	— —	13
Ox Horns, each	— —	6
Tallow, ₱ lb.	3 —	6½
Cotton Seed, ₱ ton:		
In sacks	— —	10 00
Meal	— —	21 50
Oil cake	— —	25 00
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 35
Half barrels	— —	1 05
Kegs	— —	70
Oak Staves, per 1200:		
Kegs	— —	— —
Barrels	— —	— —
Extra claret	90 00	100 00
Extra hogshead	130 00	135 00
Extra pipes	140 00	175 00
Tobacco:		
Low lugs	— —	4½
Medium	— —	— —
Good to fine	— —	— —
Low leaf	5½	5½
Medium	6½	7
Good	7½	8
Fine	7½	8
Selections	10	12

The Chicago Times says: Warner's Safe Kidney and Liver Cure is highly endorsed by ministers, judges, physicians, surgeons, by men of literary and scholarly distinction, and by individuals in all the walks of life.

It is a foolish mistake to confound a remedy of merit with the quack medicines now so common. We have used Parker's Ginger Tonic with the happiest results for Rheumatism and Dyspepsia, and when worn out by overwork, and know it to be a sterling health restorative.

NEWS OF THE WEEK.

DOMESTIC.

MOBILE, Jan. 22.—J. R. Daily passed a satisfactory examination and was admitted to the bar in the Circuit Court to-day.

A contract has been made with the Coal and Iron Company at Talledega, Ala., whereby all our county convicts will be hired, well clothed and fed, for $15 per month each.

GALVESTON, Jan. 25.—A special dispatch to the News from Austin says that Samuel B. Maxey, Democrat, was re-elected senator.

ATLANTA, Jan. 25.—Gen. Francis A. Walker, superintendent of the census, telegraphs to the Constitution, that the discovery of a misstated portfolio makes the population of Atlanta 34,721 instead of 34,398, as previously published. Including near at hand suburbs, the population of the city really exceeds 40,000.

NASHVILLE, Tenn., Jan. 26.—The thirtieth ballot for Senator stood: Jackson 90, Maynard 25, Rose 1.

As soon as Jackson was declared elected, he was lifted out of his seat by friends and escorted to the stand, where he said he would do whatever lay in his power to allay all sectional agitation and bring prosperity to the country. He would not only represent the State, but the United States, in the broadest sense of the word.

WASHINGTON, Jan. 27.—The Committee on Epidemic Diseases, of the House, are preparing, and will shortly report, a bill to establish a commission of experts to inquire into the adulteration of food. It is believed that this evil is largely on the increase, and there is a demand for active steps to check it.

NEW YORK, Jan. 27.—The Western section of the Executive Committee on Ecumenical Conference met at the Methodist Book Concern yesterday afternoon, Bishop Simpson presiding. Representatives were present from nearly every Methodist body of the United States and Canada. It is the business of the committee to prepare a programme of exercises for a Pan-Methodist Conference, to be held in London in September. The meeting was strictly private. Another meeting will be held to-day.

NEW YORK, Jan. 27.—The Executive Committee of the Methodist Episcopal Conference, Western Section, concluded their sessions this afternoon. Bishop Simpson, of Philadelphia, presided. The proceedings were private, but the programme was prepared for a general Conference which meets in London in September. The programme will be sent to the Executive Committee of Conference, Eastern Section, for approval.

JACKSONVILLE, Fla., Jan. 27.—A contract has just been agreed upon between the authorities of Florida and J. Cooyel, of Jacksonville, and A. B. Linderman, representing capitalists of Philadelphia and the Pacific coast, to drain Lake Okeechobee, in the south of Florida. If carried out, this will reclaim twelve million acres of the best sugar land in the world.

The territory reclaimed will include the celebrated Everglades, and will be in extent twice as large as the State of New Jersey. This is the largest contract on record, and when completed, Florida can produce more sugar than the United States now consumes.

WASHINGTON, Jan. 27.—A bill has been introduced in the Senate for the retirement of judges who are permanently disabled. This is intended to meet the cases of Justices Hunt, of New York, and Clifford, of Maine, and to enable Mr. Hayes to make two more partisan appointments.

It is safe to say that these judges are not accomplices with the Administration in this business of packing the bench. It is not certain that any Democrats will lend themselves to this game.

There is reason to believe that on this question, at least, Garfield's Administration will act on a higher plan than Hayes'.

MOBILE, Jan. 27.—Henry Farrah, an old and honored citizen, died to-day of Bright's disease. When young he came from England to Mobile, where he built up a successful business, and has been many years publisher of the city directory.

ALBUQUERQUE, New Mexico, Jan. 27. A party arriving at Fort Craig on the 24th, reports that the Buckboard or Fest's mail line was taken by Indians, about five miles west of San Jose, and the driver and one horse killed. A man and three women were surrounded by Indians two miles from the same place. A Mr. Robinson and seven Mexicans arrived on the scene in time to save their lives. A fight ensued, and Robinson and his party were being worsted when five soldiers of the 9th Cavalry, escorting a contractor's train, arrived and put the Indians to flight. Mr. Robinson reports that three miners were killed, on the 18th inst., at Chloride Gulch, and the bodies of four women and children, were brought to San Marcial, on the 23d, horribly mutilated and burned.

WASHINGTON, Jan. 28.—The House Committee on Commerce this morning voted to fill the blank in the clause making an appropriation to carry out the plan of the Mississippi River Commission for the lower river with $1,000,000. The vote against a higher sum was slight to six. $600,000 was appropriated for the river above Cairo. The special appropriation for New Orleans and other harbors in the lower river remain unchanged in the bill.

The block for the reservoirs at the head waters of the Mississippi is not yet filled.

The final vote for the million dollars was unanimous. The argument of those opposing a higher sum, is that a larger appropriation would endanger the bill in the House, as many members demand a discussion for adopting the commission plan, and that it is better to take a smaller sum to start the work with the formal indorsation by Congress, of the plans of the river commission. At all events, this seems to be the best that can be done under existing circumstances, and no ordinary amount of work has been devoted by the Louisiana delegation in securing it.

SAN FRANCISCO, Jan. 31.—The rain that began on the 28th inst., spread over the coast from British California to the Southern portion of this State, and has been the heaviest storm experienced since 1861. Feather, Yuba and Upper Sacramento rivers have overflowed their banks, and creeks running into these streams are all over their banks. The damage cannot be stated, but the aggregate loss is immense.

The Central Pacific Railroad suffers heavily. About one thousand yards of wall, near Benicia, were washed away, and a long stretch on the Oregon Branch, near Bear River is gone, and there were washouts of less extent in many other places. Several miles of the Santa Cruz Railroad were washed away, near Santa Cruz. The town Naso was flooded, also a portion of Watsonville.

A Sacramento dispatch says: The levee is broken in two places, three miles below the city, and much damage to farms and orchards will follow. The water is backing up towards the city. The levee around the city is all right, and no danger is apprehended. A number of extensive crevasses have occurred on the opposite side of the river, in Yolo county, and much damage is reported. The losses at present are roughly estimated at $1,000,000. The river is twenty-six feet above low water mark—the highest ever before attained.

A Portland dispatch says the hurricane swept over Puyalup Valley, Washington county. The N. P. Railroad was obstructed by wind falls, buildings unroofed, and in some instances destroyed.

A terrific snow storm, with high winds, prevailed in Victoria on Saturday. Traffic generally was suspended. The snow piled in great drifts, and in the country districts it is fully three feet on a level. The weather to-day is mild, and an extensive thaw has set in.

MONTGOMERY, Ala., Jan. 31.—The State legislature meets to-morrow. Most of the members are here now. Only twenty days to sit without extra session. Several bills of importance are to come up. They may have to redistrict the State.

WASHINGTON, Jan. 31.—The commerce committee is hurrying to complete the river and harbor bill this week, and if it is ready in time Judge Reagan expects to move to pass it under a suspension of the rules next Monday. If delayed much later, it is feared that certain members, who always oppose appropriations of this kind, might form a successful combination to defeat the bill. To-day the committee appropriated $175,000 for the Mississippi River from the Illinois River to Des Moines; and $200,000 above Des Moines.

FOREIGN.

LONDON, Jan. 22.—Private telegrams are received at Liverpool, saying that Callao has surrendered to the Chilians, as well as Lima.

DUBLIN, Jan. 25.—In the Court of the Queen's Bench to-day, in the case of The Crown against the Traversers, Judge Fitzgerald concluded his charge to the jury at 12:30 P. M. He asked them to perform their duty with courage, springing from a desire to act conscientiously without fear or favor. The jury having asked for documents, retired to deliberate upon their verdict.

DUBLIN, Jan. 25.—The jury were discharged at 7:45 o'clock, the foreman stating that it was utterly impossible that they could agree. A juror had previously stated that they were ten to two, but the judge said he could only receive an unanimous verdict. Great excitement prevailed, and it was heightened when the judge said, after the exhibition of the day in court, he could not expect a free and unanimous verdict. Immense crowds were cheering outside the court-house.

LONDON, Jan. 25.—In the house of commons yesterday, Mr. Forster, chief secretary for Ireland, rose at 5:30 in a very crowded house, to move the bill for protection of life in Ireland. He justified the bill by a long and detailed description of outrages which had been committed. He showed that the Land League had a complete system of constables in all districts, who had recorded every infringement of the rules of the League.

The result is, he said, that the Land League is supreme; there is a reign of terror; those who break the law are safe, while those who keep it are in danger. The Land League strikes terror; we must soon strike terror into them; we must arrest these criminals. [Prolonged cheers.]

Mr. Forster's bill asked power for the viceroy to arrest persons, reasonably suspected as principals or accessories in treasonable offenses, such power to remain in force until the 30th of September, 1882.

Mr. Forster announced that the object of his second bill to be, to put matters in reference to the possession of arms in much the same position as under the peace preservation act, which expired last year. The bill will be retrospective as regards arrests for treason. It will apply to the whole of Ireland, but with regard to agrarian and other crimes will apply to proclaimed districts only.

LONDON, Jan. 26. 6 P. M. Gen. Skoboloff telegraphs from Geok Tepe, on the 24th inst., announcing that the Russians on that day captured Geok Tepe, and Gen. Giltepe, after nine hours of desperate fighting, and that the Tekke Turcomans are in full retreat. Their loss, he says, was enormous.

Gen. Skoboloff telegraphs from Geok Tepe, as follows: Tekke Turcomans were pursued and cut down for a distance of fifteen versts. Our victory is complete. We captured a quantity of arms, ammunition and prisoners. Our loss is now being ascertained. Our troops fought heroically.

LONDON, Jan. 28.—In the House of Commons to-day Right Hon. Hugh Childers, Secretary of the War, announced that Sir Geo. Colley telegraphed on the 26th as follows: Attack on Pass repulsed. Casualities heavy, but not yet known. I hold camp until the arrival of reinforcements. The Secretary of War said he believed the English attack had been repulsed.

LONDON, Jan. 29.—A dispatch from Durban, referring to the recent engagement, between the forces under Sir George Colley and the Boers, in Drakonburg Pass, says: The Boers fought with determined courage; they captured the colors of the 58th Regiment, and killed ten officers in charge of them. The colors were recaptured at the point of the bayonet.

An eye witness says the Boers were shot or wounded through their heads as they lay. If the 58th Regiment had been supported by another thousand men, the position would have been taken. Col. Bean and Capt. Lumpn were among the killed. Forty Boers fell close to the British lines.

THE ROYAL PLATE AT WINDSOR.—The Royal plate at Windsor, of which an inventory has been taken, owing to the departure of her Majesty the Queen for Italy, is stated to be of the value of £1,800,000. It includes a gold service, ordered by George IV., which will dine one hundred and forty persons, and one of the finest wine-coolers in the world, added to the collection by the same monarch; a shield formed of snuff-boxes worth £9,000, and thirty dozen plates, worth £10,000. There are also a variety of pieces brought from abroad and India. The latter include a peacock of precious stones of every description, worth £10,000, and Tippoo's footstools a tiger's head with crystal teeth, and a solid ingot of gold for his tongue.—Echo.

—An English traveller says—"Put an American baby six months old on its feet, and it will immediately say, 'Mr. Chairman,' and call the next cradle to order."

HORSFORD'S ACID PHOSPHATE should be used when you are nervous and cannot sleep.

DISTRICT CONFERENCES.

The District Stewards for Williamsburg District, Mississippi Conference, will meet me at Williamsburg, Saturday, February 5, 1881. Dr. Farrel, Columbia, Hon. Stephens, Augusta, T. P. Welsh, Station Creek, and J. Wetherbly are District Stewards. I have not learned the others yet. Brethren please attend. My address is Williamsburg, Covington county, Miss. D. A. LITTLE, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

Greenville station	Jan. 1, 2
Greenville circuit, at Oak Grove	8, 9
Fort Deposit circuit, at Letohatchee	15, 16
Oaky Streak circuit, at Antioch	22, 23
Rutledge circuit, at Rutledge	29, 30
Rocky Mount circuit, at Rocky Mount	Feb. 5, 6
Union Springs station	12, 13
Troy station	19, 20
Pine Level circuit, at Hill's Chapel	22
Olustee mission, at Briar Hill	23
Brundidge circuit, at Clay Hill	26, 27
Mount Meigs circuit, at Mount Meigs	Mar. 5, 6
Calou circuit, at Mount Hilliard	12, 13

(53) J. M. BOLAND, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Dec. 25, 26
Tallassee station	Jan. 1, 2
Hurtville circuit, at Seal	8, 9
Elmore circuit, at Carollia	15, 16
Crawford circuit, at Crawford	22, 23
Tuskegee circuit at Cotton Valley	29, 30
Salem circuit, at Salem	Feb. 5, 6
Loachapoka circuit, at Notasulga	12, 13
Tuskegee station	19, 20
Opelika station	26, 27
Franklin mission, at Franklin	Mar. 4
Montgomery station	5, 6
Tallapoosa circuit, at Talitha Chapel	13, 14

The District Stewards will meet at the District parsonage in Auburn, February 15, at eleven o'clock A. M. A full meeting is very much desired.

53 T. F. MANGUM, P. E.

GREENSBORO DIST.—FIRST ROUND.

Havana circuit, at Havana	Jan. 15, 16
Green circuit, at Salem	22, 23
Livingstone and Eutaw, at Livingstone	29, 30
Demopolis, at Demopolis	Feb. 5, 6
Forkland circuit, at Forkland	12, 13
Gainsville circuit, at Gainsville	19, 20
Belmont circuit, at Wesley Chapel	26, 27
Cuba circuit, at York	Mar. 5, 6
Gaston circuit, at Coke's Chapel	12, 13
Butler circuit	Wednesday 16
Choctaw circuit, at Tilley's	19, 20

3 H. URQUHART, P. E.

MOBILE DIST.—FIRST ROUND.

St. Paul	Jan. 1, 2
Whistler	8, 9
St. Francis Street	15, 16
Franklin Street	22, 23
Eastern Shore, at Bay Minette	29, 30
Citronelle, at Mauvilla	Feb. 5, 6
Toulminville, at Four Mile Post	12, 13
Grand Bay, at Grand Bay	19, 20
St. Stephen's, at New Hope	26, 27
Bladon Springs, at Bladon Springs	Mar. 5, 6
Okatuppa, at Bethel	12, 13
Suggsville, at Suggsville	19, 20
Grove Hill, at Mt. Moon	26, 27

53 O. R. BLUE, P. E.

SELMA DISTRICT.—FIRST ROUND.

Clifton circuit	Jan. 1, 2
Rembert Hill	5
Choctaw Corner	8, 9
Lower Peach Tree	12
East Selma	15, 16
Brush Creek	21, 22
Marion	22, 23
Uniontown station	29, 30
Uniontown circuit	Feb. 1
Orrville	5, 6
McKinley, at McKinley	12, 13
Summerfield	19, 20
Spring Hill	26, 27
Perryville	Mar. 5, 6
Cahaba mission, at Ivy Church	7

District Stewards meet at Selma, Tuesday March 15.

53 W. A. McCARTY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Morgan City	Feb. 5, 6
Franklin	12, 13
French Mission	16
New Iberia	19, 20
Vermillionville	26, 27
Abbeville	Mar. 5, 6
Lake Charles	12, 13
Sugar Town	19, 20
Opelousas	26, 27
Plaquemine	Apr. 2, 3
Washington	9, 10

5 J. M. JOHNSTON, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Boeuf and Evergreen	Jan. 15, 16
Alexandria and Pineville	22, 23
Rapides	29, 30
Jena	Feb. 5, 6
Cenac	Tuesday 8
Columbia	12, 13
Winnfield	19, 20
Harrisonburg and Trinity	25, 27
Shelly Island	Mar. 5, 6
Little River	12, 13
Cottle	Thursday 17
Spring Creek	19, 20
Simsport	26, 27
Avoyelles French mission	Apr. 2, 3

3 F. G. HOCUT, P. E.

HOMER DIST.—FIRST ROUND.

Homer, at Homer	Jan. 8, 9
Tatro, at Salem	15, 16
Sparta, at Sparta	22, 23
Vernon, at Douglass	Feb. 5, 6
Indian Village, at Indian Village	12, 13
Rochester, at Rochester	19, 20
Haynesville, at Haynesville	26, 27
Minden, at Minden	Mar. 5, 6
Arcadia	12, 13
Downsville	19, 20
Farmerville, at Shiloh	25, 27
Webster, at Andrew Chapel	Apr. 2, 3

District Stewards will meet at Tullp, January 29-30. Preaching on each day. R. W. Greer, Homer, B. F. Rhea, Tullp, Lovick Wrenn, Meridian, G. T. Wynn, Haynesville, E. L. Holland, Vernon, W. P. Kimball, Webster, — Norton, Arcadia. The Stewards from Sparta, Farmerville, Downsville, Indian Village and Rochester, together with the brethren named, will please meet me at the above time and place.

J. S. PARKER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Logansport mission, at Reynold's S. H.	Jan. 8, 9
Caddo circuit	15, 16
South Bossier, at Bellevue	22, 23
North Bossier, at Red River	29, 30
Mooringsport	Feb. 5, 6
Shreveport	12, 13
Mansfield	19, 20
Coushatta, at Coushatta	26, 27
Springville, at Springville	Mar. 5, 6
Pleasant Hill	12, 13
Many, at Negrete	19, 20
Anacoco, at Holly Grove	26, 27
Natchitoches circuit, at New Hope	Apr. 3, 4
Natchitoches station	10, 11

District Stewards' meeting at Shreveport, February 12, 1880. (2) L. D. McLENDON, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Hinds mission, at Lane's	Jan. 1, 2
Canton	8, 9
Sharon, at Lone Pine	15, 16
Thomastown, at Lone Pine	15, 16
Madison	22, 23
Settle Chapel	29, 30
Edwards	Feb. 5, 6
Bolton	12, 13
Jackson	19, 20
Reuben	26, 27
Mt. Carmel	Mar. 5, 6
Fletcher's Chapel	12, 13
Silver Creek	19, 20
Lodi	19, 20
Yazoo City	26, 27

The district Stewards will please meet at the parsonage in Canton, at ten A. M., on Tuesday, January 25. (3) W. L. C. RUSSELETT, P. E.

WOODVILLE DIST.—FIRST ROUND.

Jackson station	Jan. 1, 2
Clinton station	8, 9
Amite City, at Amite City	15, 16
Pipkins and Port Hudson, at Pipkins	22, 23
Winans, at Winans	29, 30
Bayou Sara, at New Hope	Feb. 5, 6
St. Helena, at Pine Grove	12, 13
Wilkinson, at Bethel	19, 20
Woodville station	26, 27
North Wilkinson, at Hopewell	Mar. 5, 6
Amite, at Liberty	12, 13
Franklington, at Franklington	19, 20
East Feliciana, at Olive Branch	26, 27
East Baton Rouge, at Bethel	Apr. 2, 3
Livingston, at Bayou Barbary	9, 10

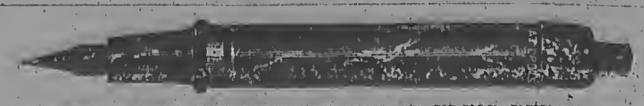
53 JAS. A. GODFREY, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven and Wesson, at Brookhaven	Dec. 25, 26
Crystal Springs station	Jan. 1, 2
Summit and McComb, at McComb	8, 9
Hazlehurst station	15, 16
Brandywine, at Rehoboth	22, 23
Magnolia, at Magnolia	29, 30
Adams and Bogueschito, at Bethel	Feb. 5, 6
Scotland, at New Hope	12, 13
Beauregard, at Balnala	19, 20
Spring Ridge, at Byram	26, 27
Bayou Pierre, at Union Chapel	Mar. 5, 6
Georgetown, at Bethesda	12, 13

53 B. F. JOHNSON, P. E.

MISCELLANEOUS.



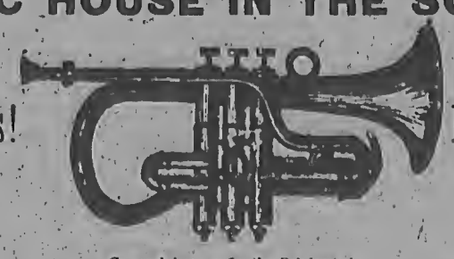
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Fire assets, excluding paid-up capital	$9,881,426 21
Paid-up capital	1,228,200 00
Total fire assets	$11,109,626 21
Fire liabilities	3,944,358 24
Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871 $3,239,091
Losses by Boston Fire in 1872 $1,329,729

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Christian Advocate.

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G. T. LATHROP, Publisher.

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SUNRISE ON THE BAY.

BY REV. CHARLES L. THOMPSON.

The last white star had slipped its ray
Within his cleft of blue;
The great sun sends the level day
Along the world anew;
So, Lord, within thy larger will
My trembling will would hide,
And in thy glory deep and still,
Invisible abide.

See Sunrise lay her freshened face
Across the ropes and spars,
As Hope, each day with fairer grace,
Lights up her prison-bars;
Creep the white sands to bending waves,
That shake their plumes of spray;
So, Lord, my life before Thee craves
For baptisms day by day.

Laughs the great ocean round the keel,
Buoys the yards and deck;
The hand-locked crafts the tide-wave feel,
While wings the blue fields fleck;
So, Lord my spirit waits for Thee,
O! wave of glory come;
One throb of love shall set me free,
One breath shall waft me home.

—New York Independent.

Wise Counsels to the Young.

We find in the London Watchman a letter from Rev. E. E. Jenkins, president of the British Conference, addressed "to the young people of the Methodist connection." We give an extended extract, hoping that the young men and women of our branch of Methodism will profit by it. Mr. Jenkins says:

Let me caution you against the unbelief of the age. Do not attempt to flee from it; look at it steadfastly and it will flee from you. It assumes the aspect of science; but science is not unbelief; it is knowledge. There is a state of hesitation or suspense which is the natural temper of the scientific mind, and affords a kind of guarantee for the certainty of scientific facts. But this temper as a permanent habit has no business with morals and religion. To refuse to make up our mind to be godly because we are not satisfied with the alleged proofs of God's existence and of our own immortality, and to wait until death shall determine these questions for us, is absurd; for if it so happen that when we die we live again, and stand face to face with God, we shall be convicted of the folly of not knowing Him who really existed while we were doubting Him, and at a time when, above all others, it was necessary we should know Him. It is difficult to imagine that belief in God, and the conduct which springs from it, can have any place hereafter if they are not possible now. What is now called agnosticism is intellectual atheism. Let not your simplicity be ensnared by an unusual word. It is a very ancient form of ungodliness. David describes the jargon of the agnostic of his day: "How doth God know? and is there knowledge in the Most High?"—What proof have we that the first cause is an intelligent and personal being? This non-belief has ever been associated and identified with a loose moral condition. You will hear it said that in many instances the conduct of avowed unbelievers is irreproachable. But such conduct is not the fruit of unbelief; it is the result of the restraints of Christian institutions, and of the inheritance of Christian habits. Atheism has trafficked with the morality of theism; but has never herself originated a single moral lesson. The locomotive will run on the lines for a couple of miles after the steam has been shut off; but the steam which has escaped, and not the machinery, must be credited with the *momentum*. And if we all become atheists to-morrow, and the inspiration of faith were universally to die, we should still go on for a few years upon the smooth rails of Christian law and example by the sheer force of the life which has hitherto propelled us. But what becomes of society when the force expires? Consider it deeply, that those laws of authority and obedience which give sweetness and reality to freedom, and which create the charm and security of English homes, are the offspring of that kingdom which taught us to bow our knees "unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," and that when you part with this religion, the surrender of everything in life which you deem most precious is only a question of time. Look narrowly upon those faults that ruffle the quiet or blur the purity of home-life, and you will trace their spring to those dispositions which it is the mission of the Christian faith to check and exhaust.

The sovereign remedy for unbelief is work. The religion that merely muses is apt to become sickly, because the most conclusive sign of its truth is found in its practical activity, in its fruits of goodness and help; and where this support is wanting the mind is easily staggered by any "wind of doctrine" that happens to sweep by. And how much work there is to be done, and how few there are to do it! The poor and the sick throng every path you tread, and in the enclosed ways and retreats of your own homes there will be an unceasing demand for the ministry of every faculty and grace you possess. Love will teach you the skill to relieve, and furnish you with the means to enrich; and this walking in the steps of Jesus will, more than anything else, make you conscious of the reality of his presence. Let me beseech you to devote yourselves to church work. Much of it can only be done when we are young, and the doing of it is the best training for the future and heavier tasks of life. Sabbath-schools call for earnest teachers; neglected neighborhoods for visitors. Boys and girls unheard for are drifting into vice and ruin. Some of you have special abilities and opportunities for service in fields like these. Moreover, there are duties which you can undertake with more hope of success than older workers. We who have the authority of years may scold vice, and reason with it, and threaten it; but nothing subdues it like the beseechings of childhood, whose rebuke is innocence and gentleness. Rough and savage men will take off their hats to a young girl visitor, receive a book from her hand, or better still, the word of Christ from her lips.

I shall offer no counsel here on the selection of books for study and general reading, nor in regard to amusements shall I attempt to discriminate the harmless from the hurtful. Advice on these subjects, if it travel beyond the border of a very obvious propriety, is generally unsatisfactory, and therefore seldom invited. It is unsatisfactory because it can proceed on no sure principle: it may chance make its way to the conscience; but as often will it miss the mark. Give yourselves wholly to the Lord. When the heart is absolutely Christ's the judgment is a safe casuist in matters of taste. Everything unholy is unlovely. Let me beseech you to become the enrolled followers of Jesus. Do not be led astray by the vulgar sophism that it is safer to show friendship towards religion than to make a profession of it. The unworthiness as well as vanity of this position will be seen at once if you remember that religion is personal attachment to Christ; that He commands his friends to make their attachment an open confession; and that life has neither duties, nor cares, nor pleasures apart from Him. In fact, when faith joins our spirit to the Son of God, even the body is taken into the fellowship and becomes the outer shrine of the Divine Presence.

There is nothing between this thorough adhesion to Christ and an open rejection of his claims, except that philanthropic patronage of faith which supports its public usefulness and declines to have any personal relations with it. This sentiment is so convenient, exacting from those who adopt it neither the trouble of thinking nor the irksomeness of self-restraint, that it has become a creed among us, and passes for religion. Consider for a moment what it amounts to, and what it implies. I will venture to say that no satirist ever found a subject more congenial to the irony and banter of derision than the protecting air which many people assume towards the religion of Jesus. That a life consumed by earnestness and love for mankind should be simply admired; that it should be possible for a man, without being aware of its burlesque, to become the patron of Gethsemane, and the well-wisher of the cross! I am persuaded that downright hostility, honestly and consistently maintained, is less offensive to God than this nauseous parody of Christian discipleship. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Shun, I beseech you, as you would the infection of a death sickness, the character of a "supporter" of Christianity. Give to Christ *mind* and *heart* and *life*, or give Him nothing. He asks not that his sayings may be quoted, and his name used as the warrant of beneficences and the ornament of charities; He claims a union with us in which there shall be no allotment of partnership, but in which all the action of the two persons shall be absorbed into one movement, while the separate consciousness of each is preserved. "I live; yet not I, but Christ liveth in me." "To me to live is Christ." Even in these days of scepticism there is no argument against the faith of the gospel so impressive as the indifference of those who are supposed to hold it; and let this thought never be absent from your mind, that to stand apart from the church, to hold back from a participation in the work, the responsibilities, and the fellowships of a public confession of your faith, is to give their sharpest weapon to the enemies of Christ. He was crucified by stranger hands, but He was delivered into those hands by a "friend."

As I write these words to stir your minds, I remember that impressions are fleeting; and that when we compel them to remain with us until they become the settled motive of resolution, even resolution is frail and is apt to break under us like a reed. Let me, then, lead you to the secret place of strength: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The saints of old were accused of unmanly seclusion. In these days, life seems to have no privacy; and piety, like a frightened traveler, snatches both rest and food as it hurries through its duties, as if some danger lurked in reflection and retirement. But if you would make sure of the ground upon which your faith rests, cherish the habit of observing a stated time, day by day, for the study of the Holy Scriptures and for meditation upon God, as well as prayer to God. I have said that church work is a remedy for unbelief; but no work can be well done unless the faith and the heart of the worker be refreshed and "renewed day by day." You have no enemy more dangerous than the temptation that would filch from you the golden minutes consecrated to your private interviews with God. In everything else judicious solitude is the spring of open success. As a tree attains its strength and loftiness by the unseen and silent ministry of the soil, so great characters are built up in secret. May He who was wont to withdraw "apart to pray," and to continue "all night in prayer to God," put the spirit of his example within you and then neither the frailty of resolutions, nor the subtle dissimulations of self, nor the snares of thought and passion that waylay you in books, and in intercourse, shall be able to move you "away from the hope of the gospel."

The Jews in Germany.

The Berlin correspondent of Evangelical Christendom says that the number of Jews in Berlin alone is greater than in the whole United Kingdom. Two-thirds of all the Israelites live in Russia, Austria, Germany. Almost all the whole Liberal press is in the hands of Israelites, and this is perhaps one of the reasons why all our Liberal newspapers are hostile to Christianity. The influence of the Jews in our Parliaments is also considerable. As long as the Jews are unconverted, they must, as a matter of course, be hostile to Christianity, and it cannot be desirable that their moral powers should be great in our nation. This state of things has made Christian men, who otherwise experience a warm sympathy for the nation to which our Saviour belonged according to the flesh, wish for a reaction of the Christian feeling in our people. There is much dislike to the Jews among the people, and this made many persons take up the question in a way which we must decidedly disapprove. An "Anti-Semitic League" was formed, which, among other things, published a satirical paper called Truth, containing caricatures of Jews. At the same time a petition to the Chancellor of the Empire was put in circulation, proposing (1) a prohibition of the entry of Jews from Russia into Germany; (2) the exclusion of the Jews from all offices of authority; (3) the renewal of statistics as to the religious creed of the population. Mr. Hamel questioned the Government as to whether they knew anything about the petition, and what they intended to do in the matter. Count Stolberg, vice-president of the cabinet, replied that the Government had not yet received any petition, and could therefore make no declaration respecting it. However, he would not hesitate to say that our constitution guaranteed the same rights as citizens to men of every religious belief, and that it was not the intention of the Government to advocate any change. This declaration was recognized by all parties in the House as perfectly correct. The Progressists took the opportunity to attack Mr. Stocker very violently on his activity in the Christian Working Men's Party, which they declared to be as bad as social democracy. Mr. Stocker had a great opportunity to defend himself before the House, and his work found recognition from some quarters. The debate was a very violent one, and lasted two full days. The National Liberals maintained great reserve, while the Progressists praised the Jews in several speeches. The Ultramontanes stood, on this occasion, on the side of the Conservative party, at the same time taking the opportunity to speak against the May Laws, and to assert that not half so much was proposed adverse to the Jews as was constantly being carried out against themselves. The Conservative speakers said that, in truth, there was no reason whatever for such a debate; but as the matter was brought before the House, it was necessary to mention that the Jews did not practically show sufficient respect for the belief of the nation among whom they were living. The petition, inasmuch as it sought to prevent immigration, and was directed against our civil liberties, so far must be disapproved of; and it is to be regretted that Mr. Stocker, though not at first yet after some pressure from his friends, signed the petition. It will also be difficult to exclude the Jews from public offices, though it is practically done very much still; and it cannot be denied that there is in a large portion of the nation a strong feeling against Jewish judges. Mr. Stocker is right when he said that the petition ought, according to his opinion, only to have had the last object in view. In all statistics of the population of Germany the religious creed professed is generally mentioned; and if, of late, it has been left out in some cases, this has been done at the instigation of the Jews, in order to hide the numerical influence they have obtained in many departments of public life. A number of truly Christian people disapprove of Mr. Stocker's proceeding in this matter. Intellectual struggles always take rather an acute character in Germany; and it is perhaps not without gain, if the fate of the wonderful nation is more closely considered, of that nation whose very existence is a testimony to the truth of the Word of God, and which can only be fully understood in the light of revelation. It will also be a benefit if our nation learns to appreciate more in this way the blessings of Christianity. On the other hand, there is no real danger to civil and religious liberty, as, at least in our legislative bodies, there is not any party which wishes to limit the civil rights of the Jews.

From California.

As it has been the custom of many to write big things about what is in California, I, too, claim the same privilege. There are many things out here that are large and strange. During the year 1880 we had eighty-eight suicides in San Francisco, and one hundred and eight deaths by accident, so this is one of the large things in California.

Were I to attempt to tell how much wheat there is at this time in the State, I should make a failure, for the number of bushels has not yet been determined. Dr. Bascom raised sixty-three bushels to the acre; this was the average on all his farm, and others did better than he. The fact is there is so much wheat in this country, that it seems, to me, that flour bread is not so good as it was in Mississippi. The scarcity of a thing sometimes gives relish to it.

I see thousands of acres here in wheat, and the oak trees growing all over the fields, broad spread ones at that, and the wheat does about as well as where there are none. The plows can run up just as close as if they were posts set in the ground, no roots on the surface, hence no surface roots to draw the growth from the wheat. I thought when I came out here that the vineyards would have arbors for the vines to run on, but in this I was badly mistaken. A vineyard when pruned in the spring looks like a field of stumps or crooked stubs standing all over it, every branch cut off each spring, some of these stumps are three feet and some only one foot high. Where there is mildew, the stumps are highest so the grapes can get air, but if very dry and no mildew, the grapes lie on the ground and do well. I am afraid to tell how many pounds grow on these old stumps, as I call them, hanging all around in the shape of an umbrella. Well, I thought I should have a good time eating grapes, and I suppose I have, but there are so many of them that I fear they, like the flour, are too plentiful to be appreciated.

The grape culture is on the increase here; every year adds hundreds, yea, thousands of acres to the vineyards. I am not a very good judge of the culture, but am of the opinion that it is carried on here well, and certainly no country can excel California in grapes.

We have large trees on our mountains; larger than the cedars of Lebanon, and twice as high.

We have very large fish—in fact, too large to be good to eat. I have tasted none of them that are as good as the cat of Mississippi, but this may be in my raising.

We have fresh salmon; I have tried them once or twice, and feel that I shall never try them again, unless my taste should change.

As to Irish potatoes, I never saw them larger anywhere, and as to quantity and quality they are good enough. I bought one cabbage-head, the largest I ever saw; it took wife and I eight days to finish it, and we did good eating, too. Beets are too large, most of them. I can see one now from my door. It sticks up fifteen inches out of the ground, and looks like an old rusty stump. These large ones are raised for cattle; we have a smaller kind for table use, but they are not very good—too coarse.

These are a few of the large things that we have, in fact. It seems to us that most things are larger here than elsewhere.

When a person reaches here, they seem to take on a large feeling of themselves and everything in regard to the country. It is said by one writer that Californians are all picked men, to find one that is not is the exception and not the rule.

The outlook for another fine crop was never better.

While the people of the East and South are having snow and ice, we are enjoying spring weather. My yard at this time is adorned with beautiful flowers; the sweet pinks are out.

This is a lovely part of the world, a bad place to serve the Lord, too apt to fall in love with this beautiful country. F. M. FEATHERSTUN.

MOUNTAIN VIEW, January 18, 1881.

Woman's Work in Brazil.

In Brazil the education of woman has been much neglected, and, where attempted at all, has in many cases fallen into the hands of Sisters of Charity. The intellectual incompetence of the Sisters of Charity is just as great as their moral incompetence is startling. Few women away from the cities—exceptions made of the daughters of very wealthy planters—can read at all. The higher girls' schools ordinarily teach little beyond French, music, dancing, and fancy needle-work.

The Presbyterian Churches of the United States have established schools for girls in the cities of San Paulo, Campinas, and Rio Claro, of the Province of San Paulo. In these schools the teaching of the Holy Scriptures occupies a prominent place. Miss Thomas, a lady of independent means, established in San Paulo City a Kindergarten, which is in successful operation under the care of a lady whom Miss Thomas trained for the work. Two ladies—one a Presbyterian, from Charleston, S. C., the other a Protestant Episcopalian, from New York City—have established in San Paulo City a girl's school at their own expense. This school educates gratuitously a certain number of girls, giving them books, tuition, board, and by and by clothing, and affording its *alumnæ* a home free of charge whenever without a situation as teachers and in need of such help.

The good to be accomplished by girls' schools in Brazil is simply incalculable. The uneducated Brazilian woman is not only ignorant, but superstitious and fanatical; the educated is either more thoroughly superstitious from the teaching of the convents, or entirely skeptical as a result of her acquaintance with French literature. The woman educated in the schools which we advocate will take the highest social rank, because she will possess the deepest literary culture, and her Christian training will fit her for eminent usefulness in the great reformation of the future.

The Woman's Missionary Society of the Methodist Episcopal Church, South, should enter heartily upon this noble work of educating the women of a nation of nearly 12,000,000 people. Our schools can be made self-supporting, and each will prove the nucleus of a Church in the immediate future. In Piracicaba, Province of San Paulo, the Misses Newman attempted a school of a high order, of which the Church may yet make a noble success. The town is of several thousand inhabitants, county-site of a county of more than 19,000 people, enjoys railroad facilities, stands at the head of some hundreds of miles of river navigation, and is the chief town of a large district of frontier country which is being rapidly taken up by emigrants.

The beautiful City of Rio de Janeiro smiles upon the placid waters of one of the largest harbors in the world, and like a tropical beauty gazes upon the ocean, through her parted veil of mountains; yet, for all the daughters of her 350 000 to 400,000 inhabitants, no Protestant Church has given her a girl's school. Private enterprise has established, as a matter of livelihood, more than one girls' school which has proven a financial success, and we have no reason to doubt that, under the direction of competent teachers, a girls' school in Rio de Janeiro would not only prove financially successful, but be an inestimable blessing to the Redeemer's kingdom. Besides the common school population, the homeless children, boot-blacks, fruit-vendors, bal-bad-girls, and newsboys, utter a touching appeal for a children's home.

All these great enterprises were dear to the heart of Mrs. Annie Ransom; her last letter was occupied with the interests of the school at Piracicaba; and when she lay down to die, she was preparing to open a refuge for the homeless children of Rio de Janeiro. She gave her life to the work. May her ashes inspire her sisters of the Methodist Episcopal Church, South!—Woman's Missionary Society of the Methodist Episcopal Church, South.

The Wesley Memorial Volume.

Dr. Whedon, editor of the Methodist Quarterly Review, January, 1881, has this to say of the Memorial Volume:

The enterprising editor of this elegant Memorial Volume has unwittingly furnished an ecumenical Methodist book preparatory to our Ecumenical Methodist Council. His aim was to bring within its pages a representative writer from every Methodist organization of every country and color. Whatever differences have existed, all could write upon Wesley, his doctrines and his work, as their common center. Signally happy is the father of the great Wesley family, in that his name is for all a note of harmony and oneness.

The Memorial Church, whose interests gave existence to this volume, is well entitled to the honor from its being erected "in the only city in America in which Mr. Wesley had a home and a parish." The beautiful city of Savannah has this singular pre-eminence in our South—a section rich in memorial spots of our Methodist primitive history. Our John Street Church in New York, where Embury inaugurated American Methodism, and Boston's beautiful Common, where Lee discharged the first gun for New England Methodism, are spots of memorial interest for every reflective Methodist in every section of our great country. Under Dr. Clark's skillful guidance, Savannah now asserts her claim on unique grounds to being the most primitive memorial spot for Methodism in America.

The editor was singularly successful in obtaining ready contributions from a large corps of able pens in both England and America, both within and without the communion of Methodism. Such writers as Punshon, Rigg, Pope, and Tyerman, represent English Methodism. Men like Bishops Simpson, E. O. Haven, Foss, Dr. Newman, and Dr. Abel Stevens, represent our Methodist Episcopal Church. Of the lights of our Church, South, there are Bishops McTyeire, G. F. Pierce, Wightman, Drs. Lipscomb and Summers, with several contributions from the prolific mind of the editor. From the colored American Churches, are Bishop Holsey, and Rev. B. F. Lee. From the other continent, outside of Methodism, are Dean Stanley, Mr. Overton, Dr. Dobbin, and de Pressense. These are brilliant names, and the volume should be welcomed to the hands and hearts of universal Methodism as an ecumenical book. It will furnish an admirable prelude to the meeting of that approaching council by which Catholic Methodism will stand out in her unity with a fresh distinctness both in her own view and in the eyes of the world.

Wesley a Prohibitionist.

In 1784, seven years before his death, Wesley, having for many years observed the sad effects of intemperance upon all classes in England, wrote a tract upon the prevalence of nervous disorders, and names the use of ardent spirits as one of the chief causes. Life to the persons thus afflicted became a burden, and not a few took their own lives.

"What are the causes of this strange disorder?" asks Wesley. And he answers, "One cause is the use of spirituous liquors. This is one of the horrid effects which naturally follow the swallowing that fashionable poison. That liquid fire lays the foundation of numberless diseases, and of this in particular.

"It is amazing that the preparing or selling this poison should be permitted (I will not say in any Christian country, but) in any civilized State. 'O, it brings in a considerable sum of money to the government.' True; but is it wise to barter men's lives for money?

"Surely that gold is bought too dear if it is the price of blood. Does not the strength of every country consist in the number of its inhabitants? If so, the lessening their number is a loss which no money can compensate. So that it is inexcusable ill-husbandry to give the lives of useful men for any sum of money whatever."

Think of this ye who say this country must have the annual revenue from liquors. We collect sixty-odd million dollars, and yearly bury ONE HUNDRED THOUSAND citizens in drunkards' graves. O, rare political economy.—Southern Crusader.

A SHARP REPORT.—An old lady of Dr. Gill's flock once called upon him with a grievance. The doctor's neckbands were too long for her ideas of ministerial humility, and after a long harangue on the sin of pride, she intimated that she had brought her scissors with her, and would be pleased if her dear pastor would allow her to clip them down to her notions of property. The doctor not only listened patiently to her lecture, but handed her over the offending white bands for her to operate upon. When she had cut them to her satisfaction, and returned the bits, it was the doctor's turn. "Now," said he, "my good sister, you must do me a good turn also." "Yes, I will, doctor; what can it be?" "Well, you have something about you which is a great deal too long and causes me no end of trouble, and I should like to see it shorter." "Indeed, dear sir, I will not hesitate; what is it? here are the scissors, use them as you please." "Come, then," said the sturdy divine, "good sister, put out your tongue."

A Sunday-school teacher was trying to make her class understand the dependence of the branches on the vine. "Jesus is the vine, we are the branches. We derive all our life and happiness from Him."

"Yes," said a golden-haired little girl, "Jesus is the vine, grown people are the branches, and we are the buds."

Christian Advocate.

THURSDAY, FEBRUARY 10, 1881.

For the New Orleans Christian Advocate.

WORK FIT FOR HEAVEN.

BY MRS L. C. SADLER.

"Who does work fit for Heaven
With Christ must always stay!"
So said the monk "Angelico,"
In a medieval day.

And he, to fit for Heaven
The work he fain would do
For Christ, became a hermit
And hid himself from view.

Amid etruscan mountains,
From human kith and kin;
From evil and temptation,
From proneness still, to sin.

The lovelorn maid in convent,
Who takes the veil, says there
"Oh! Holy Mother Mary!
Pray listen to my prayer,"

"The world, flesh and the devil,
I have renounced to-day,
To do work fit for Heaven,
With Christ I here would stay."

A follower of Jesus,
A "Boanerges" blind
Thought he would *work* for Heaven,
With pure and Christ-like mind.

On sea and land the gospel,
Preached he, of "*Grace* and *Love*,"
And here and there he lectures
'Bout what a blind man saw."

And he saw more, without an eye
Than did the monk, with two;
And he did work more fit for Heaven,
Than hermit e'er did do.

And East and West, and North and South,
And up and down he went,
And many souls found Christ through him,
"The blind man eloquent."

A brown-eyed Christian maiden,
"Who on the Lord did wait,"
Was wooed and won, by man of God,
And then did consecrate

Her life to work for Heaven,
And thus with Christ to stay.
But, God, instead of wedded joys,
On her did burdens lay.

A crucifixion of her heart
And death of earthly bliss
She bade farewell to him she loved,
While she, the rod did kiss.

Yet still she *works*, on bed of pain,
With brain and pen, to-day,
And longs to hear the plaudit, "Come,
And with Christ always stay."

Judas at the Supper of the Lord.

MR. EDITOR: In the ADVOCATE of January 6 J. M. enters into a rather lengthy discussion upon the question: "Did Judas partake of the Lord's Supper?" and states in the outset that the question has never been satisfactorily answered, and thinks that probably it never will be. There is nothing in the spirit of the article to which objection can be made, but it seems to me that some of the arguments, though apparently plausible, will be found, upon close examination, defective.

It does seem to me that if the most natural interpretation be put upon the Scriptural account that the Bible settles the question. Neither Matthew nor Mark denies that Judas did partake of the supper, and, if there were no other evidence than theirs, the natural inference, from their account, would be that he did. There is, however, other and stronger evidence than theirs, for Luke asserts that the *twelve* apostles were with Him when He sat down, and that forthwith the emblems of His broken body and shed blood, were administered. *After supper*, according to Luke's statement, the fact of the conspiracy with the priests and elders was exposed.—Luke xii, 14, 23.

But let us suppose, as your correspondent does, that the wording of Luke's account is not in strict accordance with the order of the facts. That while he relates the exposure, after giving the account of the supper, the order of the facts might have been reversed. Such a construction is indeed very unnatural, but, for the sake of getting at the argument which is drawn from it, let us for the present admit it. It does not appear to me, as to your correspondent, that if such had been the case that Judas would have been so chagrined at the disclosure as to have hurried him out of the company. With most men such would, in all probability, have been the case, but we have no warrant for believing that it would have been so with Judas. He was so thoroughly depraved and so dead to the sense of shame that he was capable of anything that was vile and nothing that was good. Only a very few hours afterward, notwithstanding the *exposure*, he had the hypocritical impudence to betray his Master under the guise of friendship, and hail Him with a kiss.

It is said, then, in the next place "that Judas was afraid to stay there after the exposure." How do we know that he was afraid to stay, and how does J. M. know it? It may be that he was, but there is no record of the fact. However, let this pass.

The final argument is that Christ and His apostles have declared that there are certain qualifications necessary in persons who partake of this supper; that Judas did not possess these qualifications, and the Saviour knew it. In consequence the inference is drawn that, had Judas offered to partake of this supper, it would have been denied him.

It is this argument, Mr. Editor, that I would notice particularly, as it contains the very pith and marrow of the arguments in favor of exclusive communion. That certain qualifications are necessary to this holy supper being taken beneficially is admitted, and is something about which there can be no question, and that Christ knew that Judas did not possess these qualifications is also beyond question, but that on this account the Saviour would not have given him the emblems of His broken body and shed blood, had Judas applied for them, there is no evidence.

Let us notice what Paul says in the latter part of the eleventh chapter of First Corinthians about the abuse of this institution. After giving the history of the institution, and explaining it, he says: "Wherefore whosoever shall eat this bread and drink this cup unworthily shall be guilty of the body and blood of the Lord." Observe that the guilt here all rests upon the person partaking and not upon the church who allows him to partake, or the person who administers. To partake of this holy sacrament unworthily, *i. e.*, without the necessary qualifications is to purchase condemnation to one's self, and the church should clearly state this, and state what these qualifications are, but this is the end of her responsibility.

In the next verse, immediately after the one we have just noticed, Paul says: "But let a man examine *himself*, and so let him eat of that bread and drink of that cup." If the man examine himself, he alone can be the judge of the result, and determine whether he possesses the necessary qualifications or not. The church cannot sit in judgment upon any man's conscience. "To his own Master he standeth or falleth."

It may be a matter of little importance whether Judas partook of this supper or not. I am of the opinion, from the simple narratives in the case given by the three evangelists, that he did; but, whether he did or not, let no one claim that Jesus would have denied it to him on the ground that he did not possess the necessary qualifications, and that hence the church has the right to sit in judgment upon the conscience of any one who claims to have examined himself, and to be the judge of his own conscience.

PRIOR.

From Invalid.

MR. EDITOR: Your New Year's call was a most welcome one to us, and we felt that we had at least *one* constant friend—one that did not pay us a mere *formal* call—nor did you "despise our low estate," for your greeting was as cordial as you entered my "Bethel" as it was to those who do not prize you as their *only* rich treasure. You came like a carrier-dove, on unwearied wings, hasty a long mile, from the great city of the South, from the summer-land of the orange and magnolia, through marshy swamps, overshadowed by the mossy "curtains of death," where royal trees lift their giant forms toward the "ethereal blue", above them, their goodly branches festooned with luxuriant vines, and garlanded with flowers of brightest hues, breathing out fragrance on the air that grew colder as you took your northward flight, passed busy, noisy towns and peaceful vales, through sleeping hamlets and broad fields gleaned, ere the snow-shroud wrapped the old year in everlasting silence. You came "through winding ways" and varied scenes to reach my "home-nest" in the wildwood, freighted with kindly greetings and words of comfort to all, both old and young, words that brought tears to our eyes, smiles to our lips, and sunshine to our hearts. You whispered "hope" to our saddened hearts, infused new energy into our drooping spirits, made us forget self in enlisting our sympathies for others.

Yes, you brought a message to all, both old and young, to the aged grandmother, over whose head the snows of eighty-one winters have drifted, whose brow is wreathed with "almond blooms," but whose heart is still "tuned to sing His grace," for I heard her on her birthday morning singing the refrain of an old, old song:

"When we land on Canaan's shore,
We'll be safe forevermore."

But the grandmother was not the only one who gave you a welcome. There was the widowed mother, whose heart you made "to sing for joy." "Young men and maidens" extended to you the hand of welcome; and oh! to "the *least of all* these," your coming and kind "wishes" for the New Year, your every word of consolation, was gathered as precious jewels, and treasured in the casket of the heart. To that one it was as the touch of a gentle hand, invoking upon the bowed head the "benediction," breathing the aching brow with peace, building the heart "be of good cheer." But there was no ruby wine "giving its color in the cup," no bowl flowing with "the dark beverage to create," instead of quenching a maddening thirst. No; we keep no "dark waters" of the river of death, "in which men's souls are drowned in perdition," to tempt any one. This deadly poison has never touched the lips nor poisoned the breath of any of our "little flock." No unsteady footsteps cross our humble threshold, and I pray that *death* itself may claim them, every one, ere *intemperance* enters as a wolf into our peaceful fold. As I think of the New Year, a "diary" of three hundred and sixty-five pages, in which men write "the record of the soul," and, having written, would fain blot out with tears and even blood, I wonder, hope and try to read some "signs of promise" for the future, then pause and ask: "Lord, what wilt thou have me to do?" "What thy hand findeth to do, do it with thy might."

My earnest prayer to God is that He will appoint our work, and guide us by His Holy Spirit, believing and trusting in this: "As thy days may demand shall thy strength ever be." Already we have begun to record "deeds and events" upon the first pages of the unopened volume, opened only as "a new leaf" is turned for us, and alas! how many sad, bitter tears have fallen upon the blotted, interlined and, to many, almost *blank* pages.

Some must have dipped their pens in gold,
To write such glowing pages,
Whose story shall again be told—
Shall live in future ages.

Many will *begin* to write, but, ere the last leaves have been turned, *death* will mark with sable lines the gilded margin of the unfinished page, and with the icy hand write: "The End."

Fighting.

MR. EDITOR: Carnal wars and individual fightings have the same origin. They originate in the depraved nature of man. They are alike in their source and alike in character. The Apostle James says: "They come hence, even of your lusts that war in your members." Therefore, no man ever fights his fellow-man till he first fights in himself. There is war in his members—nerves, muscles, blood, head and heart—before fists and feet. The heat of his blood, the rush of his passions, and the storm of his wrath, cast him down to the level of a beast. Then he leaps or rushes into danger and destruction as destitute of true manhood as the wild and furious animal. And yet some *great* men call this courage. The historian records his deeds of chivalry, and the poet celebrates his fame in flowing strains of measured rhyme. The man who strikes down his foe with one terrible, death-dealing blow is honored, praised and idolized by the seething, surging masses of depraved humanity, while the man, in his exalted and true manhood, is censured, condemned and hated, despised and shunned, who has the moral courage and self-possession to submit to a blow given in anger without returning it, without railing for railing and blow for blow.

The fighting man follows and worships Mars, an idol, god of war, while the other follows and obeys Jesus Christ, the Son of the eternal, omnipotent God, who says thus in the sermon upon the mount: "I say unto you that ye resist not evil, but, whosoever shall *smite* thee on thy right cheek, turn to him the other also." The word smite, in the original, is very strong. *Rapidzo*, from rapis, a stick, means *to smite with a stick*. Who of the worldly and sensual-minded believe this? What efforts have been made to change the language and meaning of Christ by saying that He meant to say: If any one lawly smite thee with the tongue—speak against thee on thy right cheek, turn to him the other also? The great Apostle Paul, following Christ in doctrine and spirit, says: "Render to no man evil for evil." This is John Wesley's translation, and it was His spirit and practice, as his life and labors abundantly show. This shows true manhood and true courage. Thus we conquer the world by conquering self. What a victory! "He that *ruleth his spirit* is better than he that taketh a city."

Some professed Christians practically reject the rule and doctrine of the great Teacher, that come from God, and adopt the blood-thirsty and destructive theory and practice of the old Greeks and Romans and modern infidels. Hence you see Christian men going about with deadly weapons upon their persons, notwithstanding Christ says: "They that take the sword (or pistol) shall perish with the sword"—perish in body and soul for time and eternity.

Even some Christian parents will teach their noble sons to break the word and law of Christ by observing and keeping the law of retaliation—word for word and blow for blow. Perhaps this is done from a sense of self-defense, for some wicked fathers teach and command their boys to fight, and glory in their sins. What a shame.

What a pity that the peaceful and loving spirit and teaching of the Son of God cannot prevail in all communities and households! What a pity that the warlike sentiment of the ancient and modern heathen should so powerfully prevail in our so-called Christian country!

"I am not great like Cæsar, stained with blood;
But only great as I am good."

ANGUS HOWLING.

VILLULA, ALA., Jan. 27, 1881.

Centralia, Texas.

MR. EDITOR: I take the pleasure of writing you a few lines in relation to Texas, as to what it needs:

1. It should have men of firmness, that would enforce the whisky law, and put down the sale of it at all hazards.

2. We need more Methodist preachers here. If they are needed in the heathen lands they are here, as an old brother told me the other day. We need more of the old State people here also, some of those old war-horse Methodist preachers that would hold up their heads and contend for their denomination. Now, in this section of country, in Trinity county at least, there is a number of good Methodist families that never get to hear a Methodist preach, most especially around Centralia and eastward to Homer. A large scope of country all vacant. Mr. Editor, I came here one year ago, and would be well satisfied, could the country be revived with religion. This is the place for poor people to immigrate and organize churches. Fine lands and range for stock as ever could be desired, and a great opening for a good work. The Methodists could prosper in this section of country if they could send a minister here.

I remain as ever, a fervent Methodist,

H. C. COOK.

Marriages.

SELMAN—MOORE.—At the residence of the bride's father, Joseph Moore, by Rev. D. C. Langford, W. A. Selman to Miss M. A. Moore, all of Lawrence county, Miss.

SANDELL—LENOIR.—At the residence of the bride's mother, near Magnolia, Miss., January 18, 1881, by Rev. J. W. Sandell, Mr. J. M. Sandell and Miss N. E. Lenoir.

ROBERTS—CLARK.—At the residence of the bride's father, Capt. Thomas I. Clark, of Orange Grove, Jackson county, Miss., December 31, 1880, by Hon. J. W. Starr, Mr. Thomas P. Roberts, of Alabama, to Miss Mary Emma Clark.

ALPHA—ADAMS.—At the residence of the groom's father in the town of Franklin, La., January 20, 1881, by Rev. T. K. Faunt LeRoy, Mr. Lymon Herrick Alpha and Miss Alelda Adams, both of St. Mary parish, La.

BAKER—ATKINS.—At the residence of Judge Atkins, in Madison county, Miss., January 13, 1881, by Rev. C. D. Cecil, Mr. B. L. Baker to Miss Alice Atkins, all of Madison county.

TIMS—HENDERSON.—At the residence of the bride's father, in Smith county, Miss., December 22, 1880, by Rev. R. A. Sibley, Mr. I. C. Tims to Miss Elizabeth Henderson.

GILMER—HART.—At the residence of the bride's mother, near Sharon, Miss., at seven P. M., January 20, 1881, by Rev. W. L. C. Hunnicutt, Mr. D. H. Gilmer and Miss Lou. V. Hart.

DANIEL—EPPERSON.—At the residence of the bride's grandmother, on Bayou Boeuf, La., January 20, 1881, by Rev. J. F. Wyly, Mr. J. Monroe Daniel to Miss Ella Epperson.

APPLEWHITE—DAVIS.—At the residence of the bride's stepfather, D. D. Simmer, Tylertown, Pike county, Miss., January 13, 1881, by Hon. J. H. Crawford, Dr. E. L. Applewhite and Miss Lou. J. Davis.

GALLERAN—WELLS.—In the Methodist Church, in Edwards, Miss., January 19, 1881, by Rev. E. H. Mounger, Mr. James Galleran, of Jackson, Miss., and Miss Willie M. Wells, of Edwards.

PARHAM—HARLEY.—At the residence of W. R. Harley, on the A. M., January 5, 1881, by Rev. W. W. Graham, Mr. R. H. Parham to Miss V. E. Harley, all of Dallas county, Ark.

MIZELL—SORRELL.—At the residence of D. G. Sorrell, at two P. M., January 20, 1881, by Rev. W. W. Graham, Mr. W. D. Mizell to Miss Mary S. Sorrell, all of Dallas county, Ark.

BLANKS—FAULKNER.—At the residence of the bride's father, in Columbia, La., January 16, 1881, by Rev. T. J. Baugh, Mr. Henry Blanks to Miss Lily A. Faulkner.

PHARRIS—FERGERSON.—At the residence of Samuel Peace, Esq., January 18, 1881, by Rev. J. W. Heirn, Mr. William L. Pharris to Miss Hester Ann Ferguson, both of Wyatt parish, La.

TURNIPSEED—FANNIN.—At the residence of the bride's father, January 13, 1881, by Rev. J. L. Skipper, Mr. John T. Turnipseed, Crenshaw county, Ala., to Miss Stella Z. Fannin, of Montgomery county, Ala.

ENGLISH—NORRELL.—At the residence of the bride's father, Hon. Thomas N. Norrell, near Jackson, Miss., January 26, 1881, by Rev. W. H. Leith, Enoch A. English and Miss Laura E. Norrell, all of Rankin county, Miss.

DODDS—SMITH.—January 18, 1881, near Lynton, Miss., by Rev. C. McDonald, Mr. J. R. Dodds to Miss Louise Smith.

HUGHES—SMITH.—January 27, 1881, by Rev. C. McDonald, Mr. C. Hughes to Miss Louise Smith.

McKAY—DAVIS.—December 29, 1880, by Rev. J. W. Shores, Mr. Donald McKay to Miss Lou. Davis, all of Autaugaville, Ala.

BERAMIS—BERAMIS.—January 13, 1881, by Rev. J. W. Shores, Mr. J. Emmet Beramis, of Ala., to Miss Dixie Beramis, all of Autaugaville, Ala.

JOHNSON—POPTIS.—At the residence of the bride's father, December 22, 1880, by Rev. H. Gunn, M. C. William C. Johnson, of Jackson, Ala., to Miss Sallie M. Portis, of Clark county, Miss.

NAILOR—LEE.—At the residence of the bride's father, Dr. L. P. Lee, in Natchez, December 21, 1880, by Rev. J. Pipes, Mr. J. M. Nailor to Miss Mary Lee, all of De Soto parish, La.

STAYTON—HAYES.—At the Methodist Church, in Coushatta, January 5, 1881, by Rev. J. B. Cassity, Mr. John W. Stayton, of Red River parish, La., to Miss Bell H. Hayes, of Coushatta, La.

Obituaries.

MRS. S. E. BOLAND, wife of Rev. J. M. Boland, of the Alabama Conference, was born in Marengo county, Ala., October 26, 1836, and died in Greenville, Ala., January 12, 1881. She was the daughter of John and Sarah Remington; she was married in 1860, in 1866 she professed religion and joined the Methodist Church.

Her maturity of mind and experience in the things of God, enabled her to enter intelligently into the married relation. She became the wife of an itinerant Methodist preacher, with a knowledge of the sacrifices she was to make, the sacrifices she was to undergo, and the Christian fortitude she was to possess in order to endure the hardships of the life she chose. Having once consecrated herself to the service of helping her husband in the work of the ministry, she never faltered in purpose, spirit or life. Wherever his lot was cast she co-operated with him in "using the furtherance of the gospel."

Sister Boland had some prominent characteristics of, womanly and Christian character. She looked well to the ways of her household, and ate not the bread of idleness. Energy, industry and activity were exemplified in the discharge of the various duties of every-day life. There was an orderly and seemly arrangement in all the appointments of the house. Neatness sat enthroned in every department. The strictest economy was practiced, that her husband might not be embarrassed by debt, and that they might educate their children. Hospitality opened wide the doors of the house over which she presided, and friends particularly ministers and their families, received a hearty welcome. She made friends and kept them. There was an independence of thought and bearing about her that attracted all of like character. In all places where she lived there are many friends whom she loved dearly, and of whom she spoke touchingly in her last days. Her thoughts turned to Huntsville, Tuscaloosa, Talladega, etc., and she called up the names of many loved ones, whom she regretted she could see no more in the flesh. Cheerfulness was natural to her, patience was a possession with her.

About eight years ago an insidious disease began its work of undermining her strong constitution. Against its attacks she opposed a strong force of energy and will, and at times she and her friends hoped that she would triumph over its ravages. All this time her sufferings were great.

Two years ago last Behind transferred from the North Alabama to this Conference, thinking that a change of climate would be beneficial to her. Up to a few months ago she was able to visit occasionally her friends. The last three months were spent in bed and her decline was rapid until her death.

As her pastor I visited her frequently during her residence in this place, and always found her cheerful. Whilst she was not demonstrative in her feelings she was always ready to give a reason of the hope that was in her. To her husband she talked freely of her hopes beyond the grave, and gave him assurance of her readiness to depart and be with Christ. She was never known, but once, to show impatience under her sufferings, but her complainings were soon checked and hushed with the word of submission to the will of God.

She leaves five children, four girls and one little boy, whom she cheered and strengthened with her godly counsel to live as she leaves a bereaved husband, who will long remember her brave words urging him forward to the faithful discharge of his duty. She leaves many friends who will delight to cherish her memory. She leaves a church and community that united tearfully with her family in committing her body to the grave, there to await the day of the resurrection.

W. H. MORLEY.

ASA COLEMAN died at his residence, near Sharon, Madison county, Miss., October 27, 1880, aged seventy-five years. He was born in Adams county, Miss., April 2, 1805, was converted and born of God at the old Pleasant Grove camp ground, in August, 1838. He then and there joined the Methodist Church, and from that hour to the time of his death he continued a consistent member and devoted Christian.

The death of a good man is a public calamity. Some one has said: "It is in vain to talk of men numerically; if the passions of a man are exalted to a sublimity like the majestic steadiness with which St. Paul points out the single object of his life, and the unquenchable courage with which he walks toward it, he is a *thousand men!*" If we are not mistaken in the estimate of his character, this thousand men power was in the soul of Asa Coleman. But he is gone. How then shall we estimate the loss sustained by the Sharon Church and community? We feel that our loss is beyond computation, for who can estimate the value of one prayer offered to Jehovah in faith? Who can count the blessings vouchsafed in answer to such prayer? We know the "effectual, fervent prayer of a righteous man availeth much," but how much eternity alone may reveal. Our loss is irreparable, but we rejoice to believe his gain is of infinite value. My personal acquaintance with Bro. Coleman was limited to one year's pastorate, but during that short term we learned to love him with all the ardor and affection due a "Father in Israel." We were impressed from the beginning with his modest behaviour and meek, gentle disposition. He was faithful and affectionate to his pastor as to his own son, true and trusty in his counsels, wise in his admonitions, and yet he was ready and willing as a little child to sit at the pastor's feet. He seemed to feel that he honored the Saviour by honoring His messenger, however humble the messenger may have been.

Brother Coleman was not a demonstrative man, but on suitable occasions he was ready to give a reason for the hope within him. His religion consisted not merely in subscribing to an orthodox creed, and the observance of rites and ceremonies, but in addition thereto he had a vital personal experience, a knowledge of the great truth that his sins were forgiven by reason of his faith in Christ and trust in the merit and efficacy of His blood to cleanse from all sin. He loved the Saviour supremely, and believing that all men were the subjects of redeeming grace, he loved the soul of every son of Adam, and fully appreciated everything that interests humanity. He was mindful of his deeds, cautious in all his acts. He never said foolish things; there was thought in all his words and wisdom in all his thoughts. He was companionable and sympathizing. There was no coldness or selfishness about him. He loved every man whom he believed loved the Lord Jesus Christ, hence he found his way to the confidence and esteem of every one, old and young, rich and poor. His heart was always to the front; so that a stranger was first impressed with the goodness of the man and the purity of his purpose; a natural draft upon his confidence which he was sure to honor. He never went anywhere that he did not carry the meek and lowly Saviour of the world with him; neither would he long continue where Christ was not welcome, and it was next to impossible to keep his society without being impressed with the loveliness and purity of the religion he professed.

In nothing was the character of Bro. Coleman more strongly marked than his decision and firmness. He had his own thoughts and came to his own conclusions; and while he was ready to hear the views of others and be advised, yet his own mind had to be made up, then he would do right without regard to cavilings, sneers or surroundings.

He was a devoted lover of Methodism, yet he was no bigot; he was a lover of peace and all good men. While he was clear in his convictions that the church of his choice was constituted for good, and was adapted to meet the wants of the masses, yet he was not blind or indifferent to the piety and usefulness of others.

Beyond price and characteristic hospitality were his distinguishing characteristics. When he had means in his possession no poor preacher could go without a horse or general outfit; no poor widow could die without bread or the means of educating her children. Benevolent institutions of all sorts were his debtors. Had he been a millionaire like Lowry he would have been a father to the blind; to the lame, a father to the poor. With his limited means, and often embarrassed, he made many a widow's heart sing for joy, and many an orphan rise up to bless him; more than one preacher will never his name and cherish its memory.

In his social relations he was peculiarly agreeable. His friendships were strong and undying. No change of fortune, though he was greatly injured thereby, changed his attachments. He never forsook, and, I presume, rarely, if ever, lost a friend. In his household the family altar was never thrown down or neglected, but all were present at the offering of the morning and evening sacrifice. His personal piety was like the rest of his character, consistent, evangelical. His whole character was a beautiful model. His death has made a wide chasm in the social and religious circles in Sharon and Madison counties. He is not lost, but gone before. In a conversation with him only a few hours before his death he said: "For more than forty years I have tried to live the life of a Christian in order to die the Christian's death." We thank God he was not disappointed, but realized the verity of the precious promise, "Though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me," and experienced the happy truth, "God is our refuge and strength, a very present help in trouble.

Few men have been called from among us whose death sent such a dagger to so many hearts. But our sorrow is not without hope. A bright vista opens up before the eye of faith where a happy reunion will take place in that "land of pure delight, where saints immortal reign." May the blessed Saviour sanctify his death to the growth in grace of the Sharon church and people.

May God bless his descendants to the latest generation; may they receive Christ with power to become the sons of the Lord Almighty. May the riches of all grace bind up the broken hearted widow, give unto her "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and enable her to realize, "Thy Maker is thine husband, the Lord of hosts is his name." Amen.

EASTON.

Resolutions relative to the death of the venerable Asa Coleman, of Madison county, Mississippi.

At the First Quarterly Conference for Sharon circuit, Jackson District, Mississippi Conference, of the Methodist Episcopal Church, South, which met at Lone Pine, January 15, 1881, W. L. C. Hunnicutt, T. L. Halliday, and John M. Beale were appointed a committee to draft resolutions relative to the death of the veteran Asa Coleman. The committee reports as follows:

WHEREAS, Brother Asa Coleman was for many years a member of the Methodist Church, and of this Quarterly Conference, and was a regular attendant upon all the services of the church and upon all the sessions of this body, filling acceptably for years the offices of steward, trustee and Sunday school superintendent, and was remarkably faithful and resolute in the discharge of all his duties, especially in the untiring manifestation of a most fervent and honorable zeal in the cause of God; and

WHEREAS, It has pleased God since our last meeting to call Brother Coleman, in the ripeness of his years and in the fullness of his labors, from his earthly home to his heavenly reward; therefore be it

Resolved, That while we would honor his memory as a priceless treasure, and would glorify God for such a manifestation of his grace in one of our tainted race, we would also strive to imitate his worthy example and emulate his holy zeal in the Master's service.

Resolved, That though we would sympathize with his bereaved family, we would congratulate them upon the inestimable inheritance which his godly life and saintly death have bequeathed indefeasibly to them.

Resolved, That these resolutions be recorded upon the journal of this Quarterly Conference, and that a copy of the same be forwarded to the family of the deceased, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

W. L. C. HUNNICUTT,
For Committee.

MRS. CATHARINE HIMES, widow of the late John Himes, died on the morning of October 25, 1880, near Maryon, Russell county, Alabama, in the seventy-fifth year of her age.

My mother was of Scotch parentage. Her father and mother were married in Scotland, and in the first years of this century, removed from the Island Skye to North Carolina. She was the first of their children born in America, and third from the youngest in a family of seven sons and daughters, all of whom she survived by several years.

She was brought up and lived all the earlier part of her life in the Presbyterian Church, and to the time of her death she loved it; loved its sacraments, ordinances and history. For her it had sweet and hallowed memories. About the year 1844, after having first united with her parents in South Carolina, and subsequently in 1835 in Alabama, there being no church of her own near, after a struggle, and with a view to influencing my father, who was still an unconverted man, she joined the Methodist Church and remained in it. In due time her example and influence had their proper effect, and her prayers were answered. He embraced religion, joined the church with her, became conspicuous for his piety, and died (in 1856) in the faith, leaving behind him a good testimony and a glorious record.

Doubtless in every man's heart his mother is enshrined as its sainted image. But how difficult for me even faintly to portray the sweetness and consistency, the humility and trustfulness of her character, or to delineate her Christian virtues. "None knew her but to love her."

Her death was comparatively a painless death, a "falling asleep in Jesus." She was not only ready, but "anxious to depart." The night before her death, although scarcely able to speak, she repeated several verses of a favorite hymn: "I saw One hanging on a tree." And as I write these lines, and the memory of the many hours she would so affectionately ask me to sing that hymn, and how she rejoyed it; and the recollection of our old home, which was always a hospitable, cheerful home, happy home because she was there; and the remembrance of her widowhood, as well as that remotest event in my memory—her prayers and instruction, when I was yet but a child—fill me with emotion.

For nearly forty years she suffered from a wasting, fatiguing cough, which grew worse each succeeding year till her life was worn away. Through it all she was uncomplaining and resigned.

Her only two children survive her. But oh, how we miss her who is gone! To my mind the most convincing evidence of the truth of the Christian religion was her earnest testimony, "William, I *know* that Jesus died for me, and for you, and for all, and we can trust Him. Only trust Him." And she illustrated her faith grandly in all her life. We render devout thanks to God for such a mother.

There was hope, even consolation in her death, to us who remain are sad; but we can't comfort ourselves with this reflection. After a while, when all is over, what a meeting there will be!

W. M. HIMES.

MRS. REBECCA G. PORTIS, wife of Col. J. H. Portis, was born May 10, 1810, near Sugarville, Clarke county, Ala., the place of her residence during life, except in the year 1841, when she spent in Washington county, Texas. She was attacked with a violent form of fever November 19, 1880, and lingered until the first day of December, 1880, when at 8:30 P. M. her spirit fled to God.

Sister Portis joined the church with her husband in October, 1832, under the ministry of the Rev. Jesse Boring, D. D., and from that day, until the day of death, kept the vows which she that day took. A consistent walk, holy life, and consecrated talents have had their influence on her family. Seeing their devotion to the church, and in their liberality in the support of its institutions, indeed, the claims at this place, and on this circuit, owe much under God to the subject of this obituary. She died as she lived, in full view of the kingdom. During her illness, she asked her husband and her brother, Dr. Rivers, M. D., in feeble order. They read selections from the Scriptures and from the Christian's Secret of a Happy Life. Hymns were sung at her request by a dear lady friend, kneeling by her bedside—"Jesus, lover of my soul," and "Rock of Ages." These are always good, but eminently so by the test of a dying saint. When in the company one always felt that he was in the presence of a devout and holy woman. But her last words were her crowning days, a very good sermon filled with the Divine Spirit. When very low, her husband asked her how she would like to die. Her prompt answer was, "All right, all bright." When it was known that she was dead, a wave of sorrow passed over the whole community. The preachers have lost a good friend, the church an active, consecrated member, the family an affectionate, loving mother, the husband a devoted wife. May her goodness live and exemplary Christian character leave a lasting impression on our hearts.

Mrs. J. H. Rush, daughter of Bishop Andrew, and wife of her former pastor, writes that many eyes were suffused with tears as they read the notice of her death. I cannot tell you how bereaved I felt, when I realized that another had passed away from my circle of friends. Earth is growing more dreary to me every day, as "friend after friend departs," leaving me in sadness and tears. To the community, and especially to the preachers and their wives, in this a heavy loss. In all my life I have never known a more unselfish woman.

In every relation of life she was a model. As a wife, faithful and loving; as a mother, tender and devoted; as a daughter and sister, affectionate and kind; as a neighbor and friend, ever thoughtful and attentive. I shall never, while life lasts and memory lives, forget her as my true and faithful friend, during the five years that I lived in Suggsville. I believe there was not a day that I was not the recipient of some kindness at her hand.

J. H. JAMES.

WILLIAM C. MAYS, the subject of this memoir, was a native of Georgia; he joined the Methodist Episcopal Church in early manhood, moved to Louisiana in 1847 and settled in the town of Sparta, where he lived until his death, December 9, 1880, having entered his eighty-fourth year.

Brother Mays was an active supporter of the Church and her institutions as long as he was able so to do. He was a man highly respected, both in the church and the world, by all who knew him. He was modest in his pretension to religion, but firm as a Christian. By industry and economy he accumulated a handsome fortune, and lived to see it swept away by the fortunes of the late war, and his wife and a majority of his children pass from the stage of action.

Several years before his death he lost his hearing, which deprived him in a great measure of hearing the gospel preached. He was the subject of great affliction the latter part of his life. In his last illness he was confined to his house some eight or nine months, and most of that time to his bed. The writer of this sketch was with him a good deal during his affliction, and conversed with him on religious subjects. He always expressed himself as being ready to meet his doom. He conversed freely about eternity and the great day. He spent a great deal of his time in prayer and religious thought. On Friday, December 3, he closed his earthly career and expired without a struggle.

So passed away one of our oldest and best citizens, leaving an example worthy to be patronized by every one. He was universally respected and beloved by all who knew him. His place will be vacant in the church. He will be missed in the community. His family will feel their loss, but all must submit to the dispensation of God's providence, and comfort themselves by remembering that "our loss is his eternal gain."

R. M. CHISSOM.

MRS. JULIA A. BURNETT, a member of Baker's Hailes station, Louisiana Conference, died November last, aged sixty-three years.

Three months before her death she was stricken down with partial paralysis, and from that time until she was gathered to her fathers she suffered very deeply and painfully. Three days before death it assumed its worst and most fatal form. Her absent children were sent for, and they arrived in time to receive her parting blessing. She assured them she had been, and was then, a "soldier of the cross," a soldier who followed the Lamb, was not ashamed of His cause, and who never blushed to speak His name. To own herself a soldier of the cross was to own all. This was confessing Christ before men, and she has the Saviour's promise that He will confess her before the angels of God. The good of such a name bequeathed to the church is only surpassed by the reward given.

J. P. SECULOX.

SISTER CHARITY ROGERS, daughter of Samuel and Eliza Thompson, was born March 3, 1845, in Benton Co., Alabama. Died in Smith Co., Miss., October 18, 1880.

She, with her parents, came to Mississippi December, 1855; rejoiced and joined the Methodist Episcopal Church, South, in September, 1865; was married to Timothy L. Rogers, December 18, 1866. She was a consistent church member and Christian from her conversion until she exchanged earth for heaven. She was not afraid to die, only regretted leaving her children and husband, Sister Rogers leaves eight children, and husband, with many relatives and friends to mourn their loss. May heaven's blessings rest upon them! May they all meet her in heaven!

R. A. SIBLEY.

WILLIAM THOMAS, son of George A. Thompson, of St. Francisville, La., died January 18, 1881, age seventeen months.

"Of such is the kingdom of heaven." May the bereaved parents be sustained by the grace of Him who has not said, "Seek ye my face in vain."

G. M. L.

Christian Advocate.

THURSDAY, FEBRUARY 10, 1881.

A SONG IN THE NIGHT.

BY HANNAH NORA JOHNSON.

Blow, wintry wind! The clouds to-night
Chase silvering past the unconscious moon;
And stars far back with startled light
Peer out to hail your fitful tune;
Wild north wind, open gate-ways bright,
Where snow-drifts over heaven are strewn.

Blow, wintry wind, through branches bare;
Sweep round the house with wail and sigh;
Your wildest song brings naught of care,
Your saddest cast but murmur by.
Through storm or calm I'll onward fare,
Soon, soon to rest 'neath summer sky!

To me, so long a pilgrim here,
Full many a change hath cloudlike come;
My soul hath groped its way in fear
When Hope with weary wing sat dumb!
Now, though the way be rough and drear,
Beyond I see the lights of home!

Beyond earth's wild mist-troubled sky
Stretches the deep, unsounded blue;
And bursts of light all gloriously
By many a rift are streaming through:
And Faith, if all seemed dark on high,
Could pierce where stars clear heaven strew.

Blow, wintry wind! clouds, silver sailed,
Crowd all the blue and silent main;
Ships, angel guided, angel hailed,
Like you, my barque, speeds port to gain,
For One whose skill hath never failed
Is with me on the waves again.

Sing on, my soul! The time will come
When wind and cloud will cease to be;
I'll trust His hand to steer for home,
My Pilot o'er life's tossing sea;
Safe though all its billows foam
And track the way Love guideth me!

—Illustrated Christian Weekly.

Our Pulpit.

A Christmas Sermon.

BY REV. R. H. RIVERS, D. D., OF THE ALABAMA CONFERENCE.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.—Hebrews 2, 9.

It has been customary, from time immemorial, and among all civilized people, to celebrate the anniversaries of the birth of great men. The custom is a sacred one, and presents to us the bright side of human nature. It is well for a people to hold in perpetual remembrance the deeds, the noble deeds, of her great and good. While it bestows honors upon the deserving, it encourages the young.

We have met to-day to commemorate the birth of the most wonderful being that has ever made his record on the page of history. His birth, a miracle; his life, a succession of wonders; his death, sad and awful as it was, yet marking but a brief parenthesis in his astounding career, all establish the proposition, that there is none like him in all the earth. Modest and unassuming as he was, he has concentrated on himself a deeper interest than has ever been experienced in reference to any or all other characters. His coming had been the theme of prophets and bards for many centuries. In the most glowing language his advent had been proclaimed as marking the sublimest epoch in the march of time. It was to be the beginning of an era, whose moral force could not expend itself for the whole of coming time. It was to present humanity in a new role. It was to give to the world an example of every virtue, and in such perfection as to defy criticism on the one hand, or rivalry on the other. That advent was at once to be the most sacred and the most sublime theme of the pulpit, the highest joy of prattling infancy, the purest delight of childhood and youth, the only source of real strength in the prime of manhood, and the comfort and peace of quiet and hopeful old age. It was to be accompanied by such manifestations, and to be illustrated by such exhibitions of power and glory as would be sufficient to convince the world that the child, foretold by Isaiah, had been born; that the star of Jacob had arisen; that David's Lord had been anointed, and that Daniel's Ancient of Days had come.

I. We shall now attempt to show that Jesus deserves to be crowned with glory and honor by the human race.

1. Jesus should be honored because he is the great representative character of the human race. It is for this reason that a nation crowns with honor her chief citizens. It is on this account that such names as Fox and Pitt, as Washington and Henry, as Webster and Clay and the rest are so highly honored, both in Europe and America. These, and others like them, have ever been regarded as the great representative men of their race and age. But Jesus is the representative of all ages, and of every race of man. Born into the world a helpless infant, he is the representative of universal childhood. So along all the stages of life he is our representative. A hero, he represents heroes; the great physician, he is the representative of physicians; the noble, unselfish, and successful advocate with the judge eternal, he represents all advocates; a king, he represents royalty; a servant, he represents servitude; tender, affectionate, gentle and benevolent, he represents woman; the descendant of Abraham, he represents the Jews, and coming from Ruth, he represents the Gentiles; of the family of Shem, he represents the race of Ham on the one side, and the children of Japhet on the other. But two great historic characters have trodden this earth as the universal representatives of the race of man; they were Adam and Christ. As in Adam all die, even so in Christ shall all be made alive. Adam brought death, Christ offers life. The former forfeited Eden, the latter purchased heaven. By man came death, and by man came the resurrection. Adam brought condemnation, Jesus brought justification. By the former we are all corrupt, by the latter we are all redeemed. Jesus was the voluntary representative of man. He took upon himself man's nature, that where sin abounded, grace might much more abound. Let us therefore crown him with glory and honor, for he is worthy.

2. Jesus is our great teacher, and therefore deserves to be crowned with glory and honor. No man ever spake like this man. He alone, of all the teachers of truth or of duty, never made a mistake. Perceiving truth with infallible accuracy, and with the clearness of intuition, he uttered it as one having authority. He pursued no metaphysical investigations and followed out no elaborate arguments in order to arrive at truth. Truth was native to his great intellect. It flowed from his lips as the crystal stream gushes from its native fountain. Never before had truth appeared so graceful, for never before had it been uttered with so much simplicity. With the simplicity of a child, without premeditation, and sometimes almost without an audience, he uttered truths which are worthy of constant repetition, until the last sand shall fall from the hour-glass of time. He uttered sentiments which have thrilled our humanity for more than eighteen centuries, and which will continue to thrill it forever. And yet he uttered these sentiments, not only without ostentation, but without effort and with a simplicity at once astonishing as inimitable. Wiser than Socrates, profounder than Plato, more learned than Aristotle, he taught a philosophy whose depths have never yet been explored, and whose heights have never yet been reached. His teachings, simple in their grandeur, lofty in their sublimity, and awful in their import, have never lost by comparison with the teachings of others, have grown brighter the more they have been examined, and have been found to need neither change, modification, nor amendment, during the lapse of centuries. We might as well think of changing the composition of water, or of modifying the elements of the air we breathe, as of changing, in the least, the teachings of Jesus. The more we study them, and the more thoroughly we subject them to the most rigid analysis, the more we feel that their origin is divine, their very elements immutable, and their destiny eternal. Furnishing themes on which thousands of volumes have been written, and subjects for poetry and song, for painting and sculpture, they have proved themselves to be as inexhaustible as they are immutable and immortal. Surely none that ever read discourses, to which he never put a pen, and which often fall from his lips in familiar conversation, but whose wisdom no one can doubt, and whose truth all must admit, can hesitate on this, the anniversary of his birth, to crown him Lord of all.

3. But still more does he deserve to be crowned with glory and honor, as he is our Redeemer. Redemption is the grandest thought that Divinity ever revealed or humanity ever conceived. It is the sublimest exhibition of the divine attributes, and it presents them to us with a fulness of display, to which creation and Providence combined, were altogether unequal. He is our Redeemer, and redemption is the greatest work of God, and the greatest blessing to man. In this work is seen the love of God, in its length, and breadth, and depth, and height. In it we see God manifest in the flesh, justified in the spirit, and received up to glory. In it mercy and truth meet together, righteousness and peace kiss each other. It is the essence of justice, the embodiment of wisdom, the soul of love, the day-spring of mercy and the fountain of life and immortality. It emptied heaven of His glory to fill earth with His praise. It linked Divinity with humanity by ties which can never be broken. It humbled Divinity that it might exhalt humanity. It crucified the Son of God that it might crown the sons of men. It created a brief silence among the angels in heaven that it might raise a prolonged shout among the inhabitants of earth. It turned the wailings of despair to the raptures of hope, and converted the gloom of the grave to the light of immortality. It found man a prisoner and unbarred the doors; it found him bound and loosed his fetters; it found him enthralled and proclaimed to him life, light, liberty and salvation. Jesus accomplished this work. Alone he trod the wine-press of the wrath of God. Alone he endured the agony which caused him to exclaim, at one time, "My soul is exceeding sorrowful, even unto death," and at another and still more awful moment, "My God, My God, why hast Thou forsaken Me!" This work of Christ appears to us this day with unusual power. It is to us the voice of God. Tender as Divine mercy, and gushing as the love of God, shining with truth and glowing with eloquence, it commands us to join with seraphim and cherubim, with angels and archangels, and the spirits of the pure and good, and crown him Lord of all; singing, "Holy, holy, holy, is the Lord of hosts."

II. We come now to our second and last proposition, in which we wish to show how he is to be crowned with glory and honor.

1. He is to be made the perpetual and only theme of the pulpit. Here, at least, he is to have no rival. In this sacred place, language and imagination, logic and rhetoric, science and philosophy, are to bring their richest offerings and lay them at the feet of Jesus. From him the eye of the pulpit is never to be averted, and of him its inspired tongue is ever to speak. The finger must point and the lips exclaim, "Behold the Lamb of God, that taketh away the sin of the world." The pulpit must never be be ashamed of the gospel of Christ, and it must never be so prostituted as that Christ shall be ashamed of it. It must utter no uncertain sound. With piety and learning, with zeal and energy, with boldness and truth, with love and tenderness, it must proclaim Jesus and the cross. Whatever doctrine be unfolded it must center on Jesus Christ, whatever theme be discussed, it must culminate in Jesus, whatever duty be enforced, its claims must be presented in the name of Jesus and whatever ordinances be required, they must point to Jesus, they must symbolize Jesus, all, all must end in Jesus, the Saviour of sinners. So, then, whether I preach of fact or fancy, of feeling or practice, of sin or holiness, of death or life, of God or man, of heaven or hell; Jesus at last is my great one subject, my only theme. I would not take the crown from the head of Christ, to place it on myself, or on my church, or on any ordinance, or rite, or ceremony, or on any man, living or dead; no, no, not for the world. Jesus is the center of our system, the founder of the church, the hope of the sinner, and the light of the world. In his name, through faith in his name, we preach the resurrection and the life. Any other preaching than this uncrowns the Saviour, degrades the pulpit, perverts the gospel, insults the Almighty, and leaves humanity hopeless and helpless. In preaching Christ, I allow no barrier to intervene between the sinner and his Saviour. The gospel places them together and let no man put them asunder. No prison bars, no regions of ice, no sandy deserts, no condition of body, no lack of an ordinance, no absence of a minister, can prevent a present Saviour, or delay for one moment a present and glorious salvation. And I put it, that if Jesus can not save me, except through some ordinance, or by means of some rite, ceremony, or sacrament, then, indeed, he is not a complete Saviour. I put it, that a Saviour who has to divide his glory with the priest or with the sacrament is not all-sufficient. I put it that all who confide salvation to the channel of the sacraments, give us a sacramentarian instead of a pure spiritual religion. They cut off the hope of millions, and surrendering the omnipotence of Christ, destroy his Divinity, and leave him not only without his crown, but at the will of his ministers; to the mercy of physicians, or to the accidents of climate or of disease. Oh! let not the pulpit thus falter in its great work of glorifying Christ. Let nothing be substituted for the merits of his blood. Let nothing interrupt the humble penitent in his approach to Christ. Let the Saviour, omnipotent in power, ever-present, and all-sufficient, be proclaimed from every pulpit in the land. Let there be no strife here. Let all be as one in making Christ and the cross the light of the pulpit, the glory of the church, and the salvation of the world. I would, my brethren, that there were union here among all the heralds of the cross. Infidelity takes away our Lord, and turns upon us with scorn and hisses. Judaism places on his sacred brow a crown of thorns. Mohammedanism puts him alongside of the false prophet as an earnest reformer, but makes him his inferior in wisdom and in the perfection of his system. Socinianism, in its various forms, robs him of his essential Divinity, deprives him of atoning merit and leaves him a sublime martyr to his faith, worthy of our love and of our imitation, but not of our worship. The whole pagan world rejects him as an imposter, and places the crown, which belongs to him, on the head of an idol. Now, then, is the time for all Christians to unite and crown him Lord of all. Let every living pulpit echo with his name. Let every sermon be full of Jesus. Let him be the Alpha and the Omega of every gospel discourse. Let every preacher strive to see who can elevate the standard of the cross the highest, and who can most effectually crown him with glory and honor.

2. He must be crowned with all the glory and honor that can be brought to him by devout worshippers. Let us worship him in the beauty of holiness. Let us bow down together. Let us sing praises unto him. A living faith shall crown him. A lively hope must crown him. A holy charity, warm, gushing, and tender, must crown him Lord of all. Little children must honor him, and old men must praise him. Young men must magnify him, and Christian maidens must give him honor and great glory.

Religious Intelligence.

MISSIONARY.

—From Mission Rooms of Methodist Episcopal Church:

Rev. A. Strittmater, who for seven years has been identified with our mission in China, is compelled on account of ill-health to return to America, hoping that on the high table-lands of Colorado, his life may be prolonged. This faithful laborer writes to the Missionary Secretaries as follows: "It is with a sad heart that I write to say that my usefulness as a missionary is ended. During the last two months I have been utterly prostrated, and am reduced to such a state of health that I can never hope to regain sufficient strength to be of any more active service. Indeed it is evident that I cannot live much longer in China. Had I only my own interest to consult, I think I could die contentedly at my post, as has long been my wish; but there are others whose claims upon me I cannot disregard. I have a wife and two little children—the eldest not two years old—and for their sakes, if not for my own, I feel that I ought to take measures for protracting my life. There is a chance of my doing so by returning to America. In bringing myself to consent to such an arrangement, I think I have passed through the bitterness of death; having had to resolve to abandon my life-work almost at the outset of my career."

Under date of July 14 Superintendent Hanson reports his safe arrival at Christiana, Norway. He expects, immediately upon the adjournment of the Norway Conference, to return to this country and take the appointment that shall be assigned him.

Miss Maggie Elliott writes from Mexico to the Mission Rooms: "I had a safe and comfortable voyage. Good Bro. Butler met me at Vera Cruz, making the remainder of my journey pleasant and profitable. The scenery is in many places sublimely grand. My first Sabbath in Mexico I arose at five and went with Mr. Butler to one of his appointments. I think he is good and true in his work. He wins the hearts of his people; and although his work is arduous, he and his good wife are always ready with kind words and bright smiles. Miss Swaney is one with whom I feel happy to be associated. The fifty little girls who are our especial care are bright, healthy and happy. There have not been many conversions among them yet, but many of them have an intelligent realization of the claims of the Gospel upon them."

Rev. T. C. Carter, wife and child arrived at Kinkiang, China, safely and well. Mrs. C. writes: "We arrived here the fifteenth after many days of tiresome travel. We stood the trip tolerably well, especially from Yokohama to this place. We rested one week at Yokohama. We found Bro. and Sister Hart and family well. They are noble people, and I do not know what we should do without them, just as we are starting out on this new life. We went to keeping house yesterday."

—The Rev. R. S. McLay says of missionary advantages in Japan: "It seems that, in many respects, the openings in Japan are more favorable than those in other countries. In proof of this we may briefly refer: First. To the social political changes, in the interests of progress and modern civilization, that have recently occured in Japan—changes that would constitute a new era in the history of any country, and which have already done much towards placing Japan among the Christian nations of the wold. Second. To the reverential, impressible and enterprising characters of the Japanese, a character to which the claims of Christianity have never been presented in vain, and which, in the case of the Japanese, gives brilliant promise of quick, glorious returns to the church for her evangelistic effort in this field. Third. To the success which has crowned the efforts of Protestant missions in Japan, a success achieved almost entirely during a period of eleven years (1869-1880), where by the realization of the Government's opposition to Christianity, direct evangelical work in Japan became possible, and a success partially indicated by the formation of Christian churches and the growth of Christian communities in the capital and most of the chief cities of the Empire," etc.—Presbyterian.

—And now the American Baptist missionaries in Southern China say: "The battle for religous liberty is not yet fully fought. It is true there is a toleration clause in the treaties, and if our ambassadors and other officials would insist upon its fair maintenance equally with other treaty provisions, no more and no less, it is not likely the Chinese would think seriously of ignoring it. It is quite evident that if this state of things continue, missionaries in China may be compelled to appeal to influence at home to know whether treaties are made to suit the taste of the vast confluence of the or of a few administrative officers here."—Nothern Christian Advocate.

—The American Unitarian Association, the missionary organization of the Unitarians, has held its fifty-fifth annual meeting in Boston. Receipts of $26,047 the past year were reported, an increase of $20,000 over the previous year. Besides this, there has been raised $20,000 toward the endowment of Harvard Divinity School, and $20,000 for the Channing Memorial Church, in Newport, R. I. It was stated that the mission in India, under Mr. Dall, has a school of 427 scholars, with 23 native teachers.

—There are indications in more than one quarter in China that Chinese officials mean seriously to ignore the toleration clause in the treaties. The English missionaries have had trouble at Foochow. They attribute the persecutions directed against them, which they say are of a character unknown in any Treaty Port for thirty years, to the coldness with which the missions is regarded by the British Minister and Consul.

—The Missionary Tidings asks the ladies of the Methodist Church how it is that the Congregationalist women have raised nearly $100,000 more than the Methodist women for missionary work, and have sent out more than three times as many missionaries, taking into account the fact that there are a million and a half of Methodis, and only half-million Congregationalist?

MISCELLANEOUS.

—The Seminary for Young Women, recently established at Northfield, Mass., by Mr. Moody, is at present very full, the pupils numbering a hundred, and applications from every State still continue to come in. The work of educating Indian girls is in a satisfactory condition. These girls are fourteen in number, and their ages average seventeen years. They are happy in their home there, and are bright and intelligent, mingling freely with the others, and displaying much aptitude and ability in their studies, in housework, and in music. The greatest need of the Seminary is a library. Will not those of our readers interested in this good work, show their appreciation of Mr. Moody's service to the country by sending one or more good books of reference, or one or more dollars, toward the establishment of a library.—Zion's Herald.

—Between the pretensions of the English Episcopal Church and the social relations of some of its clergy, strange things happen sometimes. A memorial window of the late Dr. Raleigh was lately unveiled at Calthorpe Chapel, and the only devotional act on the occasion was the pronouncing of the benediction. No prayer was offered, because, if there had been, a neighboring clergyman who was invited could not have attended. He had no objection to hearing a dissenter pray, but the Bishop of London would not sanction the participation of any of his clergy in a dissenting religious service.

—There was a burial scandal in the village of Lowton, in Lancashire, a fortnight ago. The vicar of the parish objected to the interment of an "out-parishioner," unless according to the rites of the Church of England. The deceased was a Nonconformist, and the father insisted on the service being conducted by his minister. A long wrangle and painful scene occurred when the body was taken to the churchyard; but the vicar ultimately gave away, and the interment took place. One of the church wardens is said to have demanded "a guarantee that there should be no breach of the peace."

—The Congregationalist publishes denominational tables for 1880 prepared under the supervision of Dr. A. H. Quint. The following are the footings: Churches formed, 105; ministers ordained or installed, 205; pastors dismissed, 70; ministers married, 47; ministers deceased, 75. The principal religious assemblies in the United States during 1880 were the Pan-Presbyterian Assembly, the General Convention of the Protestant Episcopal Church, the Methodist Conference, and the Congregational Conference.

—The Rev. E. P. Hammond has been holding revival meetings for upward of seven weeks in Manitoba. He has visited Winnipeg, Emerson, and four other places, holding meetings and preaching night after night in the open air, with the thermometer sometimes 20 below zero. It is estimated that there have been at least 1,000 conversions. Ministers of all denominations co-operated heartily with Mr. Hammond.

—The offer of James E. Temple to place a chime of bells in Holy Trinity Protestant Episcopal Church, Philadelphia, has been accepted, and they will be placed in position as soon as possible. The chime will consist of twenty-five bells, and will be cast in Belgium at a cost of $10,000. They will be rung by the organist, who will have complete control of them without leaving the key-box, as they will be connected by an electric attachment with the organ.

—At the recent annual meeting of Plymouth Church, Brooklyn, N. Y., it appeared that the church has now on its roll of membership 2,481; admitted during the year, 51. The Sunday-school has 1,061 attendants. The total revenue from the pew rents is $10,000, and from other sources $14,076.86, making the total revenue of the church $24,076.86.

—"The Parochial Fund" of the diocese of New York is to be devoted, first, to clerical support, by aiding ministers insufficiently remunerated while officiating on duty in parishes anywhere in the diocese of New York; and, second, to parsonage aid, by helping organized parishes in the purchase of glebes and erection of parsonages.

The annual meeting of the National Camp Meeting Association for the Promotion of Holiness, was held Nov. 23 and 24. It was deemed advisable to hold but two national meetings, one at Round Lake early in July, the other in Warsaw, Ind., early in August.

—Bishop Haven, while on his way to San Francisco, visited Ogden, Utah, Thursday, January 6, and in the evening gave the people an address on "Educating in Utah." The people were greatly interested, and received a new inspiration for the work of Christian education.

—A correspondent of the Lutheran and Missionary advocates the institution of the office of bishop in the Lutheran Church. He attributes the success of Methodism in this country to its peculiar episcopal organization.

—The Australian churches are complaining of a scarcity of candidates for the ministry. The Presbyterian Church of New South Wales, after existing in the country since 1809, now has only one divinity student.

—A committee of fifteen New England Freewill Baptists have selected a site at Old Orchard for a Baptist summer resort, and a village is to be erected forthwith.

—The committee on the further endowment of the Harvard divinity school announce that subscriptions have been received in excess of the sum asked for by them.

Our Young People.

BIDDING THE SUN "GOOD-NIGHT" IN LAPLAND.

[illegible] which the short, bright summer in Lapland is ended, and the sun is about to set, to rise no more for seven or eight months, the people of the hamlets and villages ascend the neighboring hills to see the last of the Day God, and chant a requiem, or farewell psalm, for the parting day.

"Come, little daughters, hasten,
Ye should be bravely dight!
Make ready, boys! for we go forth
To bid the sun good-night.

"Four months with steady shining
He's made the whole earth fair,
And myriad blossoms greeted him,
And bird-songs filled the air.

"But now October waneth;
His setting draweth near;
We shall not see his face again
For more than half a year."

So forth they go, together,
Parents and children, all,
The aged and the little ones,
Young men and maidens tall.

From many a neighboring village,
From many an humble home,
To climb the rocky summit
The thronging people come.

The sun hangs low in heaven;
He throws his slanting rays
Across their loving faces, turned
To meet his parting gaze.

And now he's gone! The darkness
Is settling like a pall,
A long low dirge of sad farewell
Breaks from the lips of all;

In mournful cadence chanting
The requiem of the sun.
"The dear bright day departed now,
The long, long night begun."

And yet with cheerful patience
They take their homeward way,
The elders talking how the time
May best be whiled away.

And many a youthful face is bright
With glad expectance still,
And many a little child
God's dancing down the hill.

—St. Nicholas.

Our Conference.

SHREVEPORT, LA., Jan. 25, 1881.

DEAR MR. EDITOR: I have not troubled you with one of my poor scrawls since the days of Grandpa Gooddale, and I hope you will pardon this intrusion, as I wish to tell you how much I enjoyed the Conference. I know it is not polite, but is it unkind to tell you that yourself and others looked more aged than I expected to see? Oh! I did so much enjoy Dr. Walker's talk to us Sunday-school children. My heart almost burned as he traveled with the dear Saviour from the manger to the cross, walking up and down the world's highways and byways, doing good, calling upon sinners to forsake their sins, healing the sick and lame people, curing those that were distressed in mind or body, and restoring even the dead to their friends. He also took little children in His arms and blessed them. What a blessed Saviour! I want to love and serve Him more and more every day.

And Dr. Kelley's dark picture of heathen lands, where this loving Saviour is unknown. A daughter's own mother does not love her just *because she is a little girl.* How dreadful! So different with us who have the gospel. We are the bright and sprightly ones at least—the pets of the household. I wish every little girl and boy too, who reads the ADVOCATE, would save the candy, doll and toy money for the missionary cause. I mean to give mine to the Woman's Missionary Society. But I must close, lest I weary you.

Your little friend, FLORENCE.

The Snow Storm.

PATTERSONVILLE, LA., Jan. 27, 1881.

DEAR MR. EDITOR: As I have seen but one letter from this place I thought I would write one. We had quite a little snow storm on Sunday night. The snow was about eight inches deep, and in the morning it was beautiful; the ground and the trees were covered with snow. On Monday night a very heavy frost fell, and in the morning when the sun came out, it sparkled like diamonds. The children and the grown people had a great deal of fun snow-balling. We used to take the ADVOCATE, but mamma does not take it now; a friend of ours lends it to us every week. I like to read the Young People's column. I do not go to school, but say my lessons to mamma. I am eleven years old.

From your little friend,

LILLIAN D. BESTROP.

"Only Five Minutes."

"You have been stopping on the way, Tom," said a poor widow to her son as he gave her the article he had been sent for. "Why don't you come straight home, when you know my time's so precious?"

"I did so, mother, until I got to Mr. Gaskill's," he replied, "and then I stayed to have a look through the window for only five minutes."

"'Only five minutes,'" repeated the widow, "means a great deal when you come to reckon them all up."

Tom Price looked at his mother as if he had not understood her.

"Just reach down your slate," added the widow, "and you'll see what I mean."

Tom had his slate on his knee in a twinkling; "What am I to put down, mother?"

"Well, begin with five, and tell me how many minutes you waste in a day."

Tom wrote the figures, scratched his head, and looked in the fire.

"Would thirty be too many?" asked his mother.

Tom did not think so.

"Very well," continued Mrs. Price; "there are 365 days in a year; and half an hour for each day gives you a total of 1824 hours, or upward of fifteen days of twelve hours each, lost in twelve months."

Tom Price put his pencil between his lips and stared at the sum before him.

"Suppose you put down two hours for each day instead of thirty minutes," added his mother; "that will show a loss of more than sixty days in a year."

Tom Price was a sharp lad, and soon proved the truth of the widow's statement.

"So it does mother," he said.

"But when I send you for anything I want, and you stay loitering in the street, my time has to be reckoned up as well as yours, hasn't it?"

Of course Tom could not deny that.

"Then try and remember," said the widow, "what a serious loss even five minutes are to me. You know, my boy, how very hard I have to work to pay rent, buy bread and keep you at school, so you should endeavor to help rather than to hinder your poor mother."

"I'll run all the way the next time I go," said Tom.

"No, no; I don't want you to do that. I only want you to bear in mind that our lives are made up of those same minutes, and that we cannot afford to throw them away just as we please."

Like a sensible little fellow, Tom Price took his mother's lesson to heart, and it was a long, long time before he was again heard to use the words "Only five minutes."

Let our readers also reflect on the value of precious time, so as to improve it to the best advantage. And let them remember that to help us in this, as in every duty, we need God's grace; and this we shall receive if we ask in the name of Christ. He only can "so teach us to number our days that we may apply our hearts unto wisdom."—Young Reaper.

Ancient Book-making.

The first mention of a book in the Bible is in Genesis, v. 1, where it is implied that some kinds of records are kept from the very days of Adam. Some think that the book of Job was written earlier than the books of Moses. Without doubt, it belongs to the time of the patriarchs.

Books in the early ages were written on the leaves of the papyrus, on skins, on cloth, on tablets of stone, of wood, of lead and of brass. Among the Hebrews, the sacred books were usually written on skins prepared like the parchment of modern times. To form even one principal section of the Bible, many skins had to be sewed together. When written upon, the connected skin or volume was rolled upon a round piece of wood, or if long, upon two pieces from the two ends. The reader therefore unrolled the book to the place he wanted, and rolled it up again when he ceased to read. (See Luke iv, 17-20. The volume thus rolled upon the pieces of wood could be easily tied and sealed. (See Isa. xxxix, 11; Dan. xii, 4.)

The labor of making, copying and multiplying books by hand was very great. Many persons spent their whole lives in this toilsome work. As the copying of the sacred writing required great care, in order to avoid errors and to make it readable, persons had to be trained to the task. Indeed the copying of the Scripture came to be a second art. In this way arose the profession, and as may be said, the learned caste of the Scribes. As they had the care of the rolls of volumes of the law, they were sometimes called lawyers. Not only did they make copies of the sacred text, but they claimed to explain it, and thus acquired great influence with the people. From our Lord's reproofs to the Scribs of his day, we learn that they did not always use their influence for good.

The chief Scribes among the Jews were teachers. In the outer court of the temple were many chambers, in which they sat on elevated platforms and overlooked their pupils, who sat on lower platforms, and thus at their feet.

When we remember the wars, the captivities and the persecutions of the Jews, we may well consider the safe-keeping and handing-down of the sacred records to modern times as among the wonders of Divine Providence.—Golden Days.

OUR LITTLE FRIEND THE CHIPMUNK.—The chipmunk likes to dig his hole in these dry banks, and you may often hear a rustling in the thick beds of dry leaves loud enough to attract your attention from a distance of fifteen or twenty rods. A cautious approach to the spot will show you a couple of chipmunks chasing each other round and round through the leaves. They will cease from their sports as you come near, but, if you will sit down quietly, they will soon conclude that you are not dangerous and commence again. They often include the trunk of a fallen tree in their circuit, running along its whole length; then, plunging like divers into the leaves, they rush headlong through them, seeming greatly to enjoy the noise and stir which they make. They play in this way for hours; if one stops, the other turns back to look for him and away they go again. The chipmunk can climb as well as any squirrel, and frequently does so when the coast is clear, but if danger threatens he makes haste to "descend." He never can realize that a tree affords him the least security. If you get so near before he sees you that he dare not come down, he plainly considers the situation to be very serious. Sometimes he will make a desperate rush to the ground within reach of your hand, and soon as you withdraw he comes down and scampers away, evidently feeling that he has got well out of a bad scrape. Let his larger cousins, red, black or gray, depend on trees for safety if they choose; his trust is stone walls and brush-heaps, not to mention his burrow. Within reach of these, his easy impudence is in striking contrast with his panic-stricken condition when treed.—Good Company.

WHAT THE BEAR SAID.—Two men had to go through a great wood. One of them was short and stout, and one was tall and slim.

"I could not run fast or climb well," said the short one; "if a foe, man or beast, came on me, I should have to stand my ground."

"Have no fear," said the slim man. "I can run fast and climb well; but still it is my rule to stand my ground—I would fight for you to the last. I fear no man or beast, not I. Hark! what is that noise?"

"I am sure," said the short man, "that is the growl of a bear. I know there are bears in this wood."

The bear was soon in sight. The tall man ran a short way, and hid in a tree. The short one fell flat on his face on the ground and held his breath. The bear came to him, smelt him, and thought he was dead. So he left him, and with a gruff growl or two, went his way.

When the bear was out of sight the short man arose from the ground, and the tall man came down from the tree.

"What did the bear say to you my friend?" said the tall man to the short one. "I saw him put his mouth close to your ear."

"He told me," said the short man, "to put no trust in one who brags in the way you do, for those who boast so much are not brave."

Christian Advocate.

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THURSDAY, FEBRUARY 10, 1881.

Values and Services.

The money value of such services, for example, as those of our connectional officers. So far as these services are spiritual and contribute to the salvation of souls and the increased piety of the church they cannot be estimated in dollars and cents. But, in so far as these services bring up the contributions to the cause of missions, doubling them or greatly increasing them, there is a basis of calculation. A book agent, or a missionary secretary, may cost twenty-five hundred dollars for salary, and possibly half as much more for traveling expenses. Besides the religious benefits, from a wide distribution of ministerial talents, is not this expenditure a wise economy in a financial point of view? Is not the value of the service rendered ten times greater than its cost to the church? A single powerful missionary address may so influence a Conference of preachers as to nearly double their collections for the coming year, and it may produce convictions in some minds that will bear fruit through a lifetime of renewed consecration and devotion to Christ. Is it not better to spend four per cent. in raising and disbursing one hundred thousand dollars than to expend one per cent. on fifty thousand dollars? An able missionary secretary is certainly worth many times more than he costs when we merely consider the increased contributions to the cause which he represents.

Our Bishops cost the church three thousand dollars each annually. They are neither seen nor heard by many congregations and individuals who are expected to contribute to their support. But do they not get the worth of their money in the value of the itinerant system to them, as well as in the good to others, which these gifted and wise men may do? It is so much paid toward maintaining a church polity which, on the whole, is perhaps the most effective in the world, and which supplies a better article of preaching, at a cheaper rate, than any other. But for this peculiar system in which Bishops are a necessary condition of the greatest effectiveness, thousands would never have heard the gospel at all, and many poor and obscure congregations would be without regular pastors. The value of a good Bishop can perhaps be best estimated at the Annual Conference, where nearly everything depends upon the proper distribution of the pastors, and the judicious guidance of the business. The interests involved are so tremendous that these forestall and overshadow that which is merely financial. And yet the Bishop may so inspire and tone up a Conference by his large connectional experience and observation, and by the discreet exercise of the appointing power, as to greatly increase the liberality of the church, and to largely promote the support of all her institutions. We might also take into account the fact that a Bishop's addresses and sermons are likely to have a wide publication through the preachers who hear him, and that the presence and labors of Bishops at District Conferences, at college commencements, and wherever they may travel, are helpful to every interest of the church. Directly they do not, and cannot, touch every point and every individual, but indirectly they do. Every congregation and every person is reached and benefitted by their connectional administration. The episcopacy is worth to us financially immeasuredly more than it costs, while its stimulating and vitalizing influence upon the piety and enterprise of the church is simply beyond estimate.

The popular objection to the presiding eldership, so far as any objection exists, is to its cost. Especially, where the stations and circuits are filled with able and experienced preachers, the feeling sometimes obtains that there is little use for presiding elders. They may do as much work as any pastor, but the preaching might be done by the pastor, and the Quarterly Conference business also. The preaching of a fresh man once a quarter, however, is worth something in almost any charge, and in weak and out-of-the-way places the presiding elder re-enforces and strengthens the work. If the strong charges enable him to help and build up the weak, is it not money well expended? The question is not, altogether, what his services may be worth to them, but what they are worth to the district as a whole. The strong ought to help the weak. There is no district in which the services of the presiding elder in the pulpit are not worth as much as that of any one of the pastors. The trouble is that those who think they have the least need of him have the [illegible] Is it not exactly as it ought to be? Ought a church, any more than an individual, to live unto itself? A presiding elder may make himself felt to advantage in every pastoral charge. He may key things up generally, promote the liberal support of the pastor, and inspire increased zeal and activity in missions, education and every great interest. Besides this there must be supervision. There must be somebody to represent the pastor and his work. The Bishop who appoints, the Conference that examines character and official administration, cannot act intelligently without the advice of some one who has a thorough acquaintance with both the preacher and his work. The presiding eldership is essential to the itinerancy, to the maintenance of a general episcopacy. To dispense with presiding elders, we must have a diocesan episcopacy, or congregationalism, our whole system must be changed, and we must cease to be Methodists. Is not Methodism as we have it, with the advantages of an itinerant ministry, and a grand connectionalism, worth much more than it costs? Those who complain of the cost of the presiding eldership are too often those who have not taken in the necessity and value of it as a part of the itinerant system. It is really, when generously supported, one of the cheapest spokes in the itinerant wheel. To endeavor to lessen its importance, to decry it, or to give it a secondary place, whether by pastors, stewards or others, is to strike at the very vitals of Methodism, and to weaken what is one of the most powerful arms of its service.

One of the grounds of assurance that we have passed from death unto life is that we love the brethren. One of the certain marks of death is the cynical doubt or denial of goodness in all others. The hatred born of selfishness animates the simply worldly spirit. To it there is no such thing as purity and uprightness, and, with such convictions, there can be no feeling but that of contempt for those who profess to be governed by a principle of benevolence. A spirit of ill will is commonly aroused in the vicious by the presence and exhibition of virtue and piety. It is affirmed that Cain slew his brother, "because his own works were evil, and his brother's righteous."

To be skeptical of all goodness in others is to reveal the lack of it in ourselves. We cannot love a brother as a brother unless there be in ourselves something of the qualities which make up the Christian character. To be capable of loving goodness in others, and of discerning it, there must be goodness in ourselves. In a state of death men delight to believe that all men are, like themselves, under the dominion of selfishness. In a state of life there is the profoundest satisfaction in seeing and believing in the purity and truth of the brotherhood. To some natures it is a gratification to discover blemishes in the character of others, and to them it is as a feast of fat things, when there are intimations of inconsistency or of hypocrisy. To other and better natures such revelations are received with painful regret, and with the deepest sorrow. The emotions thus elicited are decisive of character.

It is the love of Christian brethren to which this high office of assurance is assigned. The love for all men, and for enemies, is a love of pity and compassion, and belongs to the Christian spirit; but the love of the brethren is in the nature of the communion of saints, and is connected with the closer and more intimate relation of religious fellowship. It may seem strange that the love of Christians for Christians should be set forth as proof of a saving spiritual change, and that "we know that we have passed from death unto life, because we love the brethren." And yet a little reflection will show that this is one of the most conclusive tests. It clearly shows that we love God, because we love His children; and that we love Christ, because we love His followers. It evidences a great change in the heart, which is naturally enmity against God, and arrayed in opposition to Christ, when there is delight and satisfaction in the company of God's people. The force of the evidence is increased by the fact that while we discover much of imperfection and infirmity in the brotherhood this does not obscure the luster of the graces that are in them, nor abate the affection which we have for them. There was a time when we were blind to everything in the church except the defects of its members, and we regarded the best of them with a suspicious eye, and with an undisguised aversion. It was with something more than indifference. It was with decided repugnance. But all this is changed, and now we discern in Christians the beauty of holiness, and are drawn to them by the attractive power of a new life.

[illegible] which marks the Christian character, there is this special aspect of brotherly love. It is adduced as one of the prominent and decisive indications of our spiritual life, as having passed over from death unto life. The recalling of it may be helpful in the process of self-examination, in detecting the presence of selfishness and worldliness, and in determining whether we have any vital relation to the body of Christ. Nor do Christians who dwell upon this evidence of a great spiritual change depart from the sure word. It is not all the evidence, but it is one aspect and ground of assurance and comfort. If there be higher and more direct, we may verify them by this. And the earnest and depressed soul, in the absence of clearer light, and shrinking to grasp other apprehensions of comfort, may at least be cheered by the consciousness of loving the brethren.

In our social meetings this ground is often adverted to. Probably it is because at such times the full force of it is realized, and because the occasion brings out the depth and sweetness of Christian communion. It is in such assemblies of Christ's followers that the passing from death unto life is felt with peculiar joy, and that memory is busy with the contrast between the former days of darkness and the flood of light and love now irradiating the soul.

Death of Rev. W. H. Watkins, D. D.

A telegram informs us that Dr. Watkins died at the parsonage, Jackson, Mississippi, Saturday morning, February 5. At this writing we have received no particulars of the last hours. The sad announcement was not unexpected, as there has been little hope of recovery for the last two months. During this period Dr. Watkins himself entertained little if any expectation of improvement. For some time he was perfectly aware of his condition, and calmly and peacefully waited for the end—the hour of his departure. Entirely prostrate for many weeks, but suffering little pain, and in entire possession of his mental faculties, and generally able to enjoy the converse and presence of family and friends, he lingered on the confines of the better world. At the recent session of the Mississippi Conference, the Jackson station, which he had filled for the past two years, asked that he might be returned as their pastor, with a young man as an assistant, although there was then scarcely any hope that he would ever enter the pulpit again. So deeply were they attached to him that they craved the privilege of ministering to him in his weakness and affliction. In the bosom of his family, at the post of duty, and in the midst of a people whose devotion to him was most tender and considerate, he breathed out a life of consecrated labor and of abundant usefulness.

William Hamilton Watkins was a native of Mississippi, and at the time of his death was sixty-five years of age. He was received on trial in the Mississippi Conference in 1836, and had been a traveling preacher in that Conference for forty-five years. From 1837 to 1846, inclusive, he was stationed in New Orleans, filling in that period nearly all the charges that were at the time organized in the limits of this city. When the Louisiana Conference was set off from the Mississippi Conference, he chose to remain in the old Conference, and returned to Mississippi, where he continued in the pastoral work until his death.

He was a successful and popular pastor, a refined and courteous gentleman, and a minister whose purity of character, and unaffected kindness and sympathy, endeared him to his people. In the grace and urbanity of his manners and address he was a model of the highest Christian manhood. It was impossible for him to be rude or coarse, or to be, anywhere, anything but the refined and noble Christian minister. The simplicity, gentleness and polish of the outward man were only the index of a clean and pure mind—of a character that was indeed without fear and without reproach.

As a preacher Dr. Watkins ranked among the foremost of the Southern Methodist pulpit. Somewhat metaphysical, and delighting in doctrinal subjects, he was most clear and forcible in his exposition of the word of God. He preached to instruct, to convince, and to lead men intelligently to the knowledge of Christ, and to the realization of a new life. He was well posted in theology and in the science and literature of the day, and was, we believe, tolerably well versed in Hebrew, Latin and Greek. We are under the impression that his early literary advantages were not extensive, but by industry and application he had attained to a very creditable scholarship, and was a man of wide information and superior culture. He was always the advocate of liberal education, all his life [illegible] and at one time its honored president. From this institution he very deservedly received the title of Doctor of Divinity, a title which he wore with honor to himself and to the institution that conferred it.

He represented his Conference in several General Conferences, and at the sessions of his Conference was, in the absence of a Bishop, once or twice chosen to preside. He was loved and honored by the members of his Conference, and an acknowledged and trusted leader among them. His mind and heart were in every good cause, and he was ever among the foremost in his advocacy of missions, of church literature and religious education. He was always an earnest and hearty friend of the NEW ORLEANS CHRISTIAN ADVOCATE, and for many years past has been one of its Publishing Committee. Only at the last meeting had he failed for years to attend the annual meetings of the committee. We have found him at all times a willing helper, a wise counselor and a true friend.

The more intimately we knew him the more we revered and loved him. It has seemed to us that during the past few years he grew more spiritual and Christ-like, and that the depth and power of his devotion to Christ increased with every interview it was our privilege to enjoy with him. Was it because we knew him better, or because he was being robed for the heavenly kingdom? For us, and for many others, the world is less fair and good now that he is gone. He had a cheerful and sunny nature, and was the life and delight of the social circle. He made himself loved, and his calling respected, among all classes, and in all the walks of life. Few ministers of the gospel had so wide an acquaintance, or were so universally esteemed. His death will be deplored in circles reaching far beyond the bounds of his church.

We shall not intrude into the home, now rendered desolate, where all that was beautiful and good in him shone with a peculiar luster. Certainly no husband and father has ever died leaving a sweeter or more precious memory, or the priceless legacy of a nobler life or a purer character. In the order of nature, he might have served his generation for a few more years, but the curtain has fallen while all the faculties were unimpaired, and before the infirmities of age had come. Better so than to "lag superfluous upon the stage," or to be laid aside through weary years of feebleness and inaction. Dr. Watkins desired that there should be no break in his effective relation as an itinerant preacher. He wished to die in harness. And God has been pleased to order it so.

The wife of his youth, one stepdaughter, two daughters and four sons survive him. To them we tender our sincere condolence. May the divine arms be underneath them in this great sorrow. The children are all grown. Two of the sons are engaged in the practice of medicine in New Orleans, one is planting in Mississippi, and the youngest, Alex., is a licensed preacher, and a student at Vanderbilt. On him may the prophetic mantle fall, and by him may the name be continued on the roll of the Mississippi Conference. We pen these hurried and inadequate lines with the expectation that a worthier and more extended memoir will be furnished by some suitable hand at an early day.

Alabaster Christians.

This figure, at once beautiful and suggestive, belongs to Mr. Spurgeon. In one of his characteristic gospel sermons he introduced the following illustration: "In the Cathedral of St. Mark, in Venice, a marvellous building, lustrous with an Oriental splendor far beyond description, there are pillars said to have been brought from Solomon's Temple. These are of alabaster, a substance firm and durable as granite, and yet transparent, so that the light glows through them. Behold an emblem of what all true pillars of the church should be!—firm in their faith and transparent in their character." The emblem is only less beautiful than the original character. Such Christians the church to-day sadly needs—Christians conspicuous for these two cardinal virtues, *stability* and *transparency*. A firmness of faith and inflexibility of purpose that cannot be swerved or compromised, united with a child-like simplicity that attracts by its transparent beauty. The one virtue resists the aggressions of sin, while the other charms and disarms the aggressor. Thus the alabaster Christian becomes more than a conqueror; he defends the faith and makes a friend out of God's enemy.

Though these virtues are at harmony, and are necessary to the symmetrical, perfect development of Christian character, they are not always united in the same person. We often see men of great firmness of will, but without this gospel transparency. Their stability is a kind of dignified awfulness—an inapproachable mysterious majesty. They are opaque bodies, through which the light never glows—spiritualized sphinxes hard to be understood. They are living epistles, but not *known* and *read* of all men. We have to study and translate them. Many of their acts must be interpreted and reconciled. As opposed to this is the alabaster Christian. He is transparent. The light flows and glows through him. He is without guile. There is in him nothing dark, nothing concealed. The world takes knowledge of the sincerity of his motives, and the earnestness and honesty of his zeal. He works for the Master with a single eye and a heart of love.

Such Christians are the most useful. They attract friends, and bind them to Christ. This writer once had a valued Christian friend, who was a splendid illustration of this truth. She had no unusual brilliancy of intellect, or marked richness of culture, or even aggressiveness of religious enterprise, yet by the transparent loveliness of her piety was a wise winner of souls. Her purity of motive was unquestioned; it shone through every act, and was voiced in every gentle word. The doubting came to her for counsel, the sorrowing for comfort, and the sin-sick for words of healing and prayerful sympathy. This transparency ought to be cultivated. Our religion was never designed to be hooded and cloistered, but to shine and sing in every home and tone.

It is especially needed in the pastorates. Children prize it above every other virtue or qualification. It wins their confidence and affection. Some men never become the pastors of children, because lacking this characteristic. In their presence the little ones are dumb with fear, while the older sit in silent awe. They are as hard to read as the strange, hieroglyphics on Oriental tablets. We must be simple, gentle, transparent to bind the children to us. Then let this virtue be cultivated. And may we all join in Mr. Spurgeon's prayer that "the great Master Builder will place many more such alabaster men in His temple."

C. W. C.

Waiting.

Many people are in the state of mind which possessed the cripple at the pool of Bethesda waiting for some special movement to be made before they expect to be benefitted. They are in need of blessing, and they realize that need, but they think that they must wait for the "moving of the waters" before they can realize healing power. This waiting for special movements is the bane of Christian life, and the great hindrance to the steady progress of Christian work. This holding back until *forced* forward by some mighty impulse is every day weakening the power of giants. It is a false view of religious life to suppose that tremendous efforts are the only ones that accomplish anything. When the church waits to be moved upon by the flowing tide of revival influence before any special effort is made to advance there will be but little advance. When the individual waits to be set on fire by an irresistible ambition before he looks for the accomplishment of anything in him or around him he will see very little done. When small privileges and opportunities are unappreciated and unused, in the hope that larger ones will present themselves, that hope is apt to die from the inanition resulting from waiting. And, in the practice of this error, a man's zeal sometimes runs ahead of God's commandments. The scope of Bible teaching shows that the thing *next to us* is the thing to be done. The gospel exhibits life, reaching its highest point and character, attaining perfection through the proper use of the little things that enter in and constitute existence. When a man overlooks these, in order to find something great to do, he is evidently far ahead of the requirements of God. The man at the pool, waiting for the angel to move the waters, was no doubt doing the best he knew, and, because he *was* doing the best he knew, the Lord revealed Himself in healing power; but men and women now should remember that waiting for some great impulse to overpower them, or some great opportunity to come, is not doing the best they know. When Moses told the people to "wait and see the salvation of God," the pertinency of the injunction lay in the fact that there was nothing else to do. They were completely hemmed in after they had done their best. The only people who have any right to wait, the only people who can afford to wait for blessings and power to work, are those who have come into the situation of the Israelites at the Red Sea. Those can wait, who have used every effort and expended every energy and exhausted all strength. "God helps those who help themselves." He will do for none of us what we can do for ourselves. The exhortation to these church Micawbers is: "Do not wait for something to turn up, but go to work and turn up something."

C. W. C.

Our Mexican Letter.

MR. EDITOR: Christmas has passed; its fun and mirth, its generosity and kindly feeling have become dear and pleasant memories, memories more vivid this time than ever before, because of the many novel and quaint customs connected with Christmas in this country.

Nine nights before Christmas eve begins the fun and devotion, for in all things worldly pleasure and religion are found in close though strange companionship. Rockets shoot up their short-lived glory from all parts of the city, and during the days a miniature fair has sprung up about the plaza.

Temporary booths with Christmas dulces and toys of every description, trees and moss and berries for Christmas trees, and great bunks of the familiar peanuts on the sidewalks. On the ninth night before Christmas each family, or two or more together, celebrate what they call the "Posadas." They form a procession, each person holding a lighted candle, the children going before carrying a board on which are toys of wonderful and fearful pattern, representing Joseph and Mary on their way to Bethlehem, the wise men and the shepherds with their flocks. As the procession passes through the various rooms and corridors they sing a kind of chant, in which Joseph begs for admittance at the various inns, but vainly, till the procession stops at a certain room, the door of which is opened, and the procession enters, the board is placed on a table, some hymns and prayers are sung and said to the Virgin, and then the devotional part is over, and the fun begins. Or a rope is suspended, an earthenware jar, or sometimes two or three, covered with variously-colored paper, and shaped to represent man, bird or beast. This jar is filled with candy, peanuts and fruit. One by one the people are blindfolded and placed near it with a stick, to try to break the jar. When the lucky hit is given, and the contents of the jar rattle down, you can imagine the scene of stooping to conquer and scrambling to get. After this harp and fiddle sound, and dancing is kept up till morning. Every night, for nine nights, the same programme is carried out, except that the last night, Christmas eve, the manger with the babe is shown, and additional hymns and prayers are given in His honor. Of course the wealthier the family the richer will be the toys and jars, but from the lowliest home to the highest all participate in the "Posadas."

Christmas eve we gave our school children a festival, when they received prizes and gifts. After the services in the church were over we went into the school-room, and found swinging from ropes an old man and a gorgeous goose. When one of the children had succeeded in breaking the latter a shower of paper slips rewarded the scramblers, and made them a little shy of attacking the old man, but at last he fell also, and the shower of candies and nuts amply rewarded them for the goose's well-paid joke. Such laughter, pushing and scrambling! If there had not been dignified grown people looking on I should have been tempted to get on my knees and snatch and scatter like the rest. They had a happy time with their gifts and ollas, and it made us very happy to see them so.

We have had quite a variety of weather lately. It has been so cold that the lowest mountains round about have had a cloak of snow, and, as there are no fireplaces in the houses, people have to keep warm as best they can, and memories of grates of glowing coal are very tantalizing. Yet with the snow we have the tropic sun-floods of light and warmth streaming in through the open windows, where one could be comfortably warm if there was time to sit and bask. However, most of the cold weather is over. Spring is giving signs of her coming in the tender green leaves of the Almueda trees, and the twitter of the busy birds building their new homes. Mexico is very beautiful at any time. If the day begins gray and cold it is sure to end in a glorious sunset. If the evening is curtained, the next morning comes with a seemingly greater beauty. The nights to me are a marvel. The rarity and purity of the air makes the moonlight appear more

luminous and the stars larger and brighter than at home, and we very seldom have a cloudy night. So "day unto day uttereth speech, and night unto night showeth knowledge" of our Father's wonderful workmanship. Yet the people know Him not. The rich so like buttertlies in their carelessness of the future, and their absorption in the present little hour of pleasure. The poor so utterly sunk in unconscious ignorance. If they could but feel the faint stirrings of a desire for higher things! If they only knew that one waited, patient, loving and strong to help, to enter their hearts, and make it a world more bright and beautiful than any sunlight or moonlight ever shone upon! They know Him not. They need so much to be told, to be taught, to be helped. How is it that we have grown from babyhood under gracious smilings of His tender mercy, and the influence of the blessed knowledge of Him, and these people so shut away from that knowledge? The shame be ours if we do not draw near them, and share this saving knowledge and peace and rest of soul.

CHARLOTTE HALLARAN.

CITY OF MEXICO, Jan. 22, 1881.

"Committees."

MR. EDITOR: As you are supposed to know everything it is natural for an enquirer to send you a list of questions when he is in pursuit of knowledge. Of course you have the time and inclination to answer such questions. If you have not, however, no doubt many of your readers have, and your correspondent is anxious for light, from whatsoever source it may come. I have been reading lately a great deal in our Advocates about Conference sessions, and have been particularly interested in the reports of committees. It is in regard to the duties of these committees I want information, and I hope it will be in your heart to inform me.

Years ago I thought I had some well-defined ideas on this subject, and of one thing I felt very sure: that is, that committees were to consider and report upon only such matters as might be referred to them by the bodies by which they were raised. But, in reading the aforesaid reports, I find that the writers or myself must have got things strangely muddled, and just now I am where it is difficult for me to decide whether the Conferences direct the committees or the committees the Conferences. Let me explain. I have before me the report of a committee, not a very elaborate one, in which the attention of the Conference, preachers and people, is called to an interesting statement of the condition of an interest, not located within the bounds of the Conference, not sectional in its character, and in competition with similar interests under the auspices of the body to whom this report is made. Now, I am confident that no report concerning this interest was read before the Conference, and that said interest was not referred, by any vote, to said committee. Yet this interest is heartily commended to the patronage of their people. This illustration will explain the meaning of the enquiry I make. This report, though, is by no means an exception. Now and then books, the names of which are not mentioned in open Conference, are examined by the Committee on Books and Periodicals, and described and recommended in their reports. Again, other committees write lengthy essays on subjects committed to their consideration, and assume the responsibility of directing our preachers and members in terms like these: "Members of our own church [illegible] *shall* be dealt with," etc. Now all this may be just as it ought to be. I am not going to decide that, but I want to know, from those capable of judging, if it is. If committees can take up and report on anything, it will be well to have that fact understood, for it will make the work of writing these reports fall much lighter on those who have the writing to do. If, on the other hand, Conference has the right to say that its committees shall consider, and the right to confine them to it, then a good many things found in reports *have no business there*. Give us light, Mr. Editor, if you please.

X. Y. Z.

The Baltimore Episcopal Methodist, of January 26, says:

"Mr. Hayes is in receipt of letters from both Miss Dora and Miss Mamie Rankin, from which we are permitted to make some extracts. The young ladies have been on a visit to Japan, chiefly for Miss Mamie's health. On the way from Yokohama to Nezhang the boat in which they started got aground and they were compelled to complete their journey for several miles in ox-cart-arrows, which would be rather a novel mode of conveyance in America. Miss Mamie's health was much benefited by the sojourn in Japan. She writes: 'We will begin to furnish our new home as soon as I am strong enough. How grateful we are to our Baltimore friend who so generously sent us the means to make our home really homelike. There are now present in the school 17 pupils, and they are making good progress in their studies. I do not push them, as they are very much, but give them ample time to play; for I desire that the children in my school shall have pleasant memories of their childhood. They are to have a "Christmas tree," and are already begging me to tell where the things are to come from. They have never seen such a thing, and I anticipate much pleasure in initiating them into the mysteries of Santa Claus. The weather here is very cold already, and hundreds of children are crying with cold. I have already put on so many clothes that they are a bundle to me.'"

The same paper, referring to the Baltimore Churches, says:

"The interest still continues both at St. Paul's and Trinity. Brother Canter reports 12 conversions last week, and 13 accessions to the Church on Sunday. Bro. Harper received 21 into the Church at Trinity on Sabbath. About 70 or 75 have been converted during the meeting at Trinity, and thus far 39 added to the membership. God be praised!"

THE ECUMENICAL.—The western section of the Executive Committee of the Ecumenical Conference, met in the Book Room, according to call of Bishop Simpson, chairman, January 26.

Bishop McTyeire conducted the opening devotional exercises impressively and appropriately.

The officers appointed at Cincinnati were continued.

A long communication was read from the Eastern Section, on organization and topics for discussion at the Ecumenical. This was considered carefully. A committee, Dr. Summers, chairman, was raised to report on this paper from our Eastern brethren. This report was adopted and will be sent to them for concurrence.

Dr. Summers had prepared a paper on the proper organization of the Ecumenical Conference, its aim and work. This was read by request of the Western Section, and on motion of Bishop Simpson the author was requested to allow it to be published as an article in the Quarterly Review, and sent to the Business Committee of the Ecumenical. This was very gratifying to Dr. Summers' colleagues of the Methodist Episcopal Church, South, on this committee.

As Executive Committee of the Western Section was appointed as follows: Bishop Simpson, Bishop McTyeire, Dr. George, Dr. D. Allison, of the Methodist Church of Canada, Dr. Gardner of the Methodist Episcopal Church of Canada, Mr. Dunlevy of the Methodist Protestant Church, Rev. D. B. Byers of the Evangelical Association. Alternates for all except the first three were appointed.

A Business Committee from this continent to act with a similar one from the East during the session of the Ecumenical, was appointed to consist of eight members. I mention only the following: Gen. Fisk; alternate, R. W. Jones; Bishop T. Bowman's alternate, Dr. Stone.

A Committee was also appointed on transportation, Gen. Fisk, chairman, who will publish their arrangements when completed, in the Church papers.

The Section have worked industriously for a day and a half, and adjourned this afternoon at 5 o'clock, to meet on the call of the Executive Committee.

R. W. JONES.

The Weekly Clarion, Jackson, Mississippi, January 20, says:

"Rev. Richmond McInnis, D. D., died at Newton Station on Thursday morning last, the thirteenth. The body was brought here for interment. The funeral took place from the Presbyterian Church on Friday morning. Dr. Hunter gave an interesting sketch of the life, character and services of deceased. Dr. McInnis was a native of Mississippi, and died in his sixty-fourth year. He was one of the first graduates of Oakland College entered the ministry in 1839, was pastor at Yazoo City several years, supplied the Presbyterian Church in this city from 1845 to 1858, in connection with his labors as editor of the True Witness. This paper was removed to New Orleans in 1858, and its publication suspended in consequence of the war. For the last ten or fifteen years, Dr. McInnis devoted most of his time to preaching the gospel in destitute places, and was instrumental in the establishment of many new churches, and in the strengthening of weak ones. His whole life was one of rare consecration to the cause of his Master; he fought a good fight, he kept the faith, and has entered into his reward."

BE AWAKE!—We are gratified to see that public opinion is so rapidly changing in favor of absolute prohibition of the liquor traffic. The South Carolina Legislature has taken action upon the subject. Arkansas has called a convention to devise methods to banish the evil from the State. The people of DeSoto parish seem more than anxious to have an opportunity to vote for the local option law. But we would remind the advocates of temperance, when the test is made, that they may expect a unanimous effort made by the advocates of the drink system to defeat them. Let us be awake.

J. P.

MANSFIELD, L. S., Jan. 19, 1881.

Rev. Robert Randle, writing from Natchitoches, La., January 21, says: "I have been here during the last three weeks; was very kindly received, and entered immediately upon the work. Things are encouraging, though not flattering, but I hope, by the mercies and grace of God, to be useful to this people during the year. Pray for me. One of the sad duties of the pastorate opens our communication. I send the obituary of one of our most efficient members, and I have but few of them, yet I trust God will supply his place."

Rev. C. McDonald, writing from Trenton, Miss., January 20, says: "At one of the churches which recently fell into my charge is Bro. J. S. Wadman, the class-leader of his church, and has been for about twenty-five years; one that has year after year held class meetings. I suppose he is of the olden type, and worthy of the name. No wonder, then, that they have old-fashioned Methodist fire at that church.

—Rev. F. M. Bruce writing from Hiwassee College, Tenn., January 30, 39 says: "We are all getting on well at this school—making full and complete work daily, notwithstanding bad weather. We have seventy students (in the male department), more than fifty of whom are from a distance. Also 60 in the female college. Our Cane Creek Academy was burned last week. Loss $5,700."

The South Carolina Conference at its recent session decided hereafter to vote by ballot for candidates for "admission on trial," "admission into full connection," "re-admission," or "location." It would be well, says the Wesleyan Methodist for all our Conferences to adopt a similar measure.

—The death of Thomas Carlyle removes from the midst of the living one of the most notable men of the age. He was a fearfully earnest worker in literature, original and quaint in his style, and endowed with many of the attributes of genius. He was a voluminous author, a historian, philosopher and moralist. He was especially the enemy and exposer of shams, ironical, sarcastic and cynical, but, withal, a man of benevolence, courage and, we may hope, of faith. He had lived more than fourscore years, and had been a celebrity for more than half a century. He had been in infirm health for several years, and died from old age, gently and peacefully sinking into the sleep of death.

—Rev. J. W. Lambuth and wife are on a visit to New Orleans, and are the guests of Mr. Edwin Booth, of the Felicity Street Church. Owing to the storm prevailing last Sunday, Bro. Lambuth was not able to be present at any of our church services or Sunday-schools. There will be a union meeting of our churches and Sunday-schools at the Carondelet Street Church, Sunday afternoon, February 13, at half-past three, which will be addressed by Bro. Lambuth on the subject of our mission work in China. We have no doubt our devoted missionary will, on that occasion, receive a hearty welcome, and a full hearing from the Methodists of New Orleans.

—We call the attention of our readers to the card of Mr. A. L. Butt, which will be found in another column of this paper. Mr. Butt has produced a panoramic painting of the Apocalyptic vision of St. John on the Isle of Patmos. The first exhibition in this city was given at the hall of the Young Men's Christian Association, Saturday night last. Another exhibition was announced for Tuesday night of this week. The artist, Mr. A. L. Butt, is accompanied by his father, Rev. John F. Butt, of South Carolina. These gentlemen come well endorsed, and their credentials are from respectable sources.

—A stormy Sunday was February 6. A regular cyclone prevailed from morning till night, attended by a heavy rainfall, and with thunder and lightning at times. Considerable damage was done to the shipping in port, and to buildings and fences in the city. The railroads have suffered a good deal, and telegraph lines are interrupted in every direction. The prevailing wind was from the east, the greatest velocity being about fifty miles an hour.

MINUTES. The minutes of the late session of the Louisiana Conference are out. Rev. Christian Keener and Rev. J. M. Beard prepared them for the press, and are sending them to their destination with promptitude. There are some minor typographical errors, but, in the main, it is a good job, very full and accurate. We trust the pastors and presiding elders will see that the copies sent them are properly distributed.

—Saturday night last, about eleven o'clock, the store of E. C. Palmer & Co., on Camp street, of this city, was greatly injured by an explosion of gunpowder. It was a novel attempt at incendiarism.

AN ORDINATION.—On Wednesday night, January 26, at the St. Charles Avenue Church, of this city, Rev. I. D. Wall, of the Mississippi Conference, was ordained deacon by Bishop Keener.

A memorial sketch of Rev. J. J. Smylie, prepared by Dr. C. G. Andrews, will appear in the ADVOCATE next week. It will be found to be worthy of the subject and of the writer.

—Rev. David Crenshaw, an old member of the South Georgia Conference, died January 11.

—Rev. Caleb W. Key died in Augusta, Ga., January 23.

Periodicals.

LITTELL'S LIVING AGE.—The number of The Living Age for the week ending January 29, has the following noteworthy articles: The Prophetic Power of Poetry, by J. C. Shairp, Fraser; The Unity of Nature, Part V, by the Duke of Argyll, Contemporary Review; Don John, by Jean Ingelow, Day of Rest; A Day with a War Balloon, Nineteenth Century; Fina's Aunt, Cornhill; Sunwarrow, Temple Bar; Bird-Lore, Chamber's Journal; George Eliot, Spectator; and the usual amount of choice poetry.

The new volume of this standard weekly magazine began January 1,—a good time for begining of a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year,) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

—Theological and Homiletic Monthly for February, 1881, has: The Mission of the Peace-maker in Modern Thought; Christ's Antidote for Troubled Hearts; An Humble Apology, or, Is the Pulpit Incinerary? The Blessed Dead—a sermon, by Rev. J. C. Granberry, D. D.; The Atonement—Mr. Emerson's Theory; Sketches of Sermons, by Bishop Doggett; Editorial Miscellany. This number closes volume second, and we are glad to know that the publication is growing in circulation as it is in merit. We commend it to our preachers and laymen as a most interesting and valuable religious monthly. R. N. Sledd, D. D., editor and publisher, Richmond, Va. Price $2 50 per annum.

—The Art Amateur, February, 1881, has its usual supplement of designs, and a remarkable array of superior engravings. In the various departments the literature and illustrations are very choice and entertaining. In the department of Decorations and Furniture and Art Needle Work, housekeepers and practical people will find much that is useful and suggestive. There is also a department devoted to Music which would prove of use to amateur musicians and singers. The Art Amateur is issued monthly, Montague Marks, editor and publisher, New York. Price $4 a year.

—Good Company, January, 1881, has: Rose and the Doctor; Winter: Mine Experience—an Arizona tale; Short papers—Solitude, a Trait of Thoreau, Moulting, Seedy Friends; Mountains and Mole-hills, a story; Ireland and Irishmen—part 1; What Shall our Daughters Study? A Hero and His Work—Episodes in African History; Parents, and some Friends connected with them; George Eliot; Jane Austen; The Full Particulars—a story; Millet; Aehnet. Good Company is one of the very best of the monthly magazines. It is published at Springfield, Mass. Price $3 a year.

—The title of Dr. Bennett's new temperance paper is the Southern Crusader. It is a handsome eight page monthly, published at Ashland, Va. Price $1.25 a year. It promises to be one of the best temperance papers in the whole land. Address W. W. Bennett, D. D., Ashland, Va. Dr. Bennett is an old and experienced editor, and although president of Randolph Macon College, he will succeed in both departments. We wish the Crusader a prosperous career. It is needed and ought to have a wide circulation, North and South.

—Wide Awake, February, 1881, is something extra even for this always superior magazine. The young folks will be astonished and delighted, with the wonderful pictures and the many excellent articles and stories. Among the articles are: The Roman Boys, Trophies—A. D. 61—a poem; Raging a Thunderstorm; Rocky Fork; The Sad Story of Jan Upernavik, of Onionk; Dolly's Valentine; The Battle of the Types; The Reign of the Georges; Polly Cologne; Tangles. D. Lathrop & Co. Publishers, Boston. Price $2 a year.

—The Original Chatterbox, edited by J. Erskine Clarke, M. A., is being issued in monthly parts, with an American supplement, by Estes & Lauriat, publishers, Boston. Price, $1 per annum. This is one of the best and most popular of all the magazines for the young. The illustrations are numerous and excellent. A fine steel engraving is given as a premium to each yearly subscriber. We have received the number for January, 1881.

—Southern Musical Journal, published by Ludden & Bates, Savannah, Georgia, is usually filled with good music and musical literature. The title of one piece of music in the January number is, however, to be condemned. "Bernhardt Scottisch." The name of this notorious woman ought not to appear in connection with music designed for the use of virtuous people.

—The American Kindergarten Magazine, edited by Emily M. Coe, and published by the American Kindergarten Society is devoted to the education of children, and is the organ of the National Kindergarten, New York. It is published at $1 a year. We have received the November and January numbers.

The Monthly Cabinet of Illustrations, February, 1881, has been received. This rather unique monthly is designed for the use of preachers, superintendents, teachers and all Christian workers. Special attention is given to the International Lessons. Published by Howard Gannett, Boston. Price $1 per annum.

We have received the Southern Methodist Almanac for 1881, containing church statistics and other valuable information. It is now ready for gratuitous distribution. If you want it sent by mail, send two cents to pay postage on it. Address Southern Methodist Publishing House, Nashville, Tenn.

The Corsicana Methodist has changed its name to Corsicana Messenger. Rev. M. H. Wells is still editor and proprietor. It is published twice a month at $1 per annum. It is a bright and spirited sheet and well worth the money. We wish Bro. Wells and his paper abundant success.

We have received a copy of the Minutes of the last session of the Virginia Conference. The work is edited by Rev. Alexander G. Brown. It is a voluminous but very complete exhibit of the business, and of the statistics of the Conference, and is printed in handsome style.

Appleton's Railway and Steam Navigation Guide, February, 1881, has been received. Price twenty-five cents.

American Agriculturist for February, is an excellent number of this superior monthly periodical.

ADDRESS WANTED.—The post-office of Rev. J. F. Randall would be gladly received, as business of importance demands it.

S. G. RAMSAY,
Ocean Springs, Miss.

Publisher's Department.

We shall endeavor to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

THE BEST SHE COULD DO.—A party of hotelliers who were fishing for brook trout on the Boyne River, and camping on its banks, ran out of supplies, and an envoy was sent out to beg, buy or borrow something until an order sent to Traverse City could be filled. After a walk of two miles he reached a log house in the woods. A woman, five children, three dogs and a family of lame coons occupied the one single room in the house. The furniture was all home-made, the table-ware consisted entirely of tin dishes, and only one bed was visible. The envoy stated his errand, and the woman replied:

"Flour? I reckon we run out o' flour yesterday, and we won't have any more till next week."

"Can you spare any coffee?"

"I guess not. The last coffee we had ran out on Christmas. If we get any next week I'll spare some."

"How about tea?"

"Well, tea has been purty skeerce with us for the last two months, but Ben said he thought of gittin' some 'long this fall. If you are around here when our tea comes, we'll divide with you."

"You haven't any potatoes to spare, have you?"

"Well, now you ought to have been here last week for 'taters. I cooked the last Sunday. These 'ere dogs and children sot a heap by cold 'taters and they go off like hot cakes. Ben is going to git some more 'long about Saturday."

"Haven't you any provisions at all which you can spare?" asked the discouraged envoy.

"Well, now, I don't believe we have, but we are goin' to stock up 'long in the fall. I was telling Ben only last night that I'd got kinder tired of scroochin' along on hijun and 'lasses."

"I'll buy some of that if you can spare it, for we haven't a bit of anything in camp."

"No, I can't sell any. Fact is, we had the last for breakfast, and Ben won't get any more till Saturday night."

"I'm sorry," sighed the man, as he turned away.

"Yes, so'm I," she sighed in return. "I seed your party down thar in camp t'other day, and you look like honest folks. I'd be glad to spare you some thing, but I can't. If you mean to move your camp up here and enjoy our society and use our smudge to drive away skeeters we'll do our best to make it pleasant; but when you come down to fodder, we hain't nowhar. I was telling Ben only last night that we'd be lucky if we got these dogs and coons through t'other winter."

"How old is that child?" asked the conductor. "Four years," replied the mother. Then, making you'll have to pay for him." "But's a mind; pay for him? why, I haven't been paying for him for years and years?"

"Who runs this cheese?" inquired a customer of his grocer. "Oh, I'm running it myself, I guess." "I didn't know. There are a good many skippers aboard."

A good child complained that her catechism was too hard, and seriously inquired if there were not some fifteen bibles for very bad girls.

"Father," said a wishful lass, about sixteen years of age, "I know scribbling is not grammar, but I cannot decline matrimony, nor see the reason why myself and Gilbert cannot be conjugated."

Eminent counsel: "Yes, gentlemen of the jury, you will, oh—I know you will restore my persecuted client to the arms of his wife and little ones, who—" The Court: "Your client is a bachelor."

He was sitting in the parlor with her when, a rooster crowed in the yard, and, yawning over, he said, "Chanticleer." "I wish your would, I'm sleepy as I can be." He cleared.

Mr. P. Werlein, 135 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old house.

A member of a fashionable church, being asked by a stranger why the members of his church were called on to shake hands with persons joining the church, said: "Oh, it means they go up to bid them good-bye."

Tommy went fishing the other day without permission of his mother. Next morning a neighbor's son met him and asked: "Did you catch anything yesterday, Tommy?" "Not until I got home," was the rather sad response.

"Prisoner at the bar," said the judge, "is there anything you wish to say before sentence is passed upon you?" The prisoner looked wistfully toward the door, and remarked that he would like to say, "good evening," if it would be agreeable to the company.

"Oh, for a thousand tongues," she sang in the choir. Two hours afterwards one tongue was found sufficient to scandalize four-fifths of the women in three counties.

Down by the river side they met,
Sweet Romeo and Juliet;
Her hand in his he placed and said
"Sweet Juliet, I would thee wed."
Indeed," she quoted; "Ah! let's go
Get in this boat. Oh! row me oh!"

"Singing down" is the old Methodist way of stopping those who talk too long in meeting. Mr. Beecher has another plan. To a strange young man, who was making a long, rambling speech in the Plymouth Church prayer meeting, he said: "As they say in Congress, we will give you leave to print the rest of your remarks."

"Here, lend us a hand, somebody," cried little Billy, struggling to climb over the back fence to run away to the circus. His father, who happened to be near, lent him a hand, about the size of a sugar-cured ham, sixteen or seventeen times. The hand was effectual.

"It looks like the scene of a great battle," remarked a traveler, viewing the work of a recent cyclone at the West. "Yes," said the native, sadly and without removing his pipe, "the place was ink by storm."

A woman accidentally went to church with two bonnets on her head, one stuck inside the other, and the other woman in the congregation almost died of envy. They thought it was a new kind of bonnet, and too sweet for anything.

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ON THE
ISLE OF PATMOS,

Will be exhibited in New Orleans during the next month for the benefit of churches and benevolent societies who may be in need of funds to assist them. The very best of the clergy and press of the Southern States, where it has been exhibited for twelve months, speak of it in superlative terms. Twenty-two scenes 15x20 feet, with an appropriate lecture by the artist who executed the work. Any church or society in the city who may want a benefit, or more information, will be visited, by an invitation through a card or letter dropped in the postoffice directed to

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This is truly a wonderful book, as might be expected from such a remarkable man as Dr. Munsey. * * * Though made up of sermons, lectures and fragments, it takes hold of the reader with the grip of a master of romance.—Theological Monthly, Richmond.

The publication of the sermons of a great preacher usually results in disappointment to his admirers. But this volume will prove an exception.—Nashville Christian Advocate.

We do not hesitate to pronounce it one of the most remarkable books of sermons that has ever come under our notice.—St. Louis Christian Advocate.

It is one of the most remarkable productions of the Methodist pulpit of this or any age.—Methodist Recorder, Pittsburg, Pa.

We are convinced that this volume will not only sustain the great preacher's reputation, but increase it. When one reads his sermon on the "Divine Councils and Work," he naturally thinks of Milton's prose works, of Taylor's Holy Dying and Holy Living, of Jeremy Taylor, of Barrow and such like masters.—Appleton's Wesleyan Christian Advocate, March, 1881.

They compel us to rank with our best English classics.—Rev. Wm. Swindlehurst, of London.

These are the ripest fruit of Dr. Munsey's wonderful powers, and any one of them would make the fame and fortune of an ordinary man.—Southern Christian Advocate.

There has been but one Munsey, and Methodism will never see his like again.—Richmond Christian Advocate.

Munsey's sermons gained something by the delivery that less than in the case of many other noted preachers. Their excellence and nearly all that made them attractive are transferred to the printed page. Hence they are not a mere memorial of a wonderful man, nor the faint echo of words that charmed, but they are the man himself, and the very voice that thrilled and enchained. They are not pictures hung in the dark, but fresh and luminous, and still moist with the last touches of the pencil of genius.—New Orleans Christian Advocate.

Bishop Keener, has done his Church and all Churches good service in preparing this memorial of one of the most brilliant preachers of the South. The sermons here collected are certainly models. * * * One almost loses his breath, as he reads the fiery lines. * * * His sermons would be a profitable study to the orator of a colder clime.—Bishop Gilbert Haven in New York Christian Advocate.

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THE PHILOSOPHY OF METHODISM.

BY REV. W. C. BLACK.

Concerning this work Dr. L. Parker, editor of the New Orleans Christian Advocate, says: "The history, statistics, polity and doctrines of Methodism are clearly and compactly stated by the author, and the causes, under God, of the wonderful success of Methodism, are unfolded with much acumen and analytical power. We hope it will be extensively circulated." The Mississippi Methodist says: "The work shows the hand of a master. Everybody, friend or foe of Methodism, ought to read it." Pastors will do a good work by circulating it among their people. One order has been received for three hundred copies for gratuitous distribution. More than a thousand copies were sold within sixty days of its publication. Price 20 cents or $2 per dozen. For sale by

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Agricultural.

WORK FOR THE MONTH.

This is strictly the gardening month for all the Gulf States; every garden [illegible] be spaded, hoed; if a frost should cut off any crop, do not despair, sow it again; if any seed has failed, sow again. If the sowing of any variety recommended to be attended to in January has been overlooked, attend to it at once; delay is always a loss in gardening operations.

Hot-beds will now require daily attention; give air by slightly raising the sash from the back during fine weather, always closing them before evening, and never permitting the young plants to become chilled. Should the weather become cold, cover the sash at night with mats, in order to retain the heat. If the plants stand too thickly in the rows, thin them out in order to form stronger plants, or transplant them into another prepared frame.

Plant Snap Beans.—The Early Mohawk is the best for the first crop; it is more hardy than the others, and about a week earlier. Plant in rows twenty inches apart, drop the seed about an inch apart, and cover three inches deep; when up keep clean, and earth up a few inches of the stem. Second sowing, say in two weeks, may be of yellow six weeks, or Valentine, or, what is still better than their all, selected dwarf German wax, which is stringless and luscious, producing a waxy-colored pod, which, when properly prepared for the table, is as rich as marrow itself; to have fresh and tender snapshorts there should be a few sown every two weeks throughout the season. We recommend plant-selected wax beans, because they are strictly pure and very early, being fit for table use in six weeks from planting. One-half of the wax beans sold throughout the country are all mixed up with green podded varieties, which are both tough and stringy, occasioned by growing them too close to other varieties, and selling the product for seed. Sow flat dutch turnips, beets, squashes, melons, spinach, lettuce, cress, radish, carrots, cucumbers, parsnips, and, if the weather is mild, make a planting of Adam's extra early, and extra dwarf sugar corn. Cucumbers, squashes, and melons should always be protected early in the season by a covering of boxes, during nights, to prevent injury from cold.

Egg-Plant.—If you have overlooked sowing, sow at once on a rich bed, covered with sash; it will be the end of March before they are fit to plant out; they require richer ground than any other vegetable, and must have a free supply of water in dry weather; another sowing should be made in March.

Celery.—Sow thinly in rich soil, raked fine, and tramp the ground evenly and rake again, as advised for onion seed; it delights in moist ground, and must have it, or a constant supply of water in some way. When the plants are six inches high, select damp weather, and plant them in rows two and a half feet apart and six inches from plant to plant; the drill for planting them should be a few inches under the level; mulch them with short manure, and water every two or three days. Select mammoth white solid, and sandringham dwarf white solid.

Transplant cabbage, lettuce, cauliflower, and asparagus can also be planted for the formation of new beds.

Salsafy, or Vegetable Oyster.—Sow thinly in drills two inches deep, and twenty inches from row to row; when two inches high, thin out to four inches apart; the more cultivation, the finer the roots, which go deep and resist the heat and drought.

Stock-beets, such as mangel, wurtzel and white sugar, should now be sown; for shallow soil select golden Globe, and for deep soils, mammoth long red mangel. The cultivation of stock-roots is greatly on the increase in this country, being found by the agriculturists an invaluable crop.

Plant early rose, early snowflake, extra early Vermont and Peerless potatoes. In Louisiana and other extreme Southern States, this is the month to plant for general crops. Start your sweet potatoes in beds for sprouting.

A REVOLUTION IN PLOWING.—For a year past, we have been in correspondence with a gentleman who has been at work perfecting a riding cultivator and gang plow, most of last summer being devoted to experiments with it, on a river sugar plantation, above New Orleans. He tried it in every possible manner in which a plow is ever used in a cane field, even including the breaking up of old stubble, and in *every case* it did the work better than it was possible with any plow ever employed hitherto. Its success is owing to the fact that it is employed on an entirely *new principle*—the earth being cut, turned over and pulverized by a pair of revolving discs, of the shape, but many times larger than the revolving cutters used before plows where much trash lies in the way, and it is desirable to cut and turn it under. These revolving discs are about three feet in diameter, and placed at such an angle from the line of draft as to turn two furrows of twelve inches each. The plow is made wholly of iron, not liable to break, and the driver, while riding, has perfect control of the discs, raising or lowering at will, to pass obstructions or go deeper when desirable. It never clogs in any kind of soil; cannot be obstructed by weeds or vines; is a self-sharpener, so that no blacksmith has to do that work, and with the same team can do a half more and better work than the ordinary wedge plow. It will plow *four acres* a day in any ordinary sugar land—has plowed *seven* acres, in the west, where it is in successful use.—Louisiana Sugar Bowl.

WINTER PARSLEY.—The demand for this delicious herb, used for the garnishing of dishes of meat and for the flavoring of soups, is constantly increasing, and it is now one of the staple winter products of the market-gardener and is to be found in many private gardens. Its culture is very easy and simple, all that is required being a cold frame that will not freeze or a portion of a greenhouse bed.

The roots are grown in summer in the garden, precisely as carrots, and when wanted for forcing should not be shorn of their tops until they are dug in October and planted in the bed where they are to be forced. They are planted quite thickly, in rows about six inches apart, and well watered, so as to encourage growth. When planted in a cold frame, the glass is placed over them as soon as frosty nights occur, giving air on bright days, and as the cold increases covering with mats and shutters, and banking up outside the frame with any good litter at hand, to prevent frost from entering. The sun's heat is sufficient to keep up a moderate growth, and the crop can be gathered at any time as needed. It will bear cropping two or three times in the course of the winter. It is cropped until a supply can be had from the field in May or June. The glass can be taken off in April, covering the bed with shutters on cold nights.—N. E. Farmer.

ROLLING THE SOIL.—Factory and Farm, says few farmers consider that each crop that is grown and removed from the soil, has taken away so much [illegible] that is for stock and kernal is found the concentrated richness that was in the ground until transformed by the mysterious ways of nature in its transformation. Nature asks no aid from the husbandman, neither will it quietly brook being plundered, but instead, following each demand made upon it in the way of a crop, it is found reduced and worn, and will not again attain to its former merit until there is restored to it equally and in proportion as it has been taken from it.

Rotation in crops is demonstrated as being not only best, but demanded; the continual growing and gathering from the same field a harvest of the same or kindred product, will in due time deprive the soil in that field of the ability to produce that especial article, as it has taken from the soil all that is necessary for the successful production of that crop; and either fertilizer must be supplied, or the field will become wholly worthless, save for some other and entirely different kind of product. When crops fail of themselves, the failure can, as a rule, be traced to the neglect of men, and not the defect of nature or mistake of the Creator. The soil is provided in a general state of richness; if continual demands are made upon it to produce, and no return offered in way of remedies for its degenerating tendency, the outcome will be a thin crop from an exhausted soil.

The principal products of the farm are of that class that are employed in feeding the great family of consumers, and consequently it is removed in bulk from the soil, and but a minimum portion of it remains to enrich the ground for another season; the stalks and straw are loss to it, and another robbery committed. Taking from the soil those vital principles and making no return for them, is reducing each year the value of the farm per acre, in dollars and cents.

This need not be, as the product from the soil taken and transformed into other conditions, such as compost and manure, if returned to the fields, will restore to the soil its strength, and keep it ever in condition to respond to the demands made by succeeding crops.—Mobile Register.

AN OLD FARMER'S WISDOM.—One who has tilled the soil for forty years, and meantime accumulated a competence and given his children a good education, says his experience has taught him these things: 1. One acre of land, well prepared, and well cultivated, produces more than two which received only the same amount of labor had on one. 2. One cow, horse, mule, sheep or hog well fed is more than profitable than two kept on the amount necessary to keep one well. 3. One acre of clover or grass is worth more than two of cotton where no grass or clover is raised. 4. No farmer who buys oats, corn, wheat, fodder and hay, as a rule, for ten years, can keep the sheriff away from the door in the end. 5. The farmer who never reads the papers, sneers at book farming and improvements, always has a leaky roof, poor stock, broken-down fences, and complains of bad "seasons." 6. The farmer who is above his business and intrusts it to another to manage, soon has no business to attend to. 7. The farmer whose habitual beverage is cold water, is healthier, wealthier, and wiser than he who does not refuse to drink.

BEETS.—There can be no nicer vegetable than beets prepared for the table at this season of the year. Dyspeptics can eat them with perfect impunity, if boiled in water, in which a little salt has been thrown, till quite tender, then turned into a pan of cold water, and the skins entirely removed by the hand. Slice thin, spread over a little butter, and sprinkle black pepper over them; keep hot in the oven till the butter is melted. To be eaten as a relish, at either breakfast or dinner, they are a most palatable dish; some enjoy having vinegar ponred over them, but that can be left to the option of each individual, as there are some persons who can eat no acids with their food, without creating distress in the stomach, while others enjoy vinegar on almost every variety of food. There is no vegetable that contains more nourishment than beets, or is more harmless as an article of diet.

The Poultry Yard says hens fed on clear, sound grain, and kept on a clear grass run, give much finer flavored eggs than hens that have access to stable and manure heaps and eat all kinds of filthy food. Hens feeding on fish and on onions flavor their eggs accordingly, the same as cows eating onions or cabbage, or drinking offensive water, impart a bad taste to the milk and butter. The richer the food, the higher the color of the eggs. Wheat and corn give the best color, while feeding on buckwheat makes them colorless, making them unfit for some confectionery purposes.

To save cabbages from cabbage worms, steep tansy and pour it on after the cabbages begin to head. Only two applications will be necessary. "This season," says one who has tried the remedy, "the millers commenced depositing their eggs before the cabbages began to head, and I gave them a dose over two weeks ago, and there is no sign of any worm since."

Few men achieve success through luck. Especially is this true of the cultivation of the soil, where nothing is got for nothing; where there is an intimate relation between cause and effect, a just compensation for an honest day's work; a reward only for persistent effort and steady purpose.

The profits on small fruits, if properly cultivated, are very large. A fruit grower in Columbia county, raised during the past season, two hundred and twenty bushels of strawberries from an acre of ground. The variety was Monarch of the West. One hundred bushels of raspberries from the acre, is not an enormous yield.

Mr. John Burnside, cultivated 3,287 acres of sugar-cane ground, in his eight plantations in Louisiana, for the crop year 1879-80. These produced a yield of 6,084,000 pounds of sugar and 7,290 barrels of molasses. At current rates this yield would realize over half a million dollars.

As a rule, the size of the seed will indicate the depth to plant it, starting with the smallest at one-half inch, such as celery, parsnips, etc., while peas and beans may be put one and a half inches deep.

Wheat can be raised in the western United States, and shipped by rail to the Atlantic seaboard, and thence by steamer to Europe, cheaper than the Russian farmers can deliver it in Odessa.

Household.

COOKERY FOR THE MILLION.

CORNED BEEF.—Choose either a solid cut from the round, with a little fat, or a brisket piece; the latter should have [illegible] and be well [illegible] tied securely; the meat will not be harmed by washing it in clean, cold water. Let twenty minutes be allowed for every pound of meat; put it over the fire in cold water, let it gradually reach the boiling point, and boil it slowly. The scum which rises to the surface of the pot liquor should be skimmed off, and the meat simmered slowly.

If the water is changed as soon as it boils, vegetables may be cooked with the meat, time being allowed according to the season of the year. In the early fall, when they are freshly gathered and are full of their natural juices, they will cook in half the time that they require in the late winter or spring, when much of their moisture has been lost by evaporation.

If the meat is to be used cold it will be juicy if allowed to cool in the pot liquor.

If the brisket is pressed between two boards or platters, under a heavy weight, until cool, it will afford nice, compact slices when cut, and is good for luncheon or supper.

PROVENCALE POTATOES.—Peel one quart each of potatoes and onions; boil them tender in boiling water and salt, rub them palatably with salt and pepper, press them into a buttered dish or mold and bake them half an hour in a moderate oven. When wanted for the table, place a dish on the top of the mould, turn it upside down, and gently shake it so that the potato will fall out without breaking.

VEAL CUTLET WITH TOMATOES.—Peel and slice a quart of tomatoes, put them into a saucepan with a teaspoonful of salt and quarter of that quantity of pepper, and stew them gently for half an hour; then rub them through a sieve with a potato masher.

Half an hour before dinner season the cutlet, fry it brown in a hot pan containing a tablespoonful of fat, and take it up on a hot dish. Put the tomatoes into the frying-pan, heat them quickly, pour them around the cutlet, not over it, and serve at once.

LILLE CABBAGE.—Wash a large cabbage, cut it in inch pieces, rejecting the stalk, and drain it in a colander. Meantime peel and chop an onion, fry it for one minute in two tablespoonfuls of drippings or butter, add the cabbage, with a teaspoonful of salt, and quarter of a saltspoonful each of pepper and grated nutmeg, cover it, and simmer it for twenty minutes, stirring it frequently to prevent burning. Serve it hot.

CORN BREAD.—Mix together half a pound each of sugar and prepared flour, one and a half pound of Indian meal, two ounces of butter melted, four eggs, and three pints of milk; put the batter into a hot buttered pan, and bake it half an hour in a quick oven, but do not burn it.

If prepared flour is not on hand use the ordinary kind, either with baking powder or cream of tartar and soda. We give also a plain corn bread.

GEORGIA PONE.—Mix together with the hand, one quart of Indian meal, one teaspoonful of salt, and cold water enough to make a stiff batter; beat it with the hand for ten minutes; put it into a hot greased pan, and bake it forty-five minutes in a rather quick oven, but do not allow it to burn.

RHUBARB.—Stew a quart of fresh or canned berries, with sugar enough to sweeten them; when they are tender add to them two tablespoonfuls of corn starch dissolved in half a cup of cold water; boil for five minutes, stirring constantly, and cool in a mold.

If a smooth jelly is desired the berries and juice may be put through a fine sieve before the corn starch is added.

A nice cranberry sauce can be made in this way.

OMELETTES.—When eggs are available omelettes are about the easiest dish that can be made in haste; and, as many cooks fail to produce good ones, we give a few simple directions for making them. If the pan is hot and buttered, the eggs properly beaten, and the omelette handled quickly and lightly, it will be excellent; and the possibility of combining a variety of ingredients in the dish increases its advantages.

PLAIN OMELETTE.—Mix together for one minute the yolks of three eggs, half a saltspoonful of salt, and quarter of a saltspoonful of pepper; beat the whites of three eggs to a stiff froth; gently mix them together; put them into the hot buttered pan, set it over a moderate fire and brown the omelette evenly, loosening it gently from the pan at the edges with a fork, and shaking the pan gently to prevent sticking at the bottom; when it is cooked as preferred run a broad bladed knife under one side and fold the omelette half over. Hold a hot dish over the frying-pan; give the omelette a quick toss out upon it.

A little practice will give the required dexterity; and the dish is well worth all the trouble needed to master it.—Christian Union.

CORN FLOUR PUDDING.—"One tablespoonful of corn flour, one pint of milk, an ounce and a half of sugar, a little grated nutmeg, and two eggs. You mix the corn flour with a tablespoonful of cold milk, put the rest of the milk to boil, and, directly it comes to the boil, take the saucepan off the fire and put in the rest of the cold ingredients, viz., the mixed corn flour, the sugar and the eggs. Put the whites of the eggs on another plate, and beat them up with a little salt till they are a very stiff froth. You have meantime greased a pie-dish. When the whites are stiff enough, you mix them with the corn flour, etc., in the basin, and then put the whole mixture into the greased pie-dish, grate a little nutmeg over the pudding, and bake it for about twenty minutes."

A correspondent of The Country Gentleman, makes brown bread in this way: "Two cupfuls of Indian meal, three cupfuls of Graham flour, half a cupful of molasses, three and a half cupfuls of buttermilk, one teaspoonful of salt and one of saleratus, dissolved in a little boiling water. If the meal is very new, use only three cupfuls of buttermilk. It should be as stiff as can be stirred with a spoon. Steam about four hours, and if the top of the loaf is very wet, dry for a few minutes in the oven."

MILK CHOCOLATE.—Melt six ounces of chocolate over steam, add one quart of milk, and two ounces of powdered sugar. When scalding hot, pour upon it the yolks of five eggs, beaten up with a cup of cold milk. Add half a teaspoonful of extract of vanilla or orange-flower water, milling or stirring it very fast, and serve at once.

TO REMOVE ANTS.—Place pieces of raw meat in a cupboard, and after the ants have clustered upon them, plunge into boiling water. Preserve in this for two or three weeks, and you will soon be entirely freed from ants.

Educational.

GERMAN STUDENTS.—Our colleges in America do not keep up with the demand, and in several departments of learning it is simply impossible for young men to obtain from these institutions what is necessary in order to stand abreast with those educated at foreign universities. Those who are watching the progress that has been made in education in our country will see that with present arrangements it is scarcely possible in our colleges for a person to fit himself to carry on original investigations in most departments of science. Our professors must usually teach some three or four subjects, often as independent of each other as philosophy and ichthyology; so that they seldom have time to lead the student far into a special subject. And even if the professor has time, he most commonly finds himself without any of the literature on his subject, so that he really does not know what has already been done, and is without apparatus or money to help him in his work. If a person means to be a specialist, I think, as a rule, he will find it much better, and in the end cheaper, to come to Europe to finish his studies. This necessity will gradually modify itself as the country becomes older and institutions more settled. The hundreds of young men who come to Europe every year to study, will gradually crowd our institutions to the front. They take back what is in their judgment the best that can be found at the grand universities of the old world, and their influence must in time make an impression on the character of our students and the demands of our people. As to the matter of expense, Mr. Myers adds: If the student does not travel much, and lives principally on beer, sausages, cold meat, and black bread buttered with lard, as some German students do, it will not cost much. This, however, for the majority of persons is a very unsatisfactory way of living. In view of the advantages for learning the language and getting acquainted with the customs and thought of Germany, it is much better to board in a family. Even then many persons' digestive organs will suffer for a time from the change in diet. The expenses in the university depend very much on what a man is studying. If he hears only lectures it will cost much less than where he engages in laboratory work—as in anatomy, zoology, physics and chemistry. My chemicals alone cost about one hundred and fifty dollars last year; in addition to this, a person engaging in such studies may expect to loose one or two suits of clothes per year by fire, explosion, or other accidents in his work. On the average, one may expect his expenses to be about seven-hundred and fifty dollars a year when he buys a few books and uses a portion of his vacation for travel. It is easy to see that with coming here and returning home it will take about twenty-five hundred dollars to enable him to finish his course of three years' study.—Cin. Standard.

—Public education in Pennsylvania is flourishing. There are now 7,037 graded schools in the State, with an enrollment of 937,310 pupils, and an average attendance of 691,627. The school expenditures during the past year amounted to $7,482,577.75. The total indebtedness of all the school districts of the State, cities included, was $2,648,495.84, and at the end of the year there was in the school board treasuries $1,415,213.16. There is so much delay in the payment of the Legislature's annual appropriation of $1,000,000 that a loss has been caused to the schools of about $50,000 annually for interest and discount. Pennsylvania schools are said to have made remarkable progress since the war.

—The Boston Board of Aldermen intend to petition for a legislative act compelling the school-committee to keep within the appropriations made for the schools. The Board also call for amendments of the school laws, restricting the expenditures for any one year to $25 a scholar, doing away with the supervisors, and again placing one superintendent in charge of the schools.

—In regard to the teaching of primary geography, an Ohio teacher said the other day that it should be taught before going into the book. He does not permit his pupils to use the book before they are eight or nine years old. He teaches them the points of the compass, transferring them to a table or the floor, and illustrates the movement of the earth with an apple or a ball.

—According to the official report, just published, the Dutch universities had 1,008 students in 1878-79, Leiden, 533; Utrecht, 353; and Groningen, 182. In 1876-77 the total number of students was 1,603, viz., Leiden, 939; Utrecht, 468; and Groningen, 196. The number of students of the newly-established University of Amsterdam is not given.

—Ex-Governor A. H. Rice, of Massachusetts, has presented to the library of Roanoke College a rare old Latin Bible, printed in black letter, with rubricated capitals, on vellum, 944 pages folio. Its date is, "In the year of the Lord's incarnation; one thousand four hundred seventy-seventh, and the third kalends of August."

—Columbia College has an endowment of about $5,000,000, the last annual income of which was about $240,220.22. From students in the Department of Arts, School of Mines, and School of Law the receipts for the last year, ending September 30th, 1880, were $110,697.34, making the total income $321,917.56.

—The school authorities in Philadelphia have refused the daughter and niece of a colored man leave to attend the primary school, and the case has been carried into the courts.

—The senior class at Wesleyan University, Middletown, Conn., have voted to dispense with class-day this year, and in place will secure an oration from some prominent person.

—The population of Yankton, Dakota Territory, has increased from 731 to 3,534 in ten years, and the public school of that town now has an average attendance of 504.

—The Chinese professor at Harvard has gained one over the number of his pupils last year. This year's class contains two. His first pupil secured a paying appointment not long ago.

—The Maryland School Fund has just been distributed to the amount of $124,500. The colored schools get out of this sum, $24,500.

—California's new Constitution has more than doubled the duties of county superintendents; but it has not raised their salaries.

—The income of the Girard estate in Philadelphia, amounted last year to $810,397. Of this amount $350,112. was expended on Girard College.

—In Texas, during the past year, a greater quantity of school land has been sold, than during the six preceding years.

—There are forty-two night schools in Philadelphia, with a registered attendance of 3,200 pupils.

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"Oh, yes, dear, I know the band wagon passed. I could not shut my ears to its music nor to the voices of the rude crowd following, but I almost wished I was deaf."

"Why do you ask. It is too sad a story for such young ears, and yet I think I could bear to tell it, dear, if only I might hope it would influence you never, never to attend those places of low amusement; not only the circus, but all of its class."

It seems to me only yesterday that just such another procession passed through our little town, its gay music and display of animals attracting all the boys within reach. Your uncle Will was just twenty then, and as good a boy as any you know, as kind, as noble, and as generous; a favorite with every one, a comfort to us all. He came in hastily at noon that day saying, "Give me a lunch, mother, I'm off to the circus." "Oh Will, it is not worth going to," I answered, "Why not take your gun and dog for a hunt instead."

"No, no, mother, he replied, "all the boys are going and we'll have a fine time." He kissed me good bye a few moments later and I watched him pass lightly down the walk whistling merrily.

The afternoon wore away. I was busy, but now and then paused to catch the faint sound of the circus music and the muffled applause of the motley crowd. The hour came for tea, but Will had not returned; your grandfather, too, was absent and I knew would not be with us until the next morning when the early train came in. So after waiting a while, your mother and I sat down together, feeling a little lonesome without Will's cheery face and voice at the table. Nine o'clock came, ten, twelve, still he did not come. Almost sick with anxiety I waited and watched; there was no one to send out to inquire for him and I could do nothing but wait. The slow hours dragged away, sometimes I thought I must go myself, it was such torture to sit idle. He had never before stayed from home a single night without coming to tell me just where he would be and to gain my consent. At last the pale, uncertain glimmer of dawn stole through the window. The blinds were closed but I could look through into the yard, and suddenly thought I saw some movement of the gate. Yes, it opened noiselessly, and very slowly and cautiously two figures entered. I could have screamed in the intensity of my dread and apprehension, but sat motionless, straining my eyes to see the persons approaching. They came nearer, were on the door-step by the window. I did not recognize them, but directly one spoke: "Now Will, old fellow, you'll be all right after a little sleep; get in as quietly as possible." What could it mean? One of the men turned and went stealthing down the walk, the other, with a strange stumbling about the door ensured, and I heard unfamiliar steps pass through the hall, up the stairs, and then enter your uncle Will's room. I was almost wild with fright. Something terrible must have happened, and this must had come on some errand for help. A few moments I sat waiting and then crept into the hall and up the stairs. They are trying to keep it from me, I thought, but I must know, the suspense is unendurable.

Soon after tea I had lit the lamp in Will's room and it was still burning, the faint light showing through the opening of the door. I drew nearer, stood breathing, and grasped the railing of the stair for support. I gazed into the room, but saw no one, until looking towards the bed I discovered the figure of a man, thrown carelessly across, and listening I caught the sound of heavy, labored breathing. I did not see the face, and the room was too dark even to recognize the figure. I entered, a sudden horrible thought possessing me. Softly I approached the bed and passing to the other side, bent over the sleeper. I knelt by his side and laid my hand upon his flushed, feverish face. I sank upon the floor, it was my boy, my Will.

He opened his eyes slowly. I must have moaned, surely I did not speak, but he answered in words which at first I did not understand. I pressed my cheek against his and think the hot tears running upon his face must have alarmed him, for directly I felt him move and knew that his arm was about me.

"Don't, don't, mother, I can't stand it! Oh God! Oh God! forgive me."

"What is it, Will, where have you been?" I asked, when I could control my voice.

"It is whisky and the gambling hell," he said, with a groan. The hours dragged away and after awhile when he seemed sleeping I crept from the room knowing it was almost time for the train. Soon your grandfather came. I knew it would not be concealed, so him and together we sat and spoke in whispers then went to the room upstairs.

He lay almost as I had left him, but a change in the room and my heart almost stopped its beating. The blood was slowly oozing from his throat, a knife lay near. I threw myself by his side. Will! Will's my boy!" He only whispered, "I could not stand it mother; I'm tired of living."

Your grandfather rushed from the room and sent for our physician, then returned and knelt by the bedside. I found a towel about the wound, but the red drops came faster and faster.

"Oh, my darling, look to Jesus, call on His name." I waited for an answer and caught the whispered words, It is too late, too late."

They were his last, a half hour and it was gone. . . . . And now do you wonder why I turn away from the circus music—that I shudder when I hear it pass—that my heart trembles when I hear you speak of going?

At the circus he met the wild, reckless boys who always gather at such places. With them he watched the degrading performance and laughed at the rude jests. With them he took his first drink and with them he went for the first time to the saloon and spent the night in drinking and gambling, returning home under the influence of liquor he was only half himself, but was sufficiently conscious to feel the terrible depression resulting. And so, he said to me, to his mother, "I am tired of living." Evil companions had worked his ruin.

No, we have never told you of this sad sorrow before. I could not have brought myself to do it now save for the hope that you will promise me not to go to-day. That you will promise me to shun always those places of low amusement which invariably attract the dissipated and vicious.

Oh, my boy, seek pleasures and companions that are ennobling and elevating, and pray God daily to give you strength to resist temptation.

Louis Auguste Blanqui.

[Philadelphia Times.]

The death of Louis Auguste Blanqui, the noted French Communist and Socialist, took place, according to a despatch from Paris, on Thursday evening last. The story of Blanqui's early life is full of romantic and perilous interest and incident. He was born in 1805. His mother was a Republican of the most advanced school, and so thoroughly did she imbue her son with her ideas and sentiments that, having gone from his native town of Nice to Paris, he made his first bow to the public at the age of twenty-two from behind a barricade in the Quartier St. Denis, and was greeted with a bullet in the neck. Three years later, in 1830, he bore a part in the memorable Three Glorious Days in July. He had scarcely recovered from his wound when he was again in trouble and an inmate of a prison for having hissed Barthe, his class lecturer. The following year he was again under arrest as the editor of a periodical called the Friends of the People. He was acquitted of the charge preferred against him, but was fined and imprisoned for contempt of court while making his defence. The prison doors had scarcely been open to release him when they again were unbarred for admittance. In 1836 he was fined and sent to jail for two years for unlawfully manufacturing ammunition. As soon as he was set free he aided in founding the celebrated "Societe des Quatre-Saisons," which, in May, 1839, brought 850 sectionaries into the streets of Paris. The uprising failed, and for a wonder Blanqui succeeded in escaping, at least temporarily. The following October, while endeavoring to leave Paris, he was arrested, and in 1840 was condemned to death by the Chamber of Paris, but the sentence was subsequently commuted to life imprisonment.

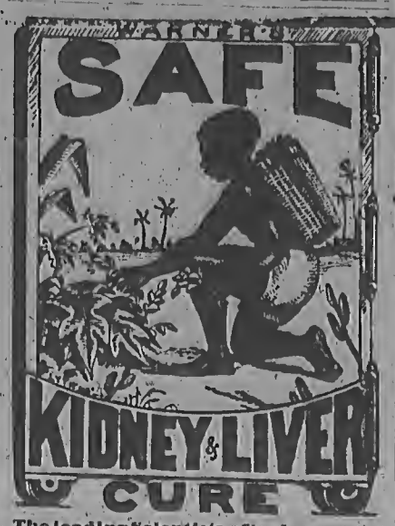
He remained until the revolution of 1848, when he hurried to Paris and assumed the Presidency of the Societe Republicaine Centrale. In a celebrated speech he denounced the guillotine as infinitely less effective than "domiciliary massacre." Lamartine and Louis Blanc intercede with the Government in his behalf, but notwithstanding their entreaties his arrest was determined upon. When the officers visited his home they found him, surrounded by a score of his friends, armed to the teeth, and they prudently withdrew. May, 1848, found him at the head of a rising against the Assembly, and before the close of the same month he was arrested and sentenced to ten years penal servitude. He effected an escape, but only to be recaptured. Napoleon's advent brought him no relief. In 1859 he accepted the amnesty, but revolution and conspiracy possessed an irresistible attraction for him, and in 1861 he was again sentenced to prison for five years. After the expiration of his term he was again arrested as a conspirator and imprisoned. In August, 1870, the police again laid their hands upon him for participation in the demonstration of La Villette. When the Napoleon dynasty went down in the smoke and carnage of Sedan, he was in prison, and he almost stepped from his cell to the head of the column which made the memorable attack on the Hotel de Ville on the last day of the latter. He next figures as one of the leaders in the December insurrection of 1870. In 1870 he became one of the chief leaders of the Commune, and was to a great measure responsible for its outrageous excesses. He was arrested by the Thiers Government, and the refusal to release him was answered by the assassination of Archbishop Darboy and other hostages. In 1872 he was sentenced to transportation for life. It was on this occasion that on being asked his usual place of residence, he made the memorable answer: "My usual place of residence? I am usually in prison." In April, 1879, while yet in the prison of Chirvaux and disqualified from holding a seat in the Chamber of Deputies, he was returned second on the poll lists at the supplementary election in Bordeaux. There was an informality in the election, and a second ballot resulted in the triumphant election of the imprisoned agitator. His election was declared invalid and the Government refused a pardon until the following June. In August of the same year he again sought a seat in the Chamber from Bordeaux. Although he headed the poll he failed of an absolute majority, and on a second ballot he was defeated. He next sought a seat from Lyons, but was again defeated.

Blanqui was the typical French revolutionist of the day. He was bold, audacious, careless of his own life and of that of others. The opponent of every Government that France has seen in half a century, it is safe to say that if he could have lived for fifty years to come he would be a conspirator and a revolutionist. In private life he was gentle and amiable. The only bright spot in his career was during the few years of his wedlock, and even that was dimmed and obscured by one of his periodical terms of imprisonment. His wife died of grief, and to the end he wore on his wrist one of her bracelets.

A SENSIBLE MOTHER. It is really pitiful to see a good, conscientious little mother resolutely shutting herself away from so much that is best and sweetest in her children's lives, for the sake of tucking their dresses an ruffling their petticoats. How surprised and grieved she will be to find that her boys and girls, at sixteen, regard "mother" chiefly as a most excellent person to keep shirts in order and to make new dresses, and not as one to whom they care to go for social companionship! Yet, before they are snubbed out of it, by repeated rebuffs, such as "Run away, I'm too busy to listen to your nonsense," children naturally go to their mothers with all their sorrows and pleasures; and if "mother" can only enter into all their little plans, how pleased they are! Such a shout of delight as I heard last summer from Mrs. Friendly's croquet ground, where her two little girls were playing! "Oh, goody, goody; mamma is coming to play with us!" She was a busy mother, too, and I know would have much preferred to use what few moments of recreation she would snatch, for something more interesting than playing croquet with little children, not much taller than their mallets. She has often said to me, "I cannot let my children grow away from me; I must keep right along with them all the time, and whether it is croquet with the little ones, or Latin grammar and base ball with the boys, or French dictation and sash-ribbons with the girls, I must be in it, as far as I can."

—Lasting reputations are a slow growth. The man who wakes up famous some morning is quite apt to go to bed some night and sleep it all off.—Josh Billings.

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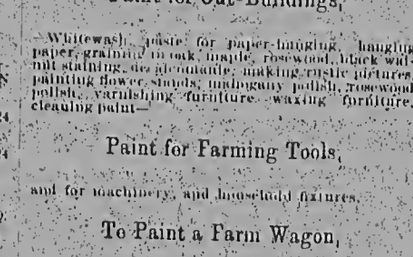
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GENT'S SILVER WATCHES, $12 and upward.

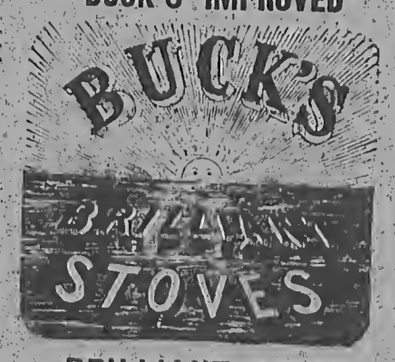
BOY'S SILVER WATCHES, $12 and upward

All guaranteed.

A. B. GRISWOLD & CO.,

Cor Canal and Royal Sts.

BUCK'S IMPROVED



BRILLIANT STOVE

Is acknowledged to be the

Best Cook-Stove Made.

SOLD BY

H. HALLER,

NEW ORLEANS.

DEALER IN ALL KINDS OF

Cooking and Heating Stoves of the most Improved makes, Stamped, Plain and Japanned Tin-ware, Tinned and Enameled Hollow-ware, Iron and Clay Furnaces, Tinner's Stock, Granite Iron-ware, Lamp Burner and Wick to suit, Tinned Iron Spoons an Forks, Coffee Mills of all kinds Plaished-ware, Irons, Fire-Grates, Fluting Machines, etc.

H. HALLER,

No. 55 Camp St., New Orleans.

Price lists mailed on application.

GRATEFUL. COMFORTING.

EPPS'-COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette

Made simply with boiling water or milk.

Sold only in tins 1/2, 1, and 5 labelled

JAMES EPPS & CO., Homœopathic Chemists, London, England.

Also makers of Epps' Chocolate Essence for afternoons

AGENTS WANTED.

AGENTS WANTED EVERYWHERE to sell the best **Family Knitting Machine** ever invented. Will knit a pair of stockings, with **HEEL and TOE, complete,** in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the Twombly Knitting Machine Co., 409 Washington St., Boston, Mass.

AGENTS WANTED, to sell Dr. CHASE'S 2000 RECIPE BOOK. *Sells at Sight.* You double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Feb. 7, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	7⅞	7⅞
Ordinary	8⅝	8⅝
Good ordinary	9⅜	9⅜
Low middling	10⅜	10⅜
Middling	11⅛	11⅛
Good middling	12⅜	12⅜
Middling fair	13⅛	13⅛
Sales to-day	3,200 bales.	
Receipts since our last	19,067 bales.	
Receipts previously	1,028,583 bales.	
Sugar, ₱ lb.:		
Fair	— —	6
Fully fair	— —	6⅛
Prime	6⅜	6⅜
Choice	— —	— —
Yellow clarified	7⅝	7⅞
White clarified	8	8⅛
Powdered	— —	— —
Crushed	— —	— —
Molasses, in bbls., ₱ gallon:		
Common	23	25
Fair	33	34
Prime	36	38
Choice	45	46
Rice, Louisiana, ₱ lb.:		
Common	4	4⅛
Fair	5⅛	5⅜
Prime	5⅞	6
Choice	6¼	6⅜
GROCERIES.		
Butter, ₱ lb.:		
Western	10	31
New-York	17	30
Coffee, ₱ lb.		
Rio, ordinary	11	11¼
Rio, fair	13	13½
Rio, prime	14	14⅝
Cheese, ₱ lb.		
Western factory	— —	— —
English dairy	15½	16
Candles, ₱ lb.:		
Best brands	— —	12⅜
Corn Meal, ₱ bbl.:		
Choice K. D	3 05	3 10
Flour, ₱ bbl.		
Superfine	3 50	3 75
XX	4 25	4 50
XXX	4 75	5 00
Choice XXX	— —	— —
Choice family	— —	— —
Fish:		
Mackerel, No. 1, in bbls	— —	8 00
Half barrels	— —	4 50
Kits	— —	95
Mackerel, No. 2 in bbls	— —	6 75
Half bbls	— —	3 50
Kits	— —	85
Mackerel, No. 3, in bbls	5 50	6 25
Half bbls	3 00	3 70
Kits	75	— —
Codfish, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Coal, in cases	25	30
Coal, in bbls	19	22
Linseed, raw	56	58
Linseed, boiled	59	61
Cotton seed	38	40
Lard	73	75
Soap, ₱ box:		
Magnolia	— —	1 65
Olive	— —	2 40
Palm	— —	— —
Castile	— —	2 40
Soda, ₱ lb	— —	— —
Starch, ₱ lb	3½	5½
Salt, ₱ sack		
Coarse	1 02½	1 05
Fine	1 40	1 45
GRAIN AND FEED.		
Corn, in sacks, ₱ bushel:		
Yellow	— —	— —
White	— —	58
Mixed	— —	— —
Oats, ₱ bushel:		
Western	45	46
Red rust-proof	— —	70
Bran, ₱ 100 lbs:		
Choice	— —	1 20
Hay, ₱ ton:		
Prime	23 00	
Choice	— —	25 00
Cow Peas, ₱ bushel:		
Mixed	— —	— —
Clay	— —	1 25
PROVISIONS.		
Bacon, ₱ lb:		
Breakfast	9¾	10
Shoulders	— —	5¾
Sides, clear rib	— —	8¾
Sides, clear	— —	8¾
Hams, sugar-cured	9½	10¾
Mess Pork, ₱ bbl	14 00	14 75
Dry Salt Meat, ₱ lb:		
Clear rib sides	— —	7¾
Clear sides	— —	7¾
Shoulders	5	5¼
Lard, ₱ lb.:		
Choice, in kegs	— —	10¾
Choice, in tierces	9¾	10¼
EDULENTS.		
Potatoes, ₱ bbl:		
Irish	2 65	3 00
Sweet	— —	— —
Onions, ₱ bbl.	4 50	5 25
Apples, ₱ bbl.	2 25	4 25
Cabbages, ₱ box	— —	— —
Sour Kraut, ₱ bbl	11 00	12 00
BALING STUFFS.		
Bagging, ₱ yard		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	17
Ties, ₱ bundle		
20 ties and buckles	— —	1 85
SUNDRIES.		
Poultry, ₱ dozen:		
Grown chickens	— —	4 00
Young do	2 50	3 00
Ducks	2 50	3 00
Geese	— —	5 00
Turkeys	12 00	13 00
Eggs, ₱ dozen:		
Western	— —	— —
Southern	— —	32
Honey:		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb	— —	— —
Pecans, ₱ lb		
Louisiana	8	10
Texas	8	9
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	— —	2 00
Wool, ₱ lb.:		
Louisiana	— —	28½
Texas	— —	— —
Feathers, ₱ lb		
Geese	— —	— —
Hides, ₱ lb.		
Country green	6	6½
Dry salted	— —	11
Dry flint	— —	13
Ox Horns, each	— —	6
Tallow, ₱ lb	5¾	6¼
Cotton Seed, ₱ ton		
In sacks	— —	10 00
Meal	— —	21 50
Oil cake	22 50	23 75
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 55
Half barrels	— —	1 05
Kegs	— —	70
Oak Staves, per 1200:		
Kegs	— —	— —
Barrels	— —	— —
Extra claret	90 00	100 00
Extra hogshead	130 00	135 00
Extra pipes	140 00	175 00
Tobacco:		
Low lugs	— —	4¼
Medium	— —	— —
Good to fine	— —	— —
Low leaf	5¾	5¾
Medium	6¾	7
Good	7¾	8
Fine	7¾	8
Selections	10	12

It is a foolish mistake to confound a remedy of merit with the quack medicines now so common. We have used Parker's Ginger Tonic with the happiest results for Rheumatism and Dyspepsia, and when worn out by overwork, and know it to be a sterling health restorative.

HORSFORD'S ACID PHOSPHATE
In Nervous Debility and as a Tonic.

I have used Horsford's Acid Phosphate during the past six months, with great satisfaction, in a large number of cases of nervous debility, and as a tonic after fevers.

W. B. FLETCHER, M. D.
INDIANAPOLIS, IND.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, D. C., Feb. 1.—The senate finance committee to-day agreed to amend the house funding bill so as to make the bonds redeemable in five years and payable in twenty years from their dates of issue, and to fix the rate of interest both for bonds and treasury certificates at 3½ per cent. The fourth, fifth and sixth sections of the bill were not reached for action to-day.

ST. LOUIS, Feb. 1.—Advices from New Mexico, state that detectives have ascertained that Col. Potter, of the United States Geological Survey, who has been missing since October last, was murdered and robbed by a party of Mexicans while on duty in the field. One of the murderers was hanged a few days ago for horse stealing, and another, who is believed to have belonged to the gang, and to have been a party to the murder, is now under arrest at Albuquerque.

SAN FRANCISCO, Feb. 1.—It began raining in the central and northern part of the State again to-day. The floods in the rivers are abating very slowly. At Shasta up to this afternoon, there has fallen this season, the enormous quantity of 81.40-100 inches of rain, and the damage in that section of the State cannot be approximated.

In Klamath, Delnorte, Trinity and Siskiyou counties rain fell very heavily. All the streams in this country have overflowed their banks, flooding the alleys, destroying farms, carrying away the bridges across them, and many sawmills and houses. Much grain and stock has been lost.

The property destroyed is estimated up in the millions. In Colusa county the rain fell lighter, but even in that county half a million of dollars could not pay for the property destroyed. The late storm was by far the most extensive and destructive that ever occurred on the coast since the whites settled here.

WASHINGTON, Feb. 1.—Judge Manning, of Louisiana, was on the floor of the Senate to-day. He comes to attend a meeting of the trustees of the Peabody educational fund. It is understood that a Secretary is to be chosen in place of Rev. Dr. Sears, who died.

Although this fund has been paraded as a donation to the South, its administration has been studiously denied to Southern men, and the controlling influences have been from the North. Mr. Evarts, one of the trustees, is reported as having said that there was nobody at the South fitted to be Secretary in place of Sears.

MOBILE, Ala., Feb. 2.—The town of Scooba, on the Mobile and Ohio Railroad, was partly destroyed by fire this morning. Loss $35,000, insurance $7500. Eight stores are a total loss.

WASHINGTON, Feb. 2.—The population of Mississippi, according to the schedules returned to the Census Office, is as follows: Males 597,137, females 564,455; native 1,122,421, foreign 9168; white 479,371, colored 652,221. Total 1,131,592.

SAN FRANCISCO, Feb. 2.—The flood in Sacramento River culminated this morning. At Sacramento, the water being within a foot and a half of the top of the levees of that city, the levee below town broke and the country was overflowed. The town of Washington, Yolo county, opposite Sacramento, is inundated. The damage in both cities reach an enormous sum. The entire Sacramento Valley presented the appearance of an inland sea.

Numberless houses have been swept away, but fortunately the loss of life, so far as reported, is very small. Hills, high ground and levels in the overflowed district are covered with live stock, and there is great demand for boats to save the cattle, sheep, etc., remaining, as a great number have been drowned.

WASHINGTON, Feb. 3.—The Board of Trustees of the Peabody Fund were in session to-day at the Riggs House. Miss Sears, daughter of the late general agent, submitted an informal report of the work of her father during the past year, which evidenced gratifying progress in the cause of education throughout the South.

Secretary Evarts, Chief Justice Waite, Judge Manning, Judge Jackson and Bishop Whipple, committee appointed to report as to the future policy of work under the fund, reported a resolution directing the general agent to expend, as far as possible, the revenues in the education of teachers for Southern schools, but giving authority to the general agent and executive committee to expend a sum not exceeding two-thirds of the income for destitute schools. The election of successor to the late general agent resulted in the selection of the Rev. J. L. M. Curry, of Richmond, Va. There were also about twenty applicants for the position.

The Treasurer's annual report showed an available income for the coming year of over $90,000. Judge Manning, of Louisiana, was appointed a committee to present to the Governor and Legislature of Mississippi, a memorial concerning the Mississippi State bonds, which Mr. Peabody gave to the board, for the purpose of their trust, amounting to $1,000,000, and which the State of Mississippi has repudiated. The memorial will urge payment of these bonds by the State, for the benefit of the fund.

MOBILE, Feb. 4.—Chas. LeBaron, Consul of Spain and Mexico, and one of the oldest citizens of Mobile, died here last night.

OPELOUSAS, La., Feb. 4.—The United States mail was robbed on the way down from Alexandria to this place last night. The driver was halted from a tree on the roadside, and not complying instanter was fired at. The robber demanding the pouches, some empty ones were delivered, but the lock pouch was demanded and the driver was compelled to surrender it, as he had no arms with which to defend himself. Rev. J. M. Johnson, presiding elder of this district, was in the stage. Officers start immediately to investigate the matter.

SAN FRANCISCO, Feb. 5.—It has been fairly brought out that the portion of the State which is under water (and rivers and creeks are filling everywhere) is about 3500 square miles. Sacramento is under water. The losses cannot even be guessed at, at present, but the aggregate will be a stupendous sum.

PENSACOLA, Feb. 5.—Another disastrous fire broke out in the kitchen of the Delmonico Restaurant, at 9 o'clock. At this hour, 12, the fire is under control.

The Delmonico Restaurant and saloon, the largest in the city, was totally destroyed. Bell & Bell, ship chandlers, the Schad Saloon, Kline's grocery and residence, Webb's residence, Schreiner's confectionary, etc., are all in ruins.

SAN FRANCISCO, Feb. 7.—A dispatch from Stockton says: All the islands in San Joaquin are to a greater or less extent covered with water, as is also the main land on the lower portion of the river. This morning it is raining again all over the northern and central portions of the State.

PENSACOLA, Feb. 7.—The heaviest gale known for years has been blowing for twenty-four hours. Several vessels have lost their moorings and fouled each other. The large bark broke through three wharves, and is now ashore flying a signal of distress. It is impossible to obtain particulars until the storm lulls. The Havana steamship Admiral did not sail last night, but will await fairer weather.

FOREIGN.

IRELAND, Feb. 4.—A Dublin dispatch says: Suspension of the Irish members of Parliament and the arrest of Michael Davitt has caused considerable commotion, but nothing like the excitement which might have been expected. The only effect the arrest of Davitt appears to have had, was to cool down the popular ardor and produce disappointment and depression. It was felt to be a severe blow to the agitation, and a remarkable change is observed in the tone of the Land Leaguers.

LONDON, Feb. 5.—Thomas Carlyle died at half-past eight this morning. He passed away without a struggle. Mr. Carlyle was in his 86th year.

From 5 o'clock last evening, until his death, Carlyle was unconscious; his respiration was extremely feeble, and the heart's action barely perceptible. He suffered no pain during the last thirty-six hours. His niece was with him to the last.

The Pall Mall Gazette says: We understand that Mr. Carlyle will be buried in the churchyard of his birthplace, Ecclesfechan, Dumfriesshire.

LONDON, Feb. 7.—The Dublin correspondent of the Times says: Accounts from all parts of the country represent that a very decided change for the better has occurred. The tenants of several estates, who have hitherto refused to pay rent, are now beginning to do so, but application which the emergency committee has reached from boycotted landlords in the west and south of Ireland for laborers, show that terrorism has not diminished in some districts. Burning of hay ricks and midnight visits of armed parties to farm houses are still reported.

The storm which swept over the city of New Orleans and vicinity on Sunday morning was a severe one, and resulted in great damage both to the shipping in port and to the country generally for miles around. Where the land was low and contiguous to the Lake and Gulf it was inundated, and the tracks of the several railroads were swept away or rendered impassible, and as a consequence the trains both to and from the city were delayed.

The shipping in port suffered severely, more especially where the bends in the river placed vessels moored to the wharves at the mercy of the winds and the waves, for the river at these exposed points assumed the aspect of the ocean in a storm, more than that of a land-locked river. From Desire street in the Third District every vessel suffered more or less damage, and the earthen bulkheads succumbed to the action of the water and caved in, in some localities for a distance of sixty or seventy feet.

THE NEGRO IN THE SOUTH.—Except in some rare instances, there is no oppression of the black man in the South to-day. He is paid fair wages, and he has all the work he cares to do. His work, however, is altogether in the field. He is not a success—at least, the present generation is not a success—in the factory. He has not the steady application that is needed around machinery. If a circus passes he rushes to the window to see it. If a stranger goes into a factory where colored men are employed, the chances are ten to one that every one of them will forget all about what he is doing, and stare at him until he leaves the place. The next generation may be better in this respect, but I have no hope for the present one. Hence it is that in nearly all the Southern factories the persons employed are white. It is a curious fact that the abolition of slavery has had as great a beneficial effect upon the poor whites as it has had upon the blacks. Their condition has improved wonderfully, and in a few years they promise to become what white men everywhere ought to be—enlightened, intelligent and self-respecting. There is, however, one great evil so far as the negro is concerned, and it seems almost impossible to find a way to remedy or remove it. The negro is mercilessly cheated by a class of people, who as a rule, have gone down there from the North—I mean the small traders who make advances in provisions, clothing, seed, liquors, tobacco, etc., while the crops are ripening. Some of these small traders are so rapacious and unprincipled that when the account comes to be squared the negro is without a dollar. He finds himself in debt to the full value of his little crop.—Col. McClure.

A TALENT FOR CONVERSATION.—A talent for conversation has an extraordinary value for common, every-day uses of life. Let anyone who has this gift enter in a social circle anywhere. How every one's face brightens at his entrance. How soon he sets all the little wheels in motion, encouraging the timid, calling out unostentatiously the resources of the reserved and shy, subsidizing the facile, and making everybody glad and happy.

To converse well is not to engross the conversation. It is not to do all the talking. It is not necessary to talk with very great brilliancy. A man may talk with such surpassing power and splendor as to awe the rest of the company into silence, or excite their envy, and so produce a chill where his aim should be to produce warmth and sunshine. He should seek the art of making others feel quite at home with him, so that no matter how great may be his attainments or reputation, or how small may be theirs, they find it insensibly just as natural and pleasant talking to him, as hearing him talk. The talent for conversation, indeed, more almost than anything else in life, requires tact and discretion. It requires one to have more varied knowledge, and to have it at instant and absolute disposal, so that he can use just as much or just as little as the occasion demands. It requires the ability to pass instantly and with ease from the playful to the serious, from books to men, from the mere phrase of courtesy to the expressions of sentiment and passion.—Prof. Hart's "Mistake of Educated Men."

MOODY AND SANKEY.—Information has been received in the city, that the proposed visit of the evangelists Moody and Sankey will not take place. These gentleman will not commence their work in San Francisco until March first, and as they have been away from their families for a great length of time, and both are worn out and broken down in health, it has been decided that they postpone their visit to New Orleans indefinitely, and return to their homes to prepare for their projected visit to Europe in the summer. No mention of their future movement was made, but it is probable that they will not visit New Orleans for some years.

Quarterly Conferences.

UNION SPRINGS DIST.—FIRST ROUND.

Greenville station	Jan. 1, 2
Greenville circuit, at Oak Grove	8, 9
Fort Deposit circuit, at Letohatchee	15, 16
Oaky Streak circuit, at Antioch	22, 23
Rutledge circuit, at Rutledge	29, 30
Rocky Mount circuit, at Rocky Mount	Feb. 5, 6
Union Springs station	12, 13
Troy station	19, 20
Pine Level circuit, at Hill's Chapel	23
Olustee mission, at Briar Hill	23
Brundidge circuit, at Clay Hill	26, 27
Mount Meigs circuit, at Mount Meigs	Mar. 5, 6
Union circuit, at Mount Hilliard	12, 13

(53) J. M. BOLAND, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Auburn station	Dec. 25, 26
Tallassee station	Jan. 1, 2
Hurtville circuit, at Seal	8, 9
Elmore circuit, at Carolina	15, 16
Crawford circuit, at Crawford	22, 23
Tuskegee circuit at Cotton Valley	29, 30
Salem circuit, at Salem	Feb. 5, 6
Loschapoka circuit, at Notasulga	12, 13
Tuskegee station	19, 20
Opelika station	26, 27
Franklin, mission, at Franklin	Mar. 4
Montgomery station	5, 6
Tallapoosa circuit, at Tabitha Chapel	13, 14

The District Stewards will meet at the District parsonage in Auburn, February 15, at eleven o'clock A. M. A full meeting is very much desired.

53 T. F. MANGUM, P. E.

GREENSBORO DIST.—FIRST ROUND.

Havana circuit, at Havana	Jan. 15, 16
Green circuit, at Salem	22, 23
Livingstone and Kujaw, at Livingstone	29, 30
Demopolis, at Demopolis	Feb. 5, 6
Forkland circuit, at Forkland	12, 13
Gainsville circuit, at Gainsville	19, 20
Belmont circuit, at Wesley Chapel	26, 27
Cuba circuit, at Yurk	Mar. 5, 6
Gaston circuit, at Coke's Chapel	12, 13
Butler circuit	Wednesday 16
Choctaw circuit, at Tilley's	19, 20

3 R. URQUHART, P. E.

MOBILE DIST.—FIRST ROUND.

St. Paul	Jan. 1, 2
Whistler	8, 9
St. Francis Street	15, 16
Franklin Street	22, 23
Eastern Shore, at Bay Minette	29, 30
Citronelle, at Mauvilla	Feb. 5, 6
Tomhinville, at Four Mile Post	12, 13
Grand Bay, at Grand Bay	19, 20
St. Stephen's, at New Hope	26, 27
Bladon Springs, at Bladon Springs	Mar. 5, 6
Okatuppa, at Bethel	12, 13
Suggsville, at Suggsville	19, 20
Grove Hill, at Mt. Zion	26, 27

53 O. R. BLUE, P. E.

SELMA DISTRICT.—FIRST ROUND.

Clifton circuit	Jan. 1, 2
Trumbert Hill	5
Choctaw Corner	8, 9
Lower Peach Tree	12
East Selma	15, 16
Brush Creek	21, 22
Marion	22, 23
Uniontown station	29, 30
Uniontown circuit	Feb. 1
Greville	5, 6
McKinley, at McKinley	12, 13
Snowmerhead	19, 20
Spring Hill	26, 27
Perryville	Mar. 5, 6
Cahaba mission, at Ivy Chapel	

District Stewards meet at Selma, Tuesday March 15.

53 W. A. M'CARTY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Morgan City	Feb. 5, 6
Franklin	12, 13
French Mission	16
New Iberia	19, 20
Vermillionville	26, 27
Abbeville	Mar. 5, 6
Lake Charles	12, 13
Sugar Town	19, 20
Opelousas	26, 27
Plaquemine	Apr. 2, 3
Washington	9, 10

5 J. M. JOHNSTON, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Boeuf and Evergreen	Jan. 15, 16
Alexandria and Pineville	22, 23
Rapides	29, 30
Jena	Feb. 5, 6
Castor	Tuesday 8
Columbia	12, 13
Winnfield	19, 20
Harrisonburg and Trinity	26, 27
Sicily Island	Mar. 5, 6
Little River	12, 13
Cottile	Thursday 17
Spring Creek	19, 20
Sabinetta	26, 27
Avoyelles French mission	Apr. 2, 3

3 F. G. HOCUTT, P. E.

HOMER DIST.—FIRST ROUND.

Homer, at Homer	Jan. 8, 9
Tulip, at Salem	15, 16
Sparta, at Sparta	22, 23
Vernon, at Douglass	Feb. 5, 6
Indian Village, at Indian Village	12, 13
Rochester, at Rochester	19, 20
Haynesville, at Haynesville	26, 27
Minden, at Minden	Mar. 5, 6
Arcadia	12, 13
Downsville	19, 20
Farmerville, at Shiloh	26, 27
Webster, at Andrew Chapel	Apr. 2, 3

District Stewards will meet at Tulip, January 29-30. Preaching on each day. R. W. Greer, Homer, B. F. Ried, Tulip, Lovick Wynn, Meridian, G. T. Wynn, Haynesville, E. L. Holland, Vernon, W. P. Kimball, Webster, — — Norton, Arcadia. The Stewards from Sparta, Farmerville, Downsville, Indian Village and Rochester, together with the brethren named, will please meet me at the above time and place.

3 J. A. PARKER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Logansport mission, at Reynold's S. H.	Jan. 8, 9
Caddo circuit	15, 16
South Bossier, at Bellvue	22, 23
North Bossier, at Red River	29, 30
Mooringsport	Feb. 5, 6
Shreveport	12, 13
Mansfield	19, 20
Coushatta, at Coushatta	26, 27
Springville, at Springville	Mar. 5, 6
Pleasant Hill	12, 13
Many, at Negreie	19, 20
Anacoco, at Holly Grove	26, 27
Natchitoches circuit, at New Hope	Apr. 3, 4
Natchitoches station	10, 11

District Stewards' meeting at Shreveport, February 12, 1880. 12, 5 T. H. M'CLENDON, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Hinds mission, at Lane's	Jan. 1, 2
Canton	8, 9
Sharon, at Lone Pine	15, 16
Thomastown, at Lone Pine	15, 16
Madison	22, 23
Soule Chapel	29, 30
Edwards	Feb. 5, 6
Bolton	12, 13
Jackson	19, 20
Benton	26, 27
Mt. Carmel	Mar. 5, 6
Fletcher's Chapel	12, 13
Silver Creek	19, 20
Lodi	19, 20
Yazoo City	26, 27

The district Stewards will please meet at the parsonage in Canton, at ten A. M., on Tuesday, January 25. (0) W. E. C. HINNICUTT, P. E.

WOODVILLE DIST.—FIRST ROUND.

Jackson station	Jan. 1, 2
Clinton station	8, 9
Amite City	15, 16
Pipkins and Port Hudson, at Pipkins	22, 23
Winans, at Winans	29, 30
Bayou Sara, at New Hope	Feb. 5, 6
St. Helena, at Pine Grove	12, 13
Wilkinson, at Bethel	19, 20
Woodville station	26, 27
North Wilkinson, at Hopewell	Mar. 5, 6
Amite, at Liberty	12, 13
Franklington, at Franklington	19, 20
East Feliciana, at Olive Branch	26, 27
East Baton Rouge, at Bethel	Apr. 2, 3
Livingston, at Bayou Barbary	9, 10

53 JAS. A. DUBBERLY, P. E.

BOOKHAVEN DIST.—FIRST ROUND.

Brookhaven and Wesson, at Brookhaven	Dec. 25, 26
Crystal Springs station	Jan. 1, 2
Summit and McComb, at McComb	8, 9
Hazlehurst station	15, 16
Brandywine, at Beboboth	22, 23
Magnolia, at Magnolia	29, 30
Kitama and Boguechito, at Bethel	Feb. 5, 6
Scotland, at New Hope	12, 13
Beauregard, at Bahala	19, 20
Spring Ridge, at Byram	26, 27
Bayou Pierre, at Union Chapel	Mar. 5, 6
Georgetown, at Bethesda	12, 13

53 H. F. JOHNSON, P. E.

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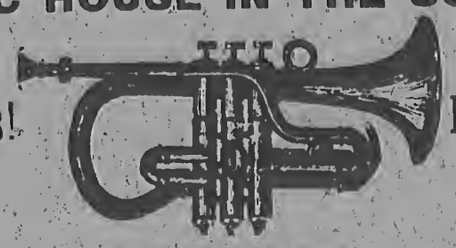
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Paid-up capital	1,228,200 00
Total fire assets	$11,169,626 21
Fire liabilities	3,944,358 23
Making the surplus for policy-holders	$7,165,267 98

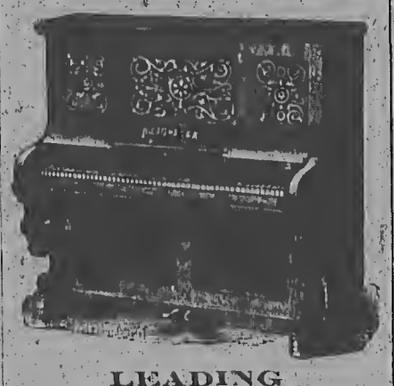
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Losses by Boston Fire in 1872, $1,129,720

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Since o'er thy footstool, here below,
Such radiant gems are strewn!
Oh, what magnificence must glow,
My God! about thy throne!
So brilliant here those drops of light—
There the full ocean rolls how bright!

If night's ebon curtain of the sky,
With thousand stars be wrought,
Hung like a royal canopy,
With glittering diamonds fraught—
Be, Lord, thy people's outer veil;
What splendor at the shrine must dwell!

The dazzling sun at noontide hour,
Forth from its flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze—
But shows O Lord! one beam of thine
What, then, the day where thou dost shine!

Ah, how shall these dim eyes endure
That noon of living rays?
Or how thy spirit, so impure,
Upon thy glory gaze?
Awful, O Lord, amid thy sight,
And robe me for that world of light.

Thirty Conferences—No. 2.

NOTES ON THE ALABAMA CONFERENCE AT MARION, DECEMBER, 1852.

BY REV. F. M. TRACE.

Set out from my father's house and rode ten miles the first evening to reach the nearest railroad depot, at Randolph, forty miles north of Selma the next day. At sunrise crossed the mountain which bounded my native county. The trees were all covered with sleet, a most beautiful scene, and I knelt on the mountain top and gave myself to God and His work, looking backward, I seemed to bid farewell to all my earthly life, and looking forward I took in the vast range of future hopes and promises bound up in the everlasting gospel.

The next night I put up at old Bro. Cox's, near the depot. Here I found Bro. Joseph T. Curry on his way to Conference. The next morning I saw the first railroad in my life, and took the train for Selma. Arrived there, Bro. Curry and myself spent several days attending a State Temperance Convention, to which we had both been appointed as delegates. In this convention I became acquainted with Dr. N. B. Powell, and his son, Col. R. H. Powell, of Chunnenuggee Ridge; with the Rev. Mr. Sturgis, who wrote the essay on the duties of masters and servants, which was published in the same volume with McTyeire's essay on the same subject, that took the prize of three hundred dollars offered by the Baptist State Convention; with Alex. B. Clitherall, of Pickens county, who was so long secretary of the Legislature of Alabama; with Dr. Wm. T. Hudson, of Newbern, who was my friend from that time till his death, and with many other good and noble men who have now passed away.

Bro. Clitherall was introduced to me with the remark that he was one of the best Methodists in Pickens county. "Yes," said he, "a mighty good Methodist, but a very poor Christian." Alex, once loaned his pastor, a young man of reckless habits in money matters, three hundred dollars. At the end of the year he asked for the note, and carefully folding it up, lighted his pipe with the paper. Alas, that so generous a spirit should have fallen within the toe he was then so nobly fighting!

From Selma we must needs go by Summerfield, at that time the Jerusalem of all Alabama Methodism. From here I rode horseback again with Bro. C. C. Calloway, to Marion. It was November. The autumn leaves were sadly changing. The streams were low, and we often forded them where the bottoms of the channels were covered with fallen leaves. Bro. Calloway gave me an account of his early days. How he had attracted the attention of his friend, from whose house we had started, Col. Robert A. Baker, by reading the Declaration of Independence on the fourth of July, how Brothers Baker and Price Williams had taken hold of him and encouraged him to become an itinerant preacher; the great success he had had on his first circuit, where some thousand or twelve hundred members had been received into the church in one year. Arrived in Marion I found my home in a Baptist family, Mr. Jesse B. Nave. In company with Walter H. McDaniel, John F. Hughes, who died the next year of yellow fever in the city of Mobile, and one other whom I have now forgotten. We had a good place and a good time, only Bro. Mac. couldn't let out on the Baptists as much as he had been inclined to, and so he turned his attention to me.

The class in which I was admitted contained more than thirty names, of which I will mention only those who have either died in the work, or who still continue in it, "faint, yet still pursuing."

"Partakers of the Saviour's grace,
The same to mind and heart,
Nor joy, nor grief, nor time, nor place,
Nor life, nor death, can part."

From old Lagrange College, Alabama, there were these: James S. Belton, missionary to China, who went out with Lambuth and died in New York City, on his return homeward, at the house of Bishop Janes.

James M. Patton, now of the Alabama Conference, and James A. Peebles, now of Arkansas.

From Emory College, Georgia, there came these: John W. Starr, Jr., who died the next year of yellow fever in Mobile; Mark S. Andrews and Lewis F. Dowdell, now of the Alabama Conference.

From the Citadel Academy, Charleston, S. C., Joseph B. Cottrell, now of Bowling Green, Ky.

From the University of Virginia, Walter C. Harriss, well-known to the older readers of the ADVOCATE as "Ignatius, Jr.," who died in Eutaw, Ala., February 11, 1855. From the ranks of the medical profession, Dr. Silas H. Cox, now of the Alabama Conference. From the school-room Ethelbert S. Smith, now of Texas, and Robert Scales, superannuate, of North Alabama Conference. From what are called the "humbler walks of life," there were a number who have retired from the itinerancy, and but *two* known to me, who have finished their course in the work: Francis M. Crain died at Greensboro, while serving a colored mission. Francis Walker died in Texas only a few years ago.

An old local preacher once remarked to me that educated men could not stand the "wear and tear" of the itinerancy. I cited him to the history of my class, in which ten or twelve out of thirty, were college bred men, and these are now almost the only ones to be found in the ranks. The truth is that they went into the work with better preparation, and with more defined purpose, and hence have continued steadfast.

The Conference at Marion was held by Bishop Capers, a man of slight form, with perfectly white hair, but a bright black eye, and eloquent manner. I had the honor of dining with him one day at the Female Seminary then in charge of my former friend and colleague at Summerfield, the Rev. James K. Armstrong, who died of yellow fever at Grenada, Miss., in 1879. There were present at the table Dr. Taylor, who died at Parkland last year; the Rev. Walter H. McDaniel, who had once been Dr. Taylor's pastor on Prairie Creek circuit; L. Q. C. DeYampert, an old South Carolina preacher who had known Bishop Capers for forty years; young Walter C. Harriss, a friend of Bro. Armstrong in their native county of Wilcox, and others not remembered. Bro. DeYampert asked Bishop Capers how his pecuniary interests in South Carolina had prospered since Bro. De. had left that country. The Bishop answered gaily that his temporal affairs had never done any good for want of his personal attention, having given his entire time to the traveling ministry. Bro. DeYampert replied with great solemnity: "Bishop I know what it is to bury a wife, and I know what it is to bury a child, but the hardest trial of my life was when I had to quit the itinerancy!" Bro. DeYampert had retired from the South Carolina Conference in early life on account of bad health and had accumulated a large fortune.

Dr. Taylor and Bro. McDaniel commenced a conversation about the old Asbury Church and Prairie Creek circuit. It was Bro. McDaniel's boast that he had traveled the richest circuit in Alabama with a straw hat on that cost only twenty-five cents. "I have been preaching seventeen years," said he, "and I am worth seventeen thousand dollars. I don't know where I got it; I know I never made it; I know I never stole it; and I know that nobody ever gave it to me, and yet I know I've got it." The fact was that his prudent wife by staying at home and taking care of her small patrimony had supported her family and Bro. McDaniel's salary was clear gain. Dr. Taylor asked Bro. McDaniel if he remembered the time when his nose had bled in the night and the Doctor had sent him in a clean shirt to put on the next morning. Bro. McDaniel remembered it, saying it was one of those strange shirts that opened at the neck behind, and that never having seen such a one before, he had put it on wrong side foremost, and came out to breakfast with the bosom behind and the open part in front. Alas! that all that noble company have left this world except Bro. McDaniel and the writer.

The preaching was done by the Bishop, Wm. H. Milburn, H. N. McTyeire, and others whose sermons I have now forgotten. Milburn's text was: "Silver and gold have I none, but such as I have give I thee." He began by saying that he had lately read a very fine book—McCosh on the Divine Government—and after complimenting it very highly, he said it had one fault, it was "too supercilious." I forget the manner in which he treated the subject, but it was a new style of preaching to which I had never listened, and which while brilliant and entertaining, seemed not to strike the heart. I heard him again on another text: "With the heart man believeth unto righteousness," in which sermon he made a very able analysis of man's moral nature, and showed that the seat of true religion was in the affections rather than the intellect.

Bro. Thomas H. Foster, who died of yellow fever in Baton Rouge in 1855, preached a fine sermon at this Conference on Paul's sermon at Athens.

But the great sermon of the Conference was by H. N. McTyeire, then a young man and editor of the New Orleans CHRISTIAN ADVOCATE. It was on this text: "Ye have an unction from the Holy One, and ye know all things." It was mostly addressed to young preachers, and the effect was overwhelming.

One day during the Conference, my presiding elder, Bro. Koger, called me back to the door, and introduced me to an old, gray-headed man, who told me that he had understood that I was to be their preacher the next year. I told him I was in ignorance of my appointment up to that time. "Well," said he, "Bro. Koger has told me you are the man. I live," said he, "eight miles up toward Greensboro. Come to my house. That will be your home." This was Bro. DeYampert, and O what a home I found there the next year! A furnished room, and room-mate, who was the private teacher of the boys, Leo. G. Jones, who graduated in the last class that Dr. Olin taught at Middletown, a fine library, a servant to wait on us, and a father and mother in Israel!

At last the great event of the session came. The appointments were read out in the Baptist church at night. That grand old hymn was sung, which I then heard for the first time,

"And let our ladies part,
Two different chimes repair," etc.

It thrilled me through and through till it reached the fourth stanza:

"The glory and the Lord
Before his labors fled,
And to we see the Sacred reward
Which waits us in the skies."

Here I could contain my feelings no longer, but wept aloud. Next morning we awoke before day, and lying in bed Bro. McDaniel said: "Bro. Grace, you have received your appointment, and after being with you a week, I fear you are poorly prepared for the work of the itinerancy." I replied that I felt so too, and with that burst out crying again, at which Bro. McDaniel seemed to get sorry for me and said no more.

Poor Bro. Hughes was in the same room with us. He had been promoted, as he thought, by being taken from the Bible Agency, and stationed at Franklin Street, Mobile. Augustus H. Powell had also just been appointed to St. Francis Street. Alas! they both died the next summer of yellow fever.

Dr. Neely was stationed this year at Marion, with James A. Peebles, of my class, as assistant. L. J. Hutchinson at Greensboro, O. R. Blue at Tuskaloosa, who told them if they would hold the next Conference there he would promise them a collection of one thousand dollars for the Missionary Anniversary, a promise which he fulfilled to the letter. Joe Cottrell was appointed junior to Dr. Oliver, at Montgomery, Walter Harriss, junior to old Bro. Hearn on Cedar Creek circuit, Thomas H. Foster to Demopolis, James M. Wells, to the Prairie Creek colored mission, with head quarters at Newbern, and myself to Newbern and Oak Grove.

F. M. TRACE.

February 2, 1881.

Wesley Without the Profession of Christian Perfection.

In the ADVOCATE of December 16, 1880, there appeared an article under the caption, "Wesley without the experience of Christian perfection. (?)" An Alabama brother with a promptness worthy of a good cause, answered the article and pointed out what he conceived to be hurtful errors, and advises that these errors be crushed out at the very sprout, as poisonous weeds in the kitchen-garden.

In a later issue of February 3, another brother, after changing the caption of the article both as to word and meaning, uses it as a warp upon which to weave his article.

This brother impanels an imaginary jury, of which he himself is the foreman. The accused is John Wesley. The indictment is the profession of the experience of Christian perfection. Witnesses for the prosecution are called. The first witness is Dr. Bangs, with a tract of John Wesley, written in 1744. The tract sets forth "The Character of a Methodist," and in the description of this character, Wesley uses the terms "pure in heart," "cleansed," and "purified," all of which terms the Holy Ghost uses of him who is "complete in Christ." Dr. Bang's Syllogism is: A Methodist is purified, cleansed, pure in heart. Wesley was a Methodist, therefore Wesley was cleansed, purified. Here is the first proof as irresistible as logic. The second witness called to the stand was Wesley's plain account of Christian perfection. However plain the account may be, it was not a profession of the experience, and this plain account has been the battle ground of many a controversy.

To accept this plain (?) account as evidence against Wesley, is to argue that intellectual apprehension is the same as experience. That to know and teach a doctrine one must realize it.

That Wesley could not see how one who has experienced this great blessing could keep from professing it, is not proof that Wesley ever professed it. There is a vast difference between the mental apprehension of doctrine and the spiritual realization of it—the one may exist with the other, or without. We may comprehend with all saints without experiencing one thousandth part of their realizations. However perfectly Wesley may have described this great accomplishment of grace, he never professed it and he never claimed to have attained unto the experience.

The next witness is an extract from Moore's Life of Wesley, in which it is proved that Wesley had *known* and *taught* the doctrine for above twenty years. Some of our best posted defenders of the doctrine are men who do not profess it, and never have.

The last witness called is Dr. Dodd's letter from Wesley—a disjointed quotation with neither date nor context, "This is my experience, and also my brother's, besides hundreds of others in England whom I personally know." What is that experience? It is unfortunate that it was not recorded in the article.

Here the case is dismissed, and the jury retires without hearing any of the witnesses for the defense, and the foreman comes in and announces the verdict, *Guilty*. Poor Wesley. What injustice to make a poor man perfect in spite of his teeth. Give him a rehearing, there is later information. Call in the witnesses for the defense.

A letter of John Wesley, published April 3, 1767, some eleven years after Wesley's first correspondence with Dr. Dodd, in answer to an article of Dr. Dodd's, on Wesley and Perfection, in the Christian Magazine:

"SIR: Many times the publisher of the Sunday Magazine has attacked me without fear or wit, and he has convinced his impartial readers of one thing, that his fingers itch to be at me and that he has a passionate desire to measure swords with me.

"The occasion of his late attack, is this: Five or six and thirty years ago, I published the character of a perfect Christian drawn by Clemens Alexandrinus. A thought came into my mind of drawing such a character myself, only in a more scriptural manner, and mostly in the very words of the Scriptures. This I entitled, the 'Character of a Methodist,' believing that curiosity would incite more people to read it and that some prejudice might thereby be removed from candid men. But that none might imagine I intended a panegyric either upon myself or my friends, I guarded against this in the very title page, saying in the name of them and myself, 'Not as though I had already attained, or were already perfect.'

"For the same effect I speak in conclusion, 'these are the principles and practices of our sect, these are the marks of a true Methodist (that is, a true Christian, as I immediately explain myself) by this alone, do they, who are in derision *so called*, desire to be distinguished from other men. By these marks do we labor to distinguish ourselves from those whose minds and lives are not according to the gospel of Christ.'

"Upon this Mr. Dodd says, 'A Methodist, according to Mr. Wesley, is one who is perfect, and sinneth not in thought, word, or deed.'

"'Sir, have me excused, this is not according to Mr. Wesley. *I have told all the world I am not perfect*, and yet you allow me to be a Methodist. I tell you that, I have not attained the character I drew. Will you pin it upon me in spite of my teeth.'

"'But Mr. Wesley says the other Methodists have.' I say no such thing. What I say after giving a scriptural account of a perfect Christian, is this. By these marks the Methodists *desire* to be distinguished from other men, by these we *labor* to distinguish ourselves.'

(Signed.) "JOHN WESLEY."

The above letter is an important one; it is direct testimony, and refutes all the *exparte* testimony. His profession of the experience is proved by implication and by intergence, and by roundabout argumentation on the part of his accusers, which here, in plain terms, he refutes. For above thirty years he taught the doctrine of Christian perfection, and here he flatly denies that he has attained it. He taught it because he believed the Bible taught it, not because he felt it.

From all the facts before us, Wesley and Wesley's teachings, we may reach the conclusion that there is such a thing as being perfect without professing it. That the tenet so strictly insisted upon by some, that to have the experience you must profess it, won't do in all cases. Wesley, they say, was in the enjoyment of this blessing, but he never confessed.

We conclude the non-professors can teach as well as the professors, and in most cases better. Those who do not claim the attainment are not to be hushed up and cried down.

We believe Wesley is the best *teacher of this* state of grace, second to the Bible and the Holy Ghost. That he ever experienced and publicly claimed it he flatly denies. Why did he not? To give a common sense answer I should say he was too busy, too much occupied with the care of the churches, he was too human and healthy. These are not conditions favorable to high spiritual accomplishments, and so he waited until his hard life work was done before he addressed his mighty spirit to this last work of Christian development.

C. K.

An Adventure.

On the evening of the second inst. I mounted the stage at Bibb's Bridge, in Rapides parish, Louisiana, for Opelousas, a distance of fifty-three miles, arriving at Chicot between eight and nine o'clock at night, having made half our journey by stage. I was told by the next driver that he could not take me on, because of a broken hack, which compelled me to remain over until the next night, and I had no choice but to comply. On Thursday night, about nine o'clock, we started again for Opelousas, where we were to arrive in time for the seven o'clock train for Morgan City. The driver and I, a young man some eighteen or twenty years of age, were driving along slowly through a very dense swamp (known as the Overtun Swamp) and I cautioning the young man of the danger there was in young men keeping bad company, having driven about four miles from Chicot. When all of a sudden a voice called out from behind a large tree, pretexting the word, *halt*, with a terrible oath. We thought no evil betided us but that some one desired to see if they could not scare us, so we drove on, but the cowardly assassin still repeated the word, halt, being sheltered behind a large tree, some fifteen or twenty feet from us. After calling the third time, he fired on us, judging from the blaze of fire from the mouth of his pistol, I think the ball passed just to our backs, above our heads. I do not think he aimed to hit us the first shot. We then, halted, the driver being a young man was so much frightened he could not or did not speak. So I called out to the wretch, and asked, "what do you want?" at the same time telling him to hold on for there was a passenger in the hack. He replied all right, but to throw out the mail sacks. I thought to deceive him by throwing out some empty sacks which lay over our feet. But he was not to be deceived. He cried out to the driver to throw out those locked sacks; the driver threw out one of the locked sacks. He still called out for the other sack, saying there were two locked sacks in the hack. All the sacks being thrown out, he said to us, still keeping up his terrible oaths, to get away quick, which we did without any further question.

Now, Mr. Editor, after relating the above, I want to relate something of my experience on the evening before taking the stage at Chicot. I was much depressed in my feelings, so much so, I retired to my room to engage in prayer. I felt as if I must pray for some one, so I continued in prayer until near the arrival of the stage. When I started I felt as if my trouble was gone, and I could go on my way in peace, knowing that "the Lord was my sun and shield," and I feel sure that that wretch instigated by the devil has made me stronger in the hope of our blessed gospel, and to go where ever duty calls.

J. M. JOHNSTON.

MORGAN CITY, February 9, 1881.

Field Notes.

AUBURN, ALA., Jan 18, 1881.—We are just entering upon our second year at Auburn. We have here many kind friends and we find this, in every respect, a pleasant home. Last Friday evening there was a reunion of the members of the church at the parsonage. The evening was inclement, but quite a number of the members of our own church, with several members of other churches, came, and all brought with them some substantial evidence of regard for our comfort. We enjoyed very much their presence and cheerful conversation, and appreciated highly their donations, but we value most of all the affection which prompted this demonstration of regard. Steps are being taken to make the parsonage and lot more comfortable by furnishing and repair. The circumstances under which we begin the year are all favorable and pleasant, and our greatest desire is that our stay here may be a blessing to the community, and that God may repay them a thousand fold in spiritual blessings for all their kindness to us.

MRS. JAMES M. MASON.

WHISTLER, ALA., Feb. 7, 1881.—Bro. Lambuth and wife was with us last Monday night. God has blessed their labor among us. There was organized a society of woman's missions to women, and also a number to pledge themselves to educate a child in China, which is meeting with success. Our Sunday-School Missionary Society is doing well; organized by Bro. Chilton two years ago. Meetings on the third Sunday evening of each month; dues ten cents per month. We assist the church here in paying the missionary assessments. The ADVOCATE is a welcome visitor, and is looked for with great interest, on Friday mornings of each week, by the few subscribers. I would like to hear of every family in the church here taking a copy of the ADVOCATE. I know it is needed, from the quantity of light literature circulated here. If one copy of the ADVOCATE was in every family in the Methodist Church here the results would be glorious.

R. E. DALY.

PEARLINGTON, MISS., February 8, 1881.—Weather continues bad. Last Sabbath was said to be the worst day ever witnessed here. The town was submerged with water. No business done on Monday. On Saturday, about 11 A. M., our new church was blown down. About $450 had been spent on it. All ready for roofing and weather boarding, and we hoped soon to finish it so that we could use it; but alas! our "hopes are deferred," and our "hearts are sick." May our desire yet come as a "tree of life." What we may do in the matter of rebuilding the future must determine; all looks gloomy now.

P. HOWARD.

GADSDEN, ALA., Feb. 9, 1881.—Gadsden is growing very rapidly, and many new citizens are coming in. Our church and Sunday-school are growing. I have received since Conference ten members, and expect others soon to join. Last year and this sixty-five have united with us. We are taking steps to furnish our Sunday-school with a fine library. A Mrs. Brockway, of Brownsville, Tenn., gives us twenty-five volumes, and her son, a member of our church, gives $10 toward it. Other members of the church are giving liberally toward it. Our prayer meetings are encouraging. May the Holy Ghost be sent in power upon us. I appreciate your paper very highly. It seems to meet every requirement of a first-class religious periodical. If it has any objectionable feature I am unable to detect it. Our State Sunday School Convention meets here in June next, the same month in which the International Sunday-School Convention meets in Toronto, Canada. As I am one of the delegates to the latter, I should be glad to attend, if a good Providence will permit it. As I have never visited the North, and have never taken a month's recreation since I have been in the Conference, I am inclined the more to make the trip.

C. H. OLIVER.

YAZOO CITY, MISS., Feb. 12, 1881.—And the rains descended and the floods came. Rain, rain, rain! We have had six months rain. That remark needs very little qualification. Such weather was, I presume, never known before in this country. Plows ought to be moving now, or certainly in a week or ten days, but the ground is almost flooded, and the rain still comes down. Throughout all the low water season the Yazoo river has been from ten to twenty feet high. Health is good, and peace and quiet reigneth. Preachers on circuits cannot do much. I hear not much church news hereabouts. Preachers all in position, so far as I know.

R. ARMEY.

—A letter from Van ten Constantinople paper describes the condition of the Christian population of Van and vicinity as most deplorable. Those scourges, the Kurds, who have been raiding also in Persia, are continually plundering and murdering Armenian Christians, it says: "During the last three months I venture to say not a single day has passed without new oppressions, murders, and outrages being practiced by Kurds and Turks on Armenians; but not one of the criminals has been punished." The local government is both weak and indifferent and affords no protection. The Kurds are armed with the best Martini rifles, and it is hardly possible to go about the country without falling into their merciless hands. They not only kill and plunder, but attack most fiendishly the wives and daughters of the Christians. Some of the Armenians have attempted to defend themselves, notably in Nardoz, where, after a severe contest, lasting several hours, the Kurds were defeated. The scheme of reform adopted in answer to the "identical note" of the European Powers is the appointment in some districts of two Armenians to ghont ton Kurdish Mudirs, who are to be held responsible for the preservation of the peace. The Mudirs have not a single policeman to enforce their authority. The protection of the Armenians, it is to be feared, will have to be undertaken by themselves, as in Nardoz. The missionaries in Persia are so fortunate as to enjoy the friendship of the Kurdish leader, Sheikh Abdullah, who has caused in several instances property plundered from the Christians by his men to be restored and has brutally punished the offenders. But the thievish invaders are making awful havoc in the country, killing, burning, plundering.—New York Independent.

—The question was once asked in a party of children which character in "Bunyan's Pilgrim's Progress" they liked best. One replied: "I like Christian best;" but another said, "I like Christiana best, because she took the little ones along with her."

Christian Advocate.

THURSDAY, FEBRUARY 17, 1881.

For the New Orleans Christian Advocate.

"THE LORD WILL PROVIDE."

TO "PATIENCE." BY INVALID.

Your greeting, dear "Patience," of "peace and good will"
Like fragrance of flowers with me lingers still.
While time rolls along like the ocean's dark tide,
Your message still comforts—"The Lord will provide."

It came when life's skies were o'er clouded with care,
When hearts were o'erflowing with grief and despair;
When the "Phœnix" of hope from our sad hearts had flown,
And the promise of Jesus sustained us alone.

It came your sweet message of comfort and love
Like an olive of peace on the wings of a dove,
"Whose wings are like silver" with feathers of gold"
It came over waters, through tempests and cold.

It came when the sun hid its face in a cloud,
And the snow, for the old year was wearing a shroud,
While to God for his mercy in anguish we cried,
I read your glad message "The Lord will provide."

It seemed that an angel had brought from above,
A message, an answer, of God's tender love;
Just as I, like Peter when sinking, I cried,
A voice whispered "courage"—"The Lord *will* provide."

Your message seemed written in letters of gold,
Encircled with fair flowers, and *buds* that unfold
The promises of Jesus whose word will abide.
This promise I'll cherish "The Lord will provide."

Tho' cares still environ, and clouds darker grow,
And though "the deep waters" around us still flow,
Though the sun for a season its glory may hide,
I trust and *believe* that "The Lord will provide."

Like ravens to God in our winds we will cry,
I know that his children He can not deny.
No "thought for the morrow" shall trouble my soul,
I'll trust him though billows should o'er me roll.

I know, as I look on those letters of gold,
His purpose like buds, shall in sweetness unfold,
And in their fair beauty, shall be "opened wide,"
Till *then* I will pray that "the Lord will provide."

Foxes or Sheaves?

MR. EDITOR: Not long ago a gentleman of your city asked me if I did not believe that the word "foxes," as occurring in Judges xv, 4, was a mistranslation for "sheaves of wheat." Not having access to the original at the time, I could not then fully reply. I have since examined the passage, however, with such assistance as I could command, and the search convinces me that the statement of the English text is true—that Samson really caught, or procured, three hundred foxes.

Regard it in the light of whatever criticism you will, the version of King James, with all its errors and imperfections, is an excellent one. True, modern toil has removed many of the huge difficulties with which the earlier translators wrestled; but let us be sure that these grand old workmen in many instances reached positions of absolute truth, and issued interpretations of such correctness that all subsequent attention can but admire and confirm them. The present is a case in point. Their translation need not here be departed from; save, by a shade of modification in the words they have given us.

Let us approach the original text as it lay on the desk of these learned men, prior to their own preference, and regardless of the applause or condemnation which afterward greeted it, and we shall see that the reasons which led them up to their choice were in accordance with the acquirements of critical scholarship and the canons of linguistic usage. The troublesome word, as it stands untouched, is a genuine Hebrew plural—*shualim*. Turning to a standard lexicon, it is easily and quickly found that the root-word *shoal* (or *shaal*) is indeed allowed to mean "hand" or "handful," and thence naturally "a handful of grain, a sheaf." This would be conclusive but for the obstinate fact that the plural of this word is not the text word, *shualim*, but quite a different form *shalim*. Kennicott did indeed find the latter word in several ancient manuscripts, as Clarke admits, and early suggested that it be rendered "sheaves," pointing to the possibility of the insertion of an extra letter by the masoretic *sifrers*. But the genuine and commonly received text shows no other form than *shualim*. What, then, is the singular of this, and what its meaning? It is not *shoal*, but *shual*, and, whatever else it may mean, certainly does not mean a "sheaf." For descending still further, and turning the microscope of close analysis upon the skeleton structure of the singular in its absolute or simplest state, it will be seen that it cannot be twisted into a sheaf. No noun of the class to which it belongs—the technical peculiarities of which it is unnecessary to enumerate can mean "sheaf," nor can it mean any other dead, inactive substance, for the simple and basic reason that all nouns of this peculiar structure are either active participials or active substantives. The law of etymology, which requires action, or at least activity to inhere in such a substantive, seems to admit no exception. Prof. Green, of Princeton, a pupil of the celebrated Dr. Addison Alexander, and himself a standard author on such topics, though he makes no special reference to this passage, yet bears witness that, from its essential formation, such a noun must represent an agent or doer. A literal equivalent of the word before us is "*digger*; *one that digs*;" and a legitimate inference specifies for us the little wild animal, abundant in Judea, which may be termed at pleasure a fox, a wolf, or, perhaps more accurately, a jackal.

In addition to this bit of verbal criticism, I might urge that the great weight of scholarly opinion, with such men as McClintock and Strong and Lange as its exponents, favors the authorized reading. And although we are not to cling blindly to old conclusions, while the old paths sometimes run through ruts of ignorant prejudice, they must not be hastily abandoned for causeless visions of novelty, mirages often that are, at best, dangerous delays to true progress and ultimate accuracy.

But, looking at this passage regardless of its authority, divine or human, and of its composition, literal or verbal, the charge against it is that the statement it contains is improbable, and some even say absurd. On the contrary, it is neither. Historical precedent, natural surroundings, concomitant circumstances, opportunity of action, motive for attempt, possibility of accomplishment, all speak in proof; and each of these might be elaborated into definite and remarkable testimony, but I was requested merely to weigh the proofs furnished by a rigid translation of the original. Besides, others have argued the case in all the length and breadth of its possibilities and probabilities. Almost any extensive comment on this passage, or any tributary historic or illustrative reading, may be consulted in confirmation of the view here taken. It is unnecessary to reproduce these well-known points. See Clarke, in his unanswerable reply to Kennicott. See Rosenmuller. See Ovid, Fasti IV.

I am tempted, however, to add a word of reflection and regret concerning the incomplete and one might almost say crude, condition of Oriental scholarship. Much has been done, it is true, but much still remains to be done. One cannot walk long in this field without the conviction that much of it has never been traversed, or, if traversed, its beauties never observed, its resources never utilized. The greatest scholars have apparently effected but scant analysis and meager uses of the Hebrew language. Adam Clarke, a man to whom thirty languages lent their lexicons and their literature, and whose giant work still rises in many points above the attainments of half a century of subsequent study, seems never to have caught the full glory of Eastern imagery, and certainly not the full measure of Eastern knowledge.

The Orient, unlike other more favored climes, did not have a hundred facile pens to record, in contemporaneous columns of varied expression, her ideas and her actions. And, by this very lack, the body of her language demands the closer and more thorough study. The zoologist picks up a single bone or tooth from one of the early periods, and builds from it the bulky frame of the mastodon; but how? Not content with the mere possession of his material, nor even with the knowledge of its age and its owner, he studies it till he knows it in itself through and through. Now, numerous as are the sources of reference to Jewish life and language, they are but surviving fragments of the great body that once throbbed with life, now dead forever; fragments the mere preservation and possession of which are but half their use. Upon this odd-looking word an entire verbal system must be constructed; from that central root form, hundreds of derivatives must be traced and assigned to their places; and upon this disjointed and mysterious sentence are hung the history and social life of a century of the world's existence and activity. These must be worked out. In many languages, the task of the student ceases with the acquisition of the alphabet, paradigms, vocabulary, and a degree of facility in reading. Not so in the Shemitish. These gained, they become but the basis for the student's real work. The philosophy of the principles but now appear which are to be his guide. Many have paused here. So-called ripe scholars, preferring a hazardous guess to a tedious and perhaps fruitless search, have played upon the surface, dealt out dogmatic assertions, affixing to them the stamp of an exaggerated reputation, heaped up abnormal and ungainly piles of classifications, and rested from their arduous labors. The causes, the proofs, they do not know; or if they do, they resemble the Cambridge sophomore who had learned (in a revel the night before) all about the *aurora borealis*, but could not, just at the critical juncture, tell the professor. "Ah!" exclaimed the old gentleman, "what a pity!" The only man in the world who ever knew the real nature of this phenomenon has forgotten it."

Others, all honor to them, have worked faithfully. Progress is evident. Lexicons and grammars of the old religions can no longer be used. The Jews themselves, but a few centuries ago, had to sit at the feet of Christian scholars and learn that the Hebrew vowel points had not always formed part of the written text.

But there is no computing the work here yet to be done, not by cursory readers, but by consecrated specialists. Many are now entering this field. It is a vast, inviting, remunerative one. *Rare* beauties *abound*. Beneath the cover of this battered, aged Hebrew Bible, hidden yet from human sight, repose buried treasures of glorious sentiment, grand theology and truthful revelation.

W. R. SIMS.

Bhaskon, Miss., January, 1881.

"The Two Bills."

When our Baptist friends have exhausted every other means to get our people into the water they often wind up with their great argument of "The Two Bills," seeming to think that the logic of this *ad hominem* illustration will fully accomplish the work. And we must admit that in too many instances, from not discovering its constant fallacy, it has been successful.

"Suppose," they say, "I owed you ten dollars, and I offer you in payment the choice of two ten-dollar bills; but, as you are not well acquainted with either of them, you seek advice from others. Now all," they continue, "admit *this* bill is good; *some* say the other is, but others pronounce it bad. Now, which would you prefer? Would you not take the one which all declare is good? Would you not prefer a bill which will pass everywhere with everybody? Now, the first bill," they add, "is Baptist immersion; the other is Protestant sprinkling."

Apart from the premium contained in this argument, on misscriptural exclusiveness and want of true Christian charity, there is a huge untruth in asserting that "everybody admits the Baptist baptism good," for full three-fourths of all the Christians of the world utterly ignore it. But as they have risked their ordinance on a commercial basis, we will try it on this ground. Now, they say, *their* bill of baptism will pass well "everywhere." But I go to all the great commercial centers of the world, to London, Amsterdam, Berlin, Paris, Vienna, Liverpool and New York, and I find their bill will hardly pass at all, scarcely one in a thousand will have anything to do with it, while almost every one, in all those mighty Christian cities, uses ours. I go to the mountain, and theirs is useless; to the desert, and theirs is worthless; and to a dying bed, when the last life chance and greatest need has come, and lo! it will not pass even there, while the other, in all the varied circumstances of human life, is as easy as the gospel terms, as simple as the light of day, and as universal in its facility of application as the glorious gospel of the Son of God.

But another sophism in this "bill" argument or illustration is that the impression is falsely made that the two bills have come from different banks; whereas I take them and read, and they both proclaim themselves to be on the same good bank of heaven, both signed in the name of the Father, Son and Holy Ghost, and both alike in the hands of Heaven's ministers. Both are in these respects alike, and the only real difference in them is that while *ours* is a convenient, ready bill, about the size of a man's hand, *theirs* is a great, broad sheet, full large enough to enshroud and bury a man in.

G. T. V.

Rev. James J. Smylie.

The death of this useful member of the Mississippi Conference was to his brethren and friends a most painful shock. At the last session of the Conference, and, indeed, up to the very time he was stricken, he looked the picture of health. Buoyant and hopeful, ruddy and robust, sanguine and full of busy planning, his appearance, his conversation, his actions suggested living and only living—active, honorable, useful living. But, alas! for us, the news came that on the first day of this year, while in pleasant conversation with his friends, he was seized with apoplexy, reclined his head upon his hand, and passed into unconsciousness with only a momentary pain.

It is hard for us to realize, and distressing because so unexpected, yet this, surely, was the most desirable way for a Christian soldier to die—with armor on, and with eye undimmed and with natural force undiminished. This was realizing Charles Wesley's desire:

"My body with my charge lay down,
And cease at once to work and live."

We write of Bro. Smylie with more of feeling than that which has its origin from association in the same Conference, strong as that is. Our acquaintance began when we were students together at Centenary College, in about 1856-7. We recited in the same class, mingled in debate in the same literary society, and together talked over the offerings of the great world before us. It is but natural that for those things there should always have been a kind of sympathy that strengthened and made more tender our Conference relations.

James J. Smylie was born in Copiah county, Miss., October 9, 1836. His ancestors have been Presbyterians for several generations, and the family have furnished to the Presbyterian Church several eminent divines. His father was also a Presbyterian, but, when he settled in Copiah county, there was no Presbyterian Church near him, and he joined the Methodist Church for the time being. His house was open to the preachers, and it was thus that his son James received an early fondness for the Methodist Church, which in his youth he joined. At first he was very devoted to religion, and felt distinctly a call to preach; but, ambitious for success in another field, he resisted the call, grew cold, withdrew from the church, and sought good only in the world.

God's method with the majority of those who disobey the voice of duty is to withdraw His favor and send punishment, but it was not so with our brother, at least for many years. Pleasure and prosperity attended him in his young manhood. October 21, 1854, he was married to Miss Sallie E. Stovall, an accomplished, gifted young lady, who proved to him all that a wife could be. They were blessed with interesting children. They had a delightful home, surrounded with comforts and conveniences. They were possessed of a handsome estate. Bro. Smylie's educational advantages and continued familiarity with all topics of profit and interest brought his services often in demand. Though perhaps he never formally entered upon the practice of the law, yet his familiarity with the theory, as well as the practice, made him a standing referee and counselor of his neighbors. He mingled successfully in politics, and served his adopted county, Hinds, in the Legislature with benefit to her interests, and with the approval of his fellow-citizens. When his native South demanded his services in her struggle for independence, he cheerfully gave them, and, on the tented field and in diplomatic circles, faithfully bore his part. His fortune, being much impaired by the war, he resorted to school teaching, for which he ever had a fondness, and for which he seemed to have a natural talent. Though he was never graduated academically, yet his training at Centenary, of Louisiana, and afterward at Oxford, of Mississippi, made him conversant with almost the entire collegiate course; but, over and above this, he had a peculiar gift in imparting knowledge, and in simplifying truth, that stamped him a born school teacher.

While engaged in teaching a large and flourishing male school in Brookhaven, Miss., two of his children died suddenly, and in quick succession. He had a tender heart, and was a fond father. This stroke of Providence ruthlessly exposed the evanescent character of all earthly good. In his extremity he turned to the God of his father, the God of his own youth, and found pardon and consolation. Along with his return to God came again the call to preach; this time it was heeded, and in December, 1871, he was admitted into the Mississippi Conference, from which he had just received his tenth consecutive appointment to the care of souls, only a few weeks before he was appointed to a higher sphere.

It was a matter of unceasing and heartfelt regret that he had not devoted the vigor of his youth and the freshness of his intellect to the service of his God. He said that he should do his best to repair the error, he should "study to show himself approved unto God," but that he felt so painfully the lack of those qualifications for the glorious work for which only early training could have qualified him.

His testimony was that in the midst of all his other pursuits, during the many years, even when attaining success and honor, there would come a feeling of emptiness and dissatisfaction, and the conviction that truer joy, more real success and higher honor lay in another sphere. Then, when acknowledging and obeying the call, he entered his Master's vineyard, he realized that this was his life work, that all his other efforts had been mere vagaries, that now a conscience serene, through faith in God, shed a halo over daily experience, and toil and self-denial were cheerfully borne from the conviction that compensation was made sure by this promise: "They that are wise shall shine with the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Bro. Smylie took position in the Conference as soon as he joined, and was gaining continuously in the estimation of the ministry and the church. Being a man of varied attainments and thorough knowledge, and, withal, of an earnest consecration, he was fitted for any work in and out of the Conference.

One thing he felt keenly, viz.: his inability to preach satisfactorily to himself without a manuscript; and this was the stranger and sadder to him, because in the debating society and on the hustings he had always been a fluent off-hand speaker. There seemed to be that want of confidence in himself, which grew either out of his early neglect of the ministry or in his very high regard for the sanctity of the place, that made him afraid to adventure into that method, which he believed to be the most eloquent and the most powerful of pulpit utterances—the true *extemporé*. But he hoped to come to it, and doubtless he would, had he lived.

He leaves a wife and six children; to them his loss is irreparable. His genial good nature make his brethren to mourn sincerely his death. His consecration to the ministry, his sermons steadily growing in breadth and power, make the church poorer, because his voice is no more to be heard. God buries His workmen, still the work goes on. We question not the wisdom of His doings, nor the dispensation of His providence, nor will He rebuke us when, because of the death of the genial comrade of our earlier years, our strong, gifted co-worker in the ministry, we exclaim with heartfelt sorrow: "Alas! my brother."

C. D. ANDREWS.

Mississippi Conference.

Admitted on Trial.—Newton M. Clarke, Ambrew H. Miller, Levi S. Jones.

Remain on Trial.—Wm. M. Cammack, Joseph T. Nicholson, Major T. Calloway, Edward F. Edgar, John W. Chambers, Joseph J. Lovett.

Discontinued.—Martin A. Hall.

Admitted Into Full Connection.—Isaac D. Wall, Isaac L. Peebles, R. French Flowers.

Received by Transfer.—James P. Dancer, from the North Mississippi Conference; James M. Pugh, from the Texas Conference.

Deacons of One Year.—H. M. DuBose, Thomas C. Bradford, B. F. Jones, D. M. Rush, in elder's orders.

Traveling Preachers Elected Deacons.—Isaac D. Wall.

Local Preachers Elected Deacons.—John W. Chambers, Levi S. Jones, Edward F. Edgar, Mager C. Calloway.

Traveling Preachers Elected Elders.—Benton S. Rayner, J. Perry Drake, Inman W. Cooper.

Local Preachers Elected Elders.—Alexander Scarborough.

Located.—John T. Graham, T. W. Campbell.

Supernumerary.—George T. Vickers, Robert B. Downer.

Superannuated.—John G. Jones, Wm. Spillman, Levi Pearce, E. B. Strickland, H. W. Dilliehay, J. N. Williams, Thomas Price, E. A. Flowers, Joseph Nicholson, W. E. M. Linfield.

Died.—Andrew Day.

Number of local preachers, 148; members, 23,561; infants baptized, 1,179; adults baptized, 849; number of Sunday-schools, 261; teachers, 1,439; scholars, 8,279; collected for Conference fund, $1,926 30; for Bishop's fund, $835 40; for foreign missions, $2,737 15; for domestic missions, 1,287 05.

Assessed for foreign missions, 1881, $4,260; for domestic missions, $1,960; for Conference fund, $2,500; for Bishop's fund, $900.

Joint Board of Finance for 1881.—Clerical: R. D. Norsworthy, H. R. Singleton, W. B. Lewis, T. W. Brown, B. Carradine, C. W. Calhoun, D. A. Little. Lay: W. L. Nugent, J. H. Thompson, H. Bradford, George Wood, S. B. Watts, W. M. Thornton, Thomas A. Holloman.

Secretaries, 1880.

Marriages.

BELL—MILLING.—At the home of the bride, Dallas county, Ala., December 2, 1880, by Rev. F. A. Bliss, Mr. Samuel Bell to Miss Bettie Milling.

GLOVER—BEDFORD.—At the Methodist Church in Como, Miss., by Rev. C. N. Terry, Mr. C. C. Glover and Miss Unella Bedford, all of Como, Miss.

STINSON—WOODRUFF.—At the residence of the bride's mother, October 12, 1880, by Rev. R. A. Davis, Mr. T. W. Stinson to Miss C. A. Woodruff.

HARRIS—WOODSON.—At the bride's residence, October 13, 1880, by Rev. R. A. Davis, Mr. W. Ellis Harris to Mrs. Millie Woodson.

BOGGS—SWINDLE.—At the residence of the bride's father, November 4th, 1880, by Rev. R. A. Davis, Mr. W. B. Boggs to Miss E. E. Swindle.

ARNOLD—DOUGHERTY.—At the residence of the bride's mother, January 26, 1881, by Rev. R. A. Davis, Mr. C. W. Arnold, Jr., to Miss Gussie Dougherty, all of Lesser parish, La.

SKINNER—WRIGHT.—At the residence of Mr. J. H. Vaughn, January 13, 1881, by Rev. John A. B. Jones, Mr. A. A. Skinner, of Louisiana, and Miss Sallie Wright, of Claiborne county, Miss.

WATSON—LEONARD.—At the residence of the bride's father, St. Bernard parish, La., February 3, 1881, by Rev. I. W. Cooper, Mr. Lilly (or Watson) to Miss Mary Leonard.

BOSTYN—MATHEWS.—At the residence of W. J. Hamil, near Walnut Grove, Miss., January 20, 1881, by Rev. Irvin Miller, Mr. W. B. Bostyn to Mrs. Sarah A. Mathews.

COLLINS—TESSERO.—At the Methodist Church in the town of Franklin, St. Mary parish, La., January 27, 1881, by Rev. T. K. Fant, LeRoy, Mr. Jessie Hilton Collins and Miss Laura Anne Tessero, both of St. Mary parish, La.

SHIRLEY—WHITSON.—At the residence of the bride's father, in Northport, Ala., February 3, 1881, by Rev. John L. Ferguson, Mr. Abner Shirley to Miss Mattie Whitson, both of Northport, Ala.

Obituaries.

DR. JAMES HUMPHREY HALL died at his residence, near Jackson, Tennessee, December 20, 1880.

The deceased was born in Brownsville, Miss., and graduated at Mississippi College. The torch of war having scarcely been extinguished, he enlisted in the Confederate army, and followed its fortunes until its star had set to rise no more. It was here that the writer first knew him, both having joined the same company (Seven Stars Artillery) in 1861. Though not at that time a member of the church, his life was a perpetual rebuke to many who had assumed the vows of discipleship. Within the circle of my acquaintance I do not remember a single individual who, without the restraints of church membership, and the holy aspirations begotten by a conscious communion with the Father of spirits, so perfectly maintained his integrity during the wide of that long period of widespread and apparently contagious demoralization. The godly precepts of Jesus parents he preserved in perennial freshness on memory's tablets, the hallowed influences of Christian home were led in the distant havens and amid the scenes of sanguinary strife.

"High-minded, honorable," these epithets acquired a new and higher significance to one who became thoroughly acquainted with J. H. Hall. No man ever had a more supreme contempt for the little, the low, the mean of human character and conduct. And he comprehensive in its grasp and strength, aided by an extensive and varied culture, a courage which pendant nobility from the post of duty, of of honor, a generosity whose delight it was to promote the happiness of others, a modesty which might be rejected by a maiden, a patriotism as pure as the vestal flames on Roman altars, a refinement and delicacy in feeling which would be ornamental to womb loveliness; these were the qualities which endeared, not to his friends and challenged the admiration of all who knew him. Soon after the close of the war he united with the Methodist Episcopal Church, South, and ever afterward remained a consistent member thereof.

His death was befitting such a life. The coming of the bridegroom found him with his lamp well filled. He quailed not in the presence of "the king of terrors." Calmly, joyfully he embarked on the dark tossed stream, sending back, ere he passed from sight with the boatmen pole" joyful messages to the watchers on the mundane shore. "Meet me in Heaven" was his farewell message to the friends who sat beside his dying couch.

W. C. KNACK.

MRS. LUCY M. DAVIS was born August 25, 1851, and died at White Hall, Dallas county, Ala., December 25, 1880.

She recognized and heeded the Master's tender voice as He pressed His gracious offers on her facile heart, and hastened from the rugged ways of sin and folly, ere the billows of death rolled over her pathway, and swept from beneath her feet the glittering sands of life. The icy touch of death was bereft of its sting and terror by the beaming smile of her Redeemer, as He stooped to earth and tenderly whispered "Come." The last desire that stirred the depths of her soul and moved upon her dying lips was an earnest admonition to dear relatives lingering behind, to seek "the narrow way," and meet her beyond the tide, where travel worn feet will falter no more, and God will wipe all tears away.

In vain the feeble voice essayed to gather volume and strength sufficient to sing the soul-stirring hymn, "Jesus, lover of my soul," other tongues gathered up the sweet old strain and wafted the gentle notes out on the evening zephyrs to be echoed far up in the shining vaults of Heaven by the angelic band as they watched and waited at the beautiful gates to receive the tender lamb of the Good Shepherd's fold. "In afflictions, in necessities, in distresses," her heart grew fuller and fairer day by day till the love of Jesus was the anchor of her soul, a priceless heritage that deterred every deformity from the temple of her heart and scattered deeds of kindness along the wayside of life. When trained with the rod of affliction she was patient and faithful, and acknowledged with joy that God was good to her and had fulfilled all his promises.

Memories sacred and tender will ever linger around that dying bed, and treasure within the ruby cells of the heart the sweet assurance that all is well.

Over yonder on the quiet hill-side the dear dead face with its meekly closed lips and drooping eyes hid beneath the soft veil, but alive, O, how alive, mouldering there in the silent tomb, the gem that filled it still sparkles bright and beautiful in the celestial city, "where moth and rust doth not corrupt," but where the Alpha and Omega shall gather all the glory and honor of the saints and give them true life, and light, and joy, and peace forever more.

S. A. FARRY.

JUDGE MATTHEW K. MISTER, my father, late of Grenada, Mississippi, was born in Dorchester county, Maryland, January 2, 1810. He died at Grenada, December 15, 1880.

Up to the age of thirty he lived in Maryland. Since then—except an interval of five years, during which he lived in Baltimore—his residence was in Mississippi. Nearly all his life, except the last seven years, he was a merchant and planter. His character, in all commonalties, was that of an upright, just and fearless man, of great indexibility and tenacity of purpose, of singular independence of mind and heart, of heroic fortitude and constancy, and of unbending and untarnished integrity. Even as a young man his virtues were so reverenced that a friend of his, speaking of him at that time, said, "Oh, we all thought Matthew Mister a prince." And so, throughout his life, homage was paid to the grand integrity of his heart and purpose. But above all, he was a consistent Christian, with the faith of Abraham and the humility of Moses towards God. He was a member of the Methodist Episcopal Church, and the Church, South, for about fifty years.

His life was one of exceptional trial. Five times he suffered losses by fire, often by shipwreck, and repeatedly by the calamities of war. Frequently his life was in great peril, in the fearless maintenance of honest convictions; but, in these cases, even his enemies revered him. Three members of his family were taken from him by death; and, last of all, a few years ago, his devoted wife, herself one of the noblest and grandest of characters, and universally beloved. Amidst all these afflictions his faith in God never faltered, and his energy arose superior to every emergency, while his generous sympathy and friendly help were extended to all within his reach.

From another filial pen, whose fervid appreciation was inspired by the knowledge of his character gained from unclouded companionship with our father from childhood to the hour of his death, we add the following:

"There can be no doubt that he fully realized his situation, and that death had come to clothe him and to meet the issue calmly and quietly, and accordingly, like the giant that he was, satisfied that he carried with him a record for honesty of purpose, kindness and generosity of heart, that could not be impugned, and that he was prepared to meet whatever might come fearlessly, with a conscientious trust of success towards God and man. And he settled his affairs out sweetly and calmly, like an old man going to sleep. We buried him with all the honors of war, and of peace, in the tender, yet sad, glow of a life honestly and honorably spent; and the friends and neighbors followed his remains with heads full of grief and sorrow, and with his grave will honor him for years. Since he has been taken, though a great deal about him, and have come the conclusion that he was about the grandest man ever saw, and that a tribute to his memory is just deserved in this.

"There is there was no manlier manly man. He died with but little warning, but was fully prepared, and has gone to his reward. There are few lives so noble, so straightforward, generous, unscrupulous and consistent as his, and such also was the character of his Christian life. His last work was to the Saviour he loved, and on whom he rested to the end.

JAMES F. MISTER.

MRS. ANICE ELLEN FOWLER wife of Mr. W. W. Wigington, died at the family residence in New Orleans, February 3, 1881; aged twenty-nine years.

She was the only daughter of Joseph F. and Ann Fowler, a native of Alsace, Fifth District, New Orleans, and was brought up in the Methodist Sunday-school. At a very early age she joined the Methodist Episcopal Church, South, professed conversion, and lived always a consistent Christian life. Her death was sudden, and from the nature of the case there was scarcely any opportunity for last words. These were needless to assure her friends of her readiness for her change. A good and exemplary life is better than any dying testimony, and this she leaves as a precious memory to those who knew and loved her. To all the relations of life she adorned the doctrine of Christ. Her stepchildren found in her a devoted and affectionate mother. Her own children everything that a mother's piety and love could secure. A devoted wife, the heart of her husband safely trusted in her. As a daughter she was fond and dutiful, ever seeking to cheer and brighten the lives of her parents. As a member of the church she was loved and esteemed for her consistent, cheerful piety, and for her quiet and earnest devotion to the cause of Christ. Her death came in the prime of her years, and she has been snatched away from a home of which she was the light and joy. Her motherless children, her bereaved husband, her sorrowing parents are left in sadness and in grief. But it is well with her. She has joined the blood-washed company on the fearless shore, and has passed beyond the regions of pain and sorrow. She did what she could for her Lord, she fulfilled patiently and lovingly in the duties of her earthly sphere, and now she doubtless rejoices in the possession of the heavenly crown.

MRS. MARY CATHARINE CABANESS, daughter of John and Mary Reagan, was born June 29, 1859, departed this life November 7, 1880.

She professed Religion, and joined the church in 1875, under the pastorate of Bro. Miller; her conversion was during a protracted meeting, held at Liberty Chapel, (or this circuit, Webster, then known as Bethany circuit, while Rev. R. M. Crowson was assisting the pastor in the benevolent duties of Christ. We first met Sister Cabaness at a protracted meeting this same year during which she was enabled to glorify God in the deed of his love to her. Her life was one of continued trial. She had four little children, that are rapidly linked for her husband preceded her to the better world, seated at Christ only one week. Truly can we say, that we sorrow not as those who have no hope, for our sister gave evidence of the truth of the promise. The burden of her song was, "Precious promises, precious rest, angels in waiting to bear me away."

During her illness, which was only one week, she was conscious of her approaching death, and was prepared to meet the issue; her only concern was for the little ones. The evening before she died, she asked all who were present to engage with her in prayer that she might commit them to the Lord. After prayer, she said she had given them into the hands of the Lord, and He had assured her that He would care for them. Her's was truly the triumphs of death, full of bliss and immortality. Well may David say, "Let me die the death of the righteous, and let my end be like his." She seemed expectant all the while for the messenger; and would often sing, "Roll on, roll on, sweet minutes, and let the hour of my pilgrimage go home." Her end was peace.

H. S. COLLIER, P. C.

JOHN MCINTIRE was born in Washington county, Pennsylvania, February 22, 1793, and died in Tigerville, Terrebonne parish, Louisiana, January 26, 1881.

The writer regrets that he knows so little about the history of this somewhat remarkable man, except as it does back into the early part of this century. Bro. McIntire has been expecting that his last death was near months before he was called away. For months before death actually came he was confined to his bed. In speaking of this event he has often expressed his desire and willingness to be with his Saviour. He was very much pleased at all times, whenever convenient for the preacher to do so, to read and pray with him. Some years ago he lost his oldest son, which had a great effect upon him although his son died praising and glorifying God.

When I first knew him he seemed to be peculiarly hard to please, nothing seemed to suit him; but those who tended him during his last hours say that all this was changed; that he became quiet and gentle, and when spoken to would say, "Yes, thank you, that will do, God bless you."

Bro. McIntire did not in words leave any token behind as to the state of his soul; but he died peacefully and calmly, without a struggle or groan. We think, though, he died in the faith of the blessed Master Jesus.

He leaves behind a widow and son, to whom we extend our sincere sympathy, and pray that the same Saviour who passed husband and father over the river of death, may lead them to His banks of light, and reunite them once again in the realms of eternal life.

T. H. JONES.

Christian Advocate.

THURSDAY, FEBRUARY 17, 1881.

THE RIGHT MUST WIN.

Oh, it is hard to work for God,
To rise and take his part
Upon this battlefield of earth,
And not sometimes lose heart.

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or he deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need him most.

Ill masters good, good seems to change
To ill with greatest ease;
And, worse than all, the good with good
Is at cross purposes.

Alt God is other than we think
His ways are far above,
Far beyond reason's height, and reached
Only by child-like love.

Workmen of God; oh, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Blest, too, is he who can divine
Where real right doth lie,
And dare to take the side that seems
Wrong to man's blinkard eye.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To fail would be sin.

Our Pulpit.

A Nation on the Waves.

BY REV. CHARLES L. DEEMS, D. D., LL. D.

Delivered before the American Seamen's Friend Society.

It may be well to begin my remarks by confessing, before our Lord and this large and cultivated congregation of Christians, my own shortcomings of interest and labor in behalf of sailors. In common, it is feared, with many of my brethren in all branches of the church, I have allowed the multitudes of men who go down to the sea in ships to sail away, so far as I have been concerned, from all notice, all sympathy, all prayer, all effort for their salvation. Lately my mind and heart have been strongly drawn toward seamen, and I was glad when I was to make a brief speech in their behalf to-night.

I. In the first place, the number of mariners is so large as to demand attention. It is estimated that there are half a million of American sailors, twice as many British, and of all nations fully *three millions of men*, whose business is in ships and with the sea, actually engaged in the navies and the commercial transports of the world. Three millions of human beings! three millions of immortal souls! In the computation of the living Teacher, the loss of one these souls would not be compensated by the gain of a whole world, and the loss of these millions could not be made good by the gain of all the solar system, with all its worlds and forces and resources.

Imagine *a city* of three millions adult population all then in the vigorous use of their powers. What a sight that would be! What a field for Christian effort! How philosophy would study the social problems it afforded, and how religion would yearn over that vast mass of humanity! That all these are scattered over the world does not diminish, but rather vastly increases, their importance. For

II. Be pleased to consider that while, to a sailor, his own soul is of no more worth than is the soul of any other man to himself, there may be something in the employments and position of sailors which renders them more important to the world than other men. And there is. The sailorhood of the world *is the world's propaganda*. Sailors are the circulating medium. They go everywhere. They carry everything, especially themselves, into all parts of the world, from India to the poles; from the hut where the stunted, blubber-eating Esquimaux shiver, to the kraal where the naked cannibal sweats. If these men were all confined to a certain limit and the world excluded, they could only influence one another. If they were settled in a certain city, they would influence only themselves, and those who came to them.

But they move, they circulate. They wait not to be visited, they visit. It is unfortunate for an inhabitant of an inland mountain village to be narrow and sordid and vicious. But in such a case the evil does not spread extensively or rapidly. But sailors spread all of wisdom or ignorance, of vice or virtue, which they possess. Fancy those three millions on *an island* unvisited by men. A loathsome contagious disease might invade them. It could spread only to the limit of that population, and its ravages would cease for want of material. They might all die. There the destruction would stop. But fancy every one of those three millions to be infected of the small-pox, and from that island to be transported to every known part of the world and turned loose among the inhabitants.

What consternation, what horrors, what destruction would they not propagate among all people! The same holds good of their power and opportunities to propagate the virus of vice. Better have any other three millions of men upon earth, weak, ignorant, and wicked than your three millions of itinerant, restless, irrepressible sailors!

III. Regard the debt of gratitude the world owes its sailors. But for them, to say nothing of peopling continents and islands, how slow would be the progress of civilization! Each nation would have to struggle on as best it could, gathering from its own soil what wealth it could, and shaping it as well as practicable, without the benefit of the example, the aid, and the stimulus of other nations, and without the product of other lands and without the fabrics produced by other populations.

To bring this home to ourselves, let us fancy that before to-morrow morning there should be suddenly taken out of this great city every book, picture, statue, engine, implement, wrought work of every kind; fine and coarse goods, and every idea and every man that have been brought to us from every part of the world during the last quarter of a century! No! We are not equal to that fancy. We are not sufficiently conscious of our indebtedness to other lands to paint to ourselves the picture of emptiness, the disruption, the desolation there would be.

The goods would leave a thousand stores and warehouses bare; splendid mansions would be dismantled; manufactories would be silent, because the machinery had departed; "the stone would cry out of the wall," *Farewell!* "and the beam out of the timber would answer it." The [illegible] and the alcoves of libraries would be stripped of their most precious treasures, and the opera houses would be hushed for the singing men and singing women would have flown, and there would be no display of belles and beaux on Broadway and the Avenue.

For she that should put off her silks and laces, and fine linens, and jewelry after to-night's entertainment, would awake in the morning poor "Elvira McElimsey, of Madison Square," and absolutely and literally with "nothing to wear;" and her "nice" young friend, Frederic Augustus Sholdy, whose father grew so rich in the war by cheating the soldiers and swindling the Government, that Frederic Augustus has nothing about him that is not foreign, would awake to find his wardrobe suddenly reduced to the summer costume of a Fiji Islander; and the poor draymen's occupation would be gone, and rents would fall, and the Atlantic cable be drowned, and business stagnate, and amid all this new and high distress all the great and beautiful concepts, ideas, fancies, and thoughts which the artists of foreign lands have sent us would be absent.

But I cannot go on. I do not know what it is that sailors have not brought us. But in so much as we should be impoverished if we should lose all that hath come to us from afar in ships in the last quarter of a century, in so much are we the debtors of the sailors of that period. And in the extremest mountain cove of our land it would probably be impossible to find a man who was not debtor to the unearned for sailor.

IV. The sailor is indispensible. That you may feel how true that is, say that from this hour there shall be no more sailors. Disband the whole marine force of the world. Ships would rot in the docks, the products of the earth would rot on distant plantations, seaports would be emptied, for men would fly for food, all city property would become worthless, all city heart and intensity which stimulate the mental activity of the world would be gone. Paris must be as far from us, for all uses, as any city that may exist in the planet Venus.

You should have no more foreign books, pictures, statues, preachers, lecturers, singers, machinery, materials, and ideas. You could send nothing abroad, not even your invalid daughter for her health and *your gifted artist boy* for his culture. Your coasting would all be done away, and even your home products would become more difficult of transportation. Science would have a vast domain of observation cut away. Your planet would be reduced to the continent you inhabit. The shrinkage would be sudden and prodigious.

You can do well enough without your soldier, the epauleted and strutting "fuss and feathers," the costliest piece of worthlessness modern civilization insanely maintains and idolizes. But you cannot do without your sailor. If there had been no cannon or sword, no general or private, no army or armor in any part of the globe during the past century, who does not believe that the world would have been happier? But would it have been happier if there had been no ship, no sailor, no white sails on the seas, and no smoke-track across the ocean? And yet you parade your soldiers, and remember them and pay them well, and give them honors, and erect monuments to them when they are dead.

Did they ever dare more than the sailor? Is the picket outpost more dangerous than the yard-arm in a heavy sea? Did you feel the force of the stanza which you sung a few moments ago?

"How little know ye, who are peacefully sleeping,
On beds of repose, unawakened and warm,
The woes of the sailor, his dreary watch keeping
Amid all the horrors of midnight and storm."

Think of his strange and lonely and unappreciated life! Think of the Arctic colds that benumb him, and the tropic suns that scorch him! Think of his battles with the fierce storms, when seas come down upon his ship with the impetuosity of a cavalry charge, and a thunder like the crash of artillery! And his battles are fought without the stimulus of drum and trumpet and wheeling squadrons, and the long shout of men, and the prancing of the snorting war-steeds, and all the kindling electricity of a thousand eyes that flash the same fire as his and witness his deeds of daring. They are performed *in the solitude of mid-ocean*; they are achieved unapplauded in the heart of unsympathetic darkness. Through all the night he is straining every faculty and power that is in him to bring your child and my wife and thousands of treasures safe to port; and in the night he may be swept from the deck, or fall from the yard-arm amid the howl of a tempest that drowns his death-scream, and it was only a sailor lost!

No chronicles, no poets for him, no orators, no monument! Why, there is probably not a month in which *six hundred sailors* do not dare all that the British Light Brigade did at Balaklava. Of sailors, as of soldiers, it is true:

"Theirs not to reason why,
Theirs not to make reply,
Theirs but to do and die."

And, in the awful emergency of ocean life which have overtaken them among icebergs or the cyclones,

"Billow" to right of them,
Billow" to left of them,
Billow" in front of them"
"Volleyed and thundered."
Mid storm "like shot and shell,
Boldly they "sailed" and well,
Into the jaws of death,
Into the mouth of hell,"
Many a "Six hundred."

If they had been *soldiers*, a laureate would have sung their praises; but being only *sailors*, no one sings,

"Honor the brave and bold,
Long shall the tale be told
Yes, when our babes are old
How they sailed onward."

V. When the gentleman, whom we shall probably agree to pronounce the chief of the men of science America has produced, projected "the wind and current charts," they were placed in the hands of every navigator who would take them, so that the observations of as many persons as possible, and in as many places as possible, might be discussed, so that the results might be presented in charts "for the improvement of commerce and navigation." The value of this plan attracted more and more attention, until in a few years the United States, Great Britain, France, Russia, Sweden, Norway, Holland, Denmark, Belgium, Portugal, Spain, Prussia, Sardinia, the Pontifical States, the free city of Hamburg, the republics of Bremen and Chili, and the empires of Austria and Brazil, were all co-operating on the same plan of observation. Lieutenant Maury well says:

"Rarely before has there been such a sublime spectacle presented to the scientific world; all nations agreeing to unite and co-operate in carrying out one system of philosophical research [illegible] they may be enemies in all else here they are to be friends. Every ship that navigates the high seas with these charts and blank abstract logs on board may henceforth be regarded as a floating observatory, a temple of science."

Dear Christian brethren, is not this a profound and sublime lesson for us? Suppose we could make all the sailors of Christendom real workers for Christ, how soon the world would be regenerated! Will the world ever be Christianized while our sailors are so neglected? We can never forget the exciting words of the prophet Isaiah (lx. 5) in which he addresses the church: "Then shalt thou see and brighten up, and thy heart shall throb and swell, because the abundance (or *multitude*) of the sea shall be converted unto thee, and the forces of the Gentiles (or *thenations*) shall come unto thee."

Look at the comparatively feeble results of modern missionary effort. Why is it? Why, brethren, so long as we attempt to Christianize a foreign continent or island of the sea by sending over a ship containing two missionaries, *twenty boyscheads* of New England rum, and a crew of profane, drunken, licentious sailors, we never shall Christianize these people. While the two missionaries are learning the rudiments of the language the sailors will have made such an impression of Christianity upon the natives as a generation of preachers cannot erase. No, my brethren, we cannot have the world won to Jesus while our sailors belong to the service of Satan.

To the end that they be enlisted for Christ, the energies of Christendom must be turned to the conversion of its sailors. Do you not believe that if every man that left every port were truly, simply, earnestly, a real servant of Jesus, a witness for Christ, an example of the power of Christian principles upon human character, you would have little need of missionary Societies?

I do believe that the words of Isaiah were spoken in logical order as well as in poetic splendor. I do believe that the forces of the Gentiles shall not come to our Zion until first the abundance of the sea be converted to her. Let us turn our powers, our energies, our will, our faith, our love, our prayers, toward these too long neglected men; let us enlist them for truth and the Lord's Church, and then, instead of the stillness which is upon the nations and the hollow echoes which come to us from abroad, we shall be able to shout what it were false to sing to-night:

"Hark! the songs of jubilee,
Loud as mighty thunders roar
Or the fullness of the sea,
When it breaks upon the shore
Hallelujah! for the Lord
God omnipotent doth reign;
Hallelujah! let the Word
Echo round the earth and main."

Religious Intelligence.

MISSIONARY.

The Moravians appear to have chosen to establish their foreign missions in the hardest fields. Their mission in India is on the borders of Tibet; their mission in Australia is among the lowest and most degraded of human kind; and, not to exhaust the list, their mission in Greenland is among a people of little intellect. The Greenlanders admit that they have very "small thoughts." They display some shrewdness, but their ideas are much restricted. They live from hand to mouth, toiling hard for what they get, and seem to be content when they have made provision for present necessities. Though their life is a rude one, with but little of enjoyment in it, they are not lacking in the virtues of gratitude. "Childishness is no small element," says the Moravian Missionary Monthly, "in their disposition. In the missionaries they have great confidence; so much so, indeed, that they have occasionally to be warned against a tendency to regard them as mediators between God and man." Some of them think that, if they fall into sin, "confession of their transgression to the missionaries is all that is required of them." Many believe that attendance at church is the chief duty of Christians; hence they are regular, at the cost often of comfort, in the performance of that duty. In Surinam, the largest of the Moravian mission-fields, there are thirty-two missionaries, who minister to 24,000 souls at sixteen stations. Seventeen of the missionaries are in Paramaribo, which is the most important of the stations. The aspect of the mission-work has changed very much since the abolition of slavery, in 1863, and the cessation of the Government supervision of the blacks, in 1872. The blacks also were formerly attached to the soil and could always be found; now, being at liberty, they are scattered. Pastoral supervision and church discipline, therefore, have become difficult. The Coolies and Chinaman are even more difficult of access. Their stay in the country is usually short, as they go home as soon as their contract is finished. "Although," says the annual report of Moravian missions for the past year, "a very great number of natives in Surinam have been brought under the influence of the Gospel, the heathen still predominate." The missionaries do what they can for them in their itinerary tours; but they are sadly in need of schools. Superstition and idolatry exercise a great influence and numerous idol-houses and places for sacrifice to idols are to be found, especially in the Para district. The idol-houses are store houses; not places of worship for idols. "With this idolatry are connected most obscene orgies, the practice of poisoning, and not a few phenomena which baffle the investigation of the men of science." In the Bush country, on the Upper Surinam, where missions were undertaken first in 1735, and again in 1851, and abandoned on both occasions because of the unhealthfulness of of the country, another attempt has been made to establish a station. A European missionary has resided in the country since December, 1879, and some good results have been obtained. New York Independent.

"The Lord's work" in Western Africa writes the Rev. F. Fletcher, a Wesleyan missionary on the Gold Coast, "is as wonderful as it is deadly."

"In the last forty years," he says, "more than 120 missionaries have fallen victims to the climate; but to-day the converts to Christianity, very many of whom are true disciples, number at least 30,000. In this district alone (the Gold Coast) we have over 6,000 in church membership and about 3,000 scholars in our schools; and though our people are poor, yet last year they raised over £5,000 for evangelistic an educational work among themselves and in the surrounding countries. Our native ministers, catechist, and teachers are a noble band of men, whose hearts the Lord hath touched, and I look forward to the time when, in this part of the field especially, the Africans shall carry the tidings of the Cross to their fellow-countrymen, in the crown tongue wherein they were born. Kumasi has been closed to mission effort since 1862. I am in treaty with the King of Ashantee just now as to opening the mission and, D. V., visit him in his capital about the end of January.

"Our work here is hazardous and hard. The deadliness of the climate renders it impossible for wife or children to reside here (Cape Coast Castle); so in my own case, whilst engaged in the special work that has been intrusted to me, I have this burden of separation to bear for the Master's sake. I trust that you may find His grace abound toward you, and that your sympathy with us in this great work of preaching Christ to the heathen and of consolidating the native churches and fitting them for further aggression may be deepened. I am sure it would if you could see the seventeen young men we have in training for mission work, or if you accompany me when I start on Tuesday (early in November for a month's visitation tour among the country stations of the district.

—The Missionary Society of the Methodist Church of Canada has paid off its debt of $65,000; but has to face shrinking of $1,000 in its year's income and has been obliged to make large reductions in its appropriations. At the same time, a large reinforcement of missionaries is needed immediately in Manitoba and the Northwest; a considerable awakening is reported among the French Canadians, and the calls are loud from Newfoundland and Japan. The contributions last year averaged $1.50 a member.

—Ancient Nazareth is now the site of an orphanage under the supervision of the Education Society of England. It has been opened four years, and there are in it now 30 girls, of ages varying from 1 to 15. Here, whether of Greek or Latin, Moselem or Jewish, parentage, they are all taught to love the one true God, and Jesus Christ whom He has sent. They have a beautiful house, built by the generosity of English travelers.

—The first Chinaman taken into the Methodist Church in Montana was received by Rev. Mr. Shannon, pastor of Grace Church, Virginia City, at the quarterly meeting, Jan. 2. This convert, we are informed, seems to be of excellent spirit, and is already zealously at work among his fellow-countrymen. The pastor's wife and another sister have a class of fifteen or twenty Chinese, and the prospect of the gospel work in this direction is very promising.

MISCELLANEOUS.

—A Greek Codex of the Gospels. During the past year two theological professors, Von Gebhardt, of Gottengen, and Harnack, of Giessen, in Germany, undertook a journey to Italy for the purpose of study. At Rossano, in Calabria, they made a very important discovery, which has been reported by Professor Schurer, of Giessen, in his Theologische Literaturzeitung, and reprinted in the Deutscher Merkur, the translation of which is as follows: On inquiring for ancient MSS., the professors were informed that a very remarkable old book was in the possession of the archiepiscopal curia there. Being allowed to inspect the work, they saw to their surprise that it was a splendid Greek Codex of the Gospels, in uncial writing, the great antiquity of which appeared evident at once beyond a doubt. The Codex, which by this fortunate incident has been brought forth from long seclusion, consists of 188 parchment leaves, and contains the Gospels of SS. Matthew and Mark. Only the last verses of the conclusion of St. Mark's Gospels, xvi. 9-19, are wanting. Originally the Codex must have contained all of the four Gospels. The text is written in silver letters on the fine bluish-purple coloured parchment. On this account it is remarkable, for hitherto but one purple Codex in Greek has been known (Codex N), and even that is quite fragmentary. The text is written in double columns, each having twenty lines, without accents and separation of the words, with very simple interpunctation, and in beautiful, regular, Greek uncial writing. On paleological grounds it may be concluded with tolerable certainty that the MS. cannot belong to a later date than the sixth century. For textual criticism it is not a document of great value. On the other hand, it is of greater significance for the history of early Christian art. Of the 188 leaves, eight are ornamented with very finely executed miniatures, chiefly representing scenes from our Lord's Passion. They belong to the period of the transition from the antique classical to the Byzantine style of painting, and confirm the opinion gained from the character of the writing, as to the age of the Codex—namely, that it belongs to the sixth century. Very few miniatures of that period are extant, and as none of those previously known represent scenes from the Gospel history, the new discovery is of the greater importance in this respect. The editors have completely collated the text of the manuscript and obtained tracings of the miniatures. London Watchman.

—The Committee of the Presbyterian Assembly to urge upon President Hayes measures to secure justice for the Indians presented a memorial to the President and his Cabinet, which expressed the opinion that the best way to elevate the Indian is

"1st. Give him a home, with a perfect title in fee simple.

"2d. Protect him by the laws of the land, and make him amenable to the same.

"3d. Give him the advantage of a good education; and,

"4th. Grant him full religious liberty."

—The Wesleyan Methodist Calendar for 1881 gives the income of the various funds of the Wesleyan Connection as follows. We have translated pounds sterling into dollars: Foreign Missions, $827,490; Theological Institutions, $81,900; Home Mission and Contingent fund, $166,570; General Chapel fund, $15,740; Education fund, $36,315; Worn-out Ministers' fund; $114,550; Schools' fund, $60,175; Children's fund, $132,905. The amount of $6,111,795 of chapel debts has been discharged or provided for during the last twenty-six years. Methodist.

—The report of the Wesleyan Metropolitan Chapel Building fund shows that the past year has been the most prosperous one it has known.

—It is estimated in an English paper that ten per cent. of the clerical livings in the Church of England (which number about 13,000 in all) are in some way sold or bartered every year.

—Fifty-five persons united with the Congregational Church, Salt Lake City, Dec. 5. Of this number all but five united on a confession of their faith.

Our Young People.

SUPPOSING.

BY LAURA LEDYARD.

If I should write a valentine
And send it to my lady;
And you should be the messenger,
My darling little Maddie;

You think you'd tie your bonnet on,
And putting up your mittens,
Go running with my sonnet, on
Two feet as fleet as kittens?

Oh, no; your pardon I must beg,
For you'd untie your bonnet
And hang your mittens on a peg,
And sit down with my sonnet;

And in my cold'd-iced lots of love,
And written on the cover
"A Valentine for Maddie from
Her most devoted lover."

Wide Awake.

Monroe, Louisiana.

DEAR MR. EDITOR: I thought I would write you a letter for your good paper. I am ten years old. I am going to the Methodist school. My teacher is Miss Virgie Williams, and we all like her very much. Our superintendent is Mr. Dave Trowsdale; we all like him very much. Thinking my letter is long enough, I remain as ever your little friend.

I hope my letter will not be thrown into the waste basket.

NONIE FROST.

Stories About Crows.

A pet crow usually becomes a very cunning and wise bird. An old gentleman has just told me incidents of one that lived sixty years ago. It was like Mary's little lamb, "it went to school with him one day," and enjoyed the sport so much that it formed a habit of going there on every school day. Scolding did no good. Jack's keen eyes watched every move of his master and when he saw the little dinner-pail in his master's hand away he flew, and was on the play-ground first.

On the days when the boys were kept at home to "help on" the farm, Jack had some way of his own for deciding about the school, and fearing that he might be captured, his master clipped one wing.

Jack attempted to fly, finding that he could not do that, started off along the dusty road on foot scolding all the way, no doubt, about the trick which had been played on him. He was very angry when his master overtook him and carried him back home. Day after day he would run away to have a play with the scholars, until the bump that bustled along as fast as he could, he was sure to be caught in the road, then he gave up and turned his attention to some new mischief.

One of his tricks was to call the farm hands to dinner, and if the mistress of the house called them first without speaking to Jack, he would come to the kitchen door and scold her until she caught up her broom and started after him; that would end his noise for that time; for he hated the broom, for he had been punished with the brush end so many times that he knew all about the discomfort of it.

There there was a crow I know whose name was Dick; his home was in Illinois. Dick was a very droll bird, and Harry had many hours of fun with him, but Harry's papa, who was a very dignified clergyman, detested Dick, and the wise bird knew it very well and appeared to derive actual pleasure from any annoyance which he could create in the path of that gentleman. He would hop along just out of reach of his enemy's cane and croak in the saucicst way, perking his head on one side and then the other, until the gentleman would be so vexed that he would threaten to have Dick killed.

Harry would plead for his pet and Dick would fly upon Harry's shoulder and give expression to his gratitude in many odd manoeuvres—for he seemed to know when a dispute had been settled about him.

One day when he had torn up some papers, and had scattered them over the yard, some one began to sweep them up. Dick was almost frantic and soon had the fragments all back again placing them about apparently with great care; then he flew up into a tree and scolded away at a great rate, as though he were saying: "Now see here, all you people, I have put those things there; they suit me, and you must let them alone."

Another day Harry's mamma had a tub of green crab apples placed on the porch. They had been gathered with great care and were intended to be preserved with the stem all perfect. Great preparations were made for the event, but when all else was ready, the apples were missing.

"Dick!" called the lady.

"Caw!" answered Dick in his mildest tone hopping up the steps. "Did you steal my apples?"

"Caw!" "But there, did you steal them?" "Caw, caw, caw!" answered Dick excitedly.

"I have a mind to wring your neck, you little thief."

"Caw!" answered the culprit with his head on one side.

"Fetch them now!" commanded the lady. Dick scuttled off, the lady following, around the house, across the garden, into the bonnery, through the berry bushes, but no apples rewarded his peeking and chattering.

Just then Harry came whistling along the road from school. The truth is Harry was quite as noisy as Dick. Away went Dick to meet his friend, and made known to him that he was in trouble again.

"Mamma," shouted Harry, "what has Dick been doing now?"

"He has stolen nearly every crab apple out of that tub."

Harry laughed and Dick was encouraged by that to offer some important comments, if any one could have understood his language.

"Never mind, mamma, I'll find them for you; shut the door and leave the rest there. I will watch and find out where he has hidden them." Dick had been busy all the afternoon no doubt, and had traveled so far in his round with his treasures, that the novelty was quite worn away, and he did not carry off the rest of them.

Possibly he knew that he was watched at that time, and was too shrewd to be caught. Two days after Harry found him hopping along among the dried weeds in the yard, transferring his apples from one little hollow to another, and they were recovered uninjured.

At another time I watched him as he purloined some bits of freshly-cut chicken through the kitchen window, and with the solemnity of the sexton proceeded to bury them in the folds of the clergyman's garden coat as it lay on a rustic settee. His revenge prepared, he flew to his favorite perch and awaited the result, but some one else brought in the coat, dropped the bits unheeded, and Kitty seized them, much to Dick's displeasure.

[illegible] cannot Dick to lose his little shining black head.

When Harry reads this he will recall many more incidents in the life of his pet, and he and his mamma will have a hearty laugh over them, while papa turns back to read his paper and wonders how anybody could be so silly as to write a story about a crow. New England School Journal.

True Stories of Little People.

Queen Victoria awards yearly a gold medal to the lady on the Worcester training-ship who is "likely to make the finest sailor."

St. John's Guild, New York, has a Floating Hospital for the sick children under six years of age, the mothers going with the little ones. Arrangements have just been made by the Guild to give daily excursions to poor children and their mothers, who are not ill. "A friend of little children" has just given $200 to help forward this work.

From Americus, Kansas, C. W. Gullett writes: My nephew and I were riding along in a buggy. The horse was busy switching the flies off; I was lost in contemplation of the finite and infinite. Suddenly the little fellow cried, "Uncle Charlie, does Ned call his tail his *tail*?" "Why, of course," said I. "Does Ned call his tail his *tail*?" he repeated. "I don't know," I replied, doubtfully. "Why?" "Why, I didn't know but he called it his fly-brush," was the earnest response.

The London Methodist tells this reference to Wellington: Did you know, little people, that the great duke was very fond of children? At one time he took care of a boy's pet toad. The boy received two or three letters from the duke, describing the health of his toad. One day a lady and her two children had strayed unwittingly into a prohibited part of the grounds near Walmer Castle. The duke happened to ride up just as one of the servants was requesting her to withdraw. The lady, much frightened, apologized for her mistake; but the duke not only told her to walk wherever she pleased, but invited her and her children to visit him next day. After a pleasant luncheon of substantials and fruits, their noble entertainer showed them the castle and many objects of interest; and, kindly listening to a sovereign, tied with a blue ribbon, round the neck of each child, dismissed his delighted guests.

WHAT WILL YOU MAKE OF IT?

"What are you making, Tom?" asked a lounger in a blacksmith's shop of the new apprentice, who was hammering away vigorously upon a piece of iron.

"I don't know," replied the embryo Vulcan, "but I reckon if I keep working on it, it will make something."

So he put the bit of iron again into the fire, and blew the bellows until the ruddy glowing light reached every corner of the little, dingy shop, and a bright shower of sparks fell around. Then when it was red hot he put it again upon the anvil and hammered it this way and that, expending a great deal of time and muscular energy. At length he threw it aside exclaiming: "There! I didn't make any thing, after all."

I have often thought that many young people are living like the young blacksmith. They have materials, time, health, and talents, of which something noble and useful should be made; but they just live along, without an aim at anything in particular, and with no idea of what they will be or do. And so, before they are aware, the close of life comes upon them, and they find they have "not made anything, after all." There are some who have an object in view, but it is a low one, unworthy the toil of immortal beings. It may be the heaping together of riches, sensuous pleasures, or gratifications of some landable ambition. But if it is pursued without taking our duty to God and our fellow creatures into account, and gained, it will prove so poor, so unsatisfying in the end, that the same regret will be felt that "nothing has been made, after all."

But those who have a high, pure aim in life, some noble end to be accomplished for the benefit of our fellow creatures and the advancement of the Redeemer's kingdom, if such an object is labored and striven for, in the strength of the Lord, something precious and beautiful in the sight of God and the angles, will be formed a full and completely rounded life, answering the end for which it was created.

NEVER FORGET ANYTHING. Charge your mind with your duty. That is largely the true definition of faithfulness. But memory and mistakes are used as apologies a great deal oftener than necessary. A boy beginning business life will generally lose his place who pleads such an excuse more than once or twice.

A successful business man says there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely: "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it; what shall I do then?"

The answer was with the utmost emphasis: "You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to! I shall make no provision for any such occurrence. You must not lose it!"

THE CHILD MISSIONARY. One Sabbath, on an island in the Indian Ocean, a minister was studying a sermon to preach in the language of the people. A little boy about half-clad, came in and said:

"Oh, I do so love my Jesus! May I do something for his house?"

"And what can you do?" said the missionary.

Blushing and stammering, as if afraid to say anything, he replied: I will do it dood. Please let me ring the bell."

While he was a boy he rang the bell that invited the people to church, and when he became a man he preached to his people the some glad news that he commenced calling the people to hear when he rang the Sabbath bell.

Little boys begin while you are young to call the people by bell, or mouth, or tract, or inviting children to Sabbath-school; and as you grow up you will be trained servants and soldiers to serve Jesus Christ. New York Christian Advocate.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

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THURSDAY, FEBRUARY 17, 1881.

One Office of the Spirit.

George Muller says that "one office of the Spirit is to bring things to remembrance." The reference we suppose to be to the words of Christ: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The teaching and the bringing to remembrance are two parts of one process and operation of the Comforter. What Christ had said to His disciples was to be vividly and accurately recalled, and the meaning was to be made clear. They had heard much that they did not understand. The Spirit when given would bring to remembrance, and also explain. The memory and the understanding were both to be quickened and acted on. The promise was fulfilled in the inspiration of the apostles, but does not the promise also point to some of the ordinary operations of the Holy Spirit in the experience of all who are brought in contact with revealed truth? While there is no proper inspiration, there must be a divine illumination in order to the apprehension of spiritual things. As Paul declares, God must shine into the heart, "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

A great deal that Christ had delivered to His disciples was neither remembered nor comprehended until after the Pentecostal baptism. It remained dormant in the mind and out of the sphere of consciousness until the power of the Spirit brought it forth.

Something like this seems to take place when those who have long been familiar with the words of Scripture, are awakened and brought to repentance. Promises and warnings, that had long been forgotten, come thronging into the mind, and they come with a force and meaning that they had never had before. In the hour of conversion the soul is often flooded with light, and Scripture, that had previously been distasteful and mysterious, is called up and made attractive and luminous. In times of trouble and great emergencies, passages that had hitherto excited no particular notice, and that had no apparent lodgment in memory, come forth with amazing clearness and promptitude, and with a new meaning, to meet the needs of the tempted and distressed soul. But with reference to the unconverted who have been religiously instructed in childhood, or have been hearers and not doers of the word, is not the Spirit busy with them in waking up the memory? For long periods there may be utter forgetfulness of the early lessons of piety, and the Scriptures committed, and the sermons heard, may appear to be buried in oblivion. More than this, there may be the purpose to forget, and to banish all serious convictions. Impressions are sought to be overcome and driven out by absorbing pleasures, vicious indulgences, engrossing business pursuits. And thus for years the seed sown is apparently lost, and no trace of the truth is to be discerned. But ever now and then comes an awakening, the prodigal comes to himself, and he remembers his father's house, and the long-forgotten lessons come teeming in upon the heart with overwhelming freshness and power. Such instances reveal an important fact in reference to this one office of the Spirit in bringing to remembrance the things we have heard, and which we are disposed to neglect.

Not in all cases does this work of the Spirit end in the repentance of those in whom it is felt. The Spirit may be resisted until he takes his departure, but, nevertheless, he strives mightily and long to clear up the clouded memory of sin, and to restore the convictions that have well-nigh faded out forever. There is this ground of hope for parents who see little immediate effect of their painstaking instructions. Their children may forget, and they may not now comprehend, but they may prayerfully count on the Holy Spirit as their ally in the endeavor to bring their children to Christ. Thousands who hear the word carelessly and casually, and who pass out from the house of God, and from the preacher's sight and knowledge, carry with them that upon which the Spirit fastens, and which he wields with power and persistence for their salvation. It is a ground of hope that Christ's word has been lodged in the mind. The Holy Spirit will look after that word, and watch over it ever afterwards, and when long forgotten, and obscured and overlaid by years of neglect, will bring it forth as the battle cry of an aroused conscience, and make it the instrument of a moral revolution. "The just shall live by faith" struck Luther on the stairs of the Vatican, slew his self-righteousness, and made him a new creature in Christ. It was through the teaching of the Spirit that Wesley, after ten years of perplexity and struggle, got his first clear conception of faith, and experienced that amazing change in which he felt his "heart strangely warmed."

This office of the Spirit has much to do with the growth and progress of the spiritual life after conversion. All truth cannot be present to the mind at once, nor can it be fully displayed in a moment. The Spirit is continuously bringing to remembrance, and teaching. Duties are recalled, privileges exhibited, doctrines explained, experiences cleared up. There is no inspiration of new truth, no revelation apart from the written word. And yet there is a wide and wonderful field of divine illumination, by which the memory is acted on, and the spiritual understanding is quickened. How prone we are to forget, and how slow to understand! These are among the infirmities of believers, and out of them arise their greatest perils. As it was at first so is it now. And the Comforter is promised to us to teach us all things, and to bring all things to remembrance. This office was not limited to the inspiration of apostles, but it has a continual use and exercise in connection with the ministry of the word, and with the experience of all who are brought into contact with the gospel. It lies at the foundation of our hope of the world's salvation, and of the final triumph of Christ among the nations. Only by the Spirit can Christ be glorified in the heart, or made glorious in the world. But for the Spirit operating with freshness and power everywhere and always, the gospel would be preached in vain. It is because he teaches and brings to remembrance that we are sure that the word of the Lord shall abide forever.

The notorious and bright particular star of the French drama has come and gone. She and her troupe have taken away with them many thousands of dollars, some of which, it is said, has been contributed by those who profess the religion of Christ. About the moral character of the actress we have nothing to say, beyond the suggestion that it is probably such as is not uncommon in the profession, and that it is of a piece with the theater as an institution. Those who can conscientiously patronize the theater need not stickle about the character of this or that performer. It is a corrupt and demoralizing thing. There may be a difference in actors and in plays, but the general drift is to impurity and licentiousness; and, to be a popular success, there must be a considerable spice of the illicit and the scandalous.

The Grand Opera House is said to have been crowded every night. The opening performance was on that stormy *Sunday* night when the churches were almost deserted because of the inclement weather, and yet the actress was greeted by an overflowing house. Take the character of the play, the performers, the time, and what must have been the audience, and if anything more needed to show how utterly opposed to godliness is the theater, and everything connected with it? The theater and the church stand as much opposed to each other as darkness and light. The one is the tent of wickedness, the other the house of God. The one ministers to sin and licentiousness, the other to righteousness and purity.

The incidents of the recent brilliant theatrical engagement only serve to emphasize those contrasts. There was nothing exceptionally flagrant or immoral about them. They were unusually brilliant, and attended by the sensation of a celebrity founded upon genius and upon scandal, but substantially they represent what the theater is ordinarily. There is nothing moral about it. It is the temple of worldliness, an institution unfriendly to good morals, and that antagonizes everything that is spiritual and good. People who can get their consent to patronize the theater at all need not have scrupled to attend at the recent exhibitions of the French troupe. These were characteristic, and but little if any worse than the average of theatrical entertainments. The church and the theater are on the opposite sides of the line—they belong to different Kingdoms

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These *per capita* estimates of contributions to religious and charitable objects are in some respects misleading, and reflect unjustly upon the few who do their duty. Where a Conference gives fifteen cents a member for foreign missions the facts beneath the surface are that some members have given one hundred dollars, others ten, five or two dollars each, while the most have given nothing whatever. Those who give the money, in this constructive way are deprived of due credit, while those who have given nothing are credited with what others have given. If the reports showed how many give anything, and how many give over a certain amount each, we should have a clearer conception of the grace of giving in a charge or a Conference.

This is, we suppose, impracticable, and possibly no important end would be gained. In a membership there are some children, some poor widows, some who are dependent upon charity, and many altogether who can give almost nothing. Some churches are much richer than others. A *per capita* of fifteen cents might be a fair showing for some very poor charges. At least we are willing to imagine that there are works in a Conference that can conveniently give no more. But there are others in which, according to means, ten dollars per member would not be more than generous. We cannot determine how nearly any individual or church comes to the standard of duty without a knowledge of property and income. There is this inevitable inequality of credit and blame about all these *per capita* estimates and statements. We must read between the lines how in a church of two hundred members one-half either would or could pay nothing, and that, of those who paid something, six persons made up nearly all that was given. Now, it would be just to these six persons, and also to the residue of 194, that the facts should appear *in* the lines rather than *between* them. But we suppose the world could hardly contain such voluminous statistics, even if they could be obtained. The truth is our actual giving is not *per capita* at all. The heads missed are more than those that are hit in any collection or assessment. Nevertheless, we think these figurings upon the amount paid per head may be of use, especially if they lead to the adoption of some system by which every one shall give something.

Work.

There are some people who never get out of the attitude of receptivity. They believe in enjoying themselves. Self-enjoyment is the principle which governs. "*Pro bono publico*" belongs to an age gone by. There are many church people in this condition of mind. Too many are in this habit of life. The *enjoyments* derived from the means of grace do not constitute the ends for which those means were instituted. Christian fellowship is a very precious privilege. The maintenance of sound doctrine is a wise policy. The ordinances of the house of the Lord are very edifying to Christian character. But are not these all subordinate matters? Are they not means rather than ends? Are they not helps to something beyond themselves, which is *more* valuable? From the life of Christ, and the teaching of the apostles, we conclude that the business, paramount to all others, is the business of saving souls from sin. The church has nothing else to do. If it engages in any other work it ceases to be the church of Christ. All other works are valuable, and can be pursued only so far as they contribute to the success of this work. If Christian fellowship encourages to Christian work it is meeting the end for which it was designed. If sound doctrine stimulates to activity in soul-saving, its true value comes to light. If the ordinances are used for the purpose of gaining strength to *work* for Christ, the profit cannot be computed. But fellowship, only for the sake of its enjoyments, and sound doctrine, for the sake of exactness in theory, and worship for the sake of consistency, are very far from showing the divine institution and authority of the church. The best evidence of the authority, and the strongest vindication of the claims of the church, is the exhibition of souls saved through her work. Jesus said: "The *works* that I do bear witness of me." He said: "Though ye believe not me, believe the *works*." This significant verse is recorded in the Acts: "And, beholding the man which was healed standing with them, they could say nothing against it." Saving souls from sin is the best, the highest, the most conclusive of all the Christian evidences. Skepticism always gets the advantage when, by its methods of attack, it diverts the church from her true work. The only argument worth anything is this: the gospel proposes to save men from sin; if it *can* save them it is true, because it does what it proposes to do. To show its truth, the church has only to make an exhibition of saved sinners. As in the days of the apostles, so it is now; skepticism is dumb before that argument. The work, then, for each individual member of the church is the work of saving souls, and in this work each one contributes to establish the truth and exhibit the power of the gospel. All sermons and songs, all prayers and gifts, every act of daily life should tend toward this great work. Each living concentrates fellowship and doctrine and worship into the exceeded purpose of helping to accomplish that for which Christ died. The reaction of such living lifts the individual up into peaceful communion with Jesus, and the two become co-workers in the grandest work that ever engaged attention. As to the enjoyments of religion, the only substantial enjoyments come as the result of work for the Master. The philosophy of happiness is the simplest of all philosophy. Work in your proper sphere, as an immortal being, for the good of immortal beings, and your happiness is assured. The only legitimate work, the only great work, is to save souls from sin. "*This* do and *thou shalt live*."

C. W. C.

Alabama Notes.

MR. EDITOR: The severity of the winter has greatly belated the beginning of all outdoor work in these parts of Alabama. But at last the gardeners are fixing their hotbeds and putting in their earliest seeds. The farmers are arranging for meat, corn, fertilizers and other needed supplies, and the faithful mule is answering in the forrow to the persuasive lick, jerk and word of the negro, who knows so well how to give all three in one dose.

It is doubted if more than one farmer in ten made feed enough to last him to the first of February, a fact which, again, puts the planter in complete dependence upon the merchant. The simple truth is, the merchants absolutely control the planting business, and the farmers are really their agents to manage the annoying affairs of plantations, risking life and health to make and gather the crops and put them in market. This is certainly a very vicious state of things, for these two great branches of industry should be mutually dependent and helpful, and if either is naturally independent of the other, farming is manifestly the one. The results of such an abnormal condition are already to be seen in many forms of disaster widespread and increasing. The merchant is satisfied and content to abide still in the land, but the farmer is dissatisfied, and ready to sell to the first buyer. The towns and cities look well, and property is at something like its proper value, but the country looks old and neglected, and property has hardly any fixed value at all. Young men, as soon as old enough, and often before, leave home and go West, or to town, in clerkships. If they marry they domicile their wives in town, and themselves spend the week in the fields, and, like the old-time slave, go to their wives' houses Saturday nights. But few new homes with young families are started in the country. Schools are few, with small numbers of children, and often inferior teaching. No young people take hold vigorously of church matters. Congregations and Sunday-schools are small. And thus every interest, material, social and religious, in the country is damaged, and country life sadly at a discount. How long this unnatural state of things will last no one can tell, but a change can be made only by the farmers themselves. They brought it about, they keep it up, and they only can put a stop to it. Whenever they make at home food enough for the animals, human and brute, needed to cultivate their fields, then they will have taken the *first* step and the *last* step, both to independence and the restoration of prosperity. Less cotton, more oats, corn, hay, hogs, cows and horses is clearly the programme. Oh! for floods of small farmers who never saw a cotton bloom, and who would not plant a cotton seed for ten years! Let them come from the North, England, Ireland, Scotland, Sweden, Germany, France, Italy, or anywhere else, except Africa and China. Of Africa we have now too much, and of China we want none at all forever. Cuff is too *thriftless* and John too *thrifty*, and neither has honor or conscience enough to make a number one American citizen. But if they would come by ten thousands from other countries we should welcome them with hospitable hands, and help them to comfortable homes.

I asked an influential friend to go to the Legislature at the beginning of the session and get a million or so appropriated for this purpose, but suppose little or nothing has been or will be done by that august body in the matter.

Our Legislature, however, is doing something—something very wonderful, too—judging by the bills prohibiting the whisky traffic, which have been passed. It might have been better, perhaps, if a general law, covering the entire State, had been enacted. But the Legislature seems to be simply granting petitions, and petitions have come from all parts of the State. Beats, townships and whole counties now have it forbidden. School houses and churches, from Tennessee to Florida, have been made the centers of circles within which the *whisky brothers*, (Rye, Bourbon and Dexter,) and all their hybred offspring, are forbidden to enter under heavy legal penalty. This is a very old and popular firm—"*whisky brothers*"—having entered the State with the first immigrants, and done a big business in many ways down to the present time. They took part in all the Indian wars, in the log-rollings, corn-shuckings, elections, and now and then in legislation, too; wound up a great many wealthy estates, gave business to courts, doctors, mechanics and preachers, gave striped clothes and lodging to large numbers in the city of Wetumpka, and are at this time, I understand, paying quite a nice revenue to the State by means of convict labor. They have many warm friends. And don't you know when these see old Rye and Bourbon and Dexter fettered and imprisoned, and banished they will gnash their teeth, and howl their wrath and sorrow, and curse the Legislature of 1880-81 for being a set of the meanest Puritans and vilest tyrants the world has ever hatched. In the church there are a few wholesalers, a few retailers, and a few jug suckers, who will doubtless join in the cry of oppression and unconstitutionality. But they may protest and lament till their heads turn gray, and their noses, like the stem-ends of meerschaum pipes well smoked, shall deepen in color and brighten in sheen to the highest point of beautifulness, but they will not stop the tide in the church and out of it. For thousands upon thousands of the devout and patriotic are rejoicing before God that they have lived to see this day. Wives, daughters, mothers, sisters, parents and children are everywhere praying for divine blessings upon this Legislature as they never prayed for one before, and out of pure and grateful hearts, with tongue and pen, in words of holiest benediction, are encouraging the leaders of this wonderful movement.

The Legislature is also working on what is known as the Railroad Commission Bill, the design of which is to lay down limits beyond which these great carrying companies shall not go in their business. It is a very grave and delicate question, and there is great danger of passing such measures as will drive capital from the State and prevent other capital from being invested here. Such results would be calamitous, and it is hoped they will not follow any action of the body. But I must close, as it is time, and as my presiding elder, Dr. Mitchel, has just come in to hold my first Quarterly Conference. The old doctor is now beginning his *fiftieth* itinerant year, is *seventy-four* years old, and said when I asked, "Well, doctor, how are you?" "Well, brother, I believe I never felt better in my life."

J. W. R.

PRATTVILLE, ALA., FEB. 11, 1881.

Is the Church Going Backward?

We have quoted from time to time from our Northern Presbyterian exchanges, somewhat concerning the unsatisfactory state of religion among them. We do not think, however that affairs are quiet as bad with all the Protestant denominations. The Methodist reports, especially the Southern Methodist, are better. An increase in the latter last year of 51,000 members shows some signs of life and progress. The Christian Work, a New York Presbyterian Journal, under the question, "Is the Church going backward?" says:

It is not pleasant to read that in more than two hundred of the five hundred and twenty-six Congregational churches in Massachusetts, with an aggregate membership of over twenty-two thousand, there was not a solitary addition made in 1879, and that during the past year over 100 Congregational churches of Illinois received no additions to their membership on confession; that 5,000 Presbyterian churches have only a net increase of 4,200 in the membership for 1880 over that of the previous year, while the conversions are 51 per cent. less than in 1876; and that in the same time the total membership of the Reformed [Dutch] Church is 220 *less* than at the same time last year. No, this is not pleasant reading, but it is the truth, and a truth that is appalling. And the worst is that there is no reason for believing that the other Protestant denominations—the Protestant Episcopal possibly excepted—can make a much better exhibit. Such a condition of affairs, as we have said, is appalling, and raises the inquiries, to what is it all owing?—and what are the Christian Churches going to do about it? As to the first inquiry, the reply will naturally be, "It is all owing to the spiritual dearth that prevails all over the land." But what causes the dearth? God is as ready to hear and answer prayer as he ever was; He is as ready to pour out a blessing as He ever was; how is it that the churches find themselves in such a stagnant state? And right here let us ask how comes it that when our Sunday school system is perfected as never before in its various lesson-helps and other modern appliances, and when we are told, as a leading religious journal stated the other day, that never was the passage from the Sunday-school to the church more easy; how is it that so few Sunday school scholars find their way into the communion of the church? Why, *one scholar* from every Sunday school class in the country brought into the church would give such a revival as would move the whole spiritual world. We are confronted with the appalling fact that in thousands of the Sunday schools of the country, with their armies of children counted by tens of thousands, *not one scholar has been brought into the church!* What a showing this is!—appalling is the only word for it—and in view of such a record may we not well ask, Do the Sunday schools pay for all the time and labor and money spent on them? By their fruits we must judge. It is all very well to have Sunday schools and Sunday school festivals, Christmas trees laden with gifts for the children—these are all good in their place, and we would not abolish them. But, Christian brethren, if this is all your Sunday schools can show, we can tell you they do not pay. We call the Sunday-schools "nurseries of the church." That is precisely what they ought to be, not what some nurseries are, play rooms for the children, but a place where they receive such spiritual food as shall prepare them for confessing their Saviour. No: it matters not how well appointed a Sunday school may be, how perfect its order, how admirable the singing, how complete in all its accessories:—a Sunday school of fifty or one hundred or two hundred or five hundred members that in a whole year leads *not one* child into the communion of the church, is not a successful school.

A Glimpse of Japan.

Rev. W. W. Royall, Missionary to China reached Shanghai December 8th. In a letter to the Richmond Christian Advocate he gives some interesting glimpses of Japan. He says:

"The Japanese, as a rule, so far as I have seen, are small and slender. I suppose the average weight of the men I have seen would not go much over one hundred and twenty pounds. The police especially in their uniforms of blue, with yellow stripes down the pantaloons, and with their batons in their hands, make such a ludicrous attempt at looking very fierce and important as always excites my risibles. Fancy such a manikin arresting any one—a big Irishman for example! But their politeness is truly praiseworthy. They are always smiling and bowing, full of life and animation, perpetually sunshiny. If the parallel be allowable, I would compare the Japanese to the French, the Chinese to the English or German. There is the same sprightliness, adaptibility and polish to the one—the dogged perseverance, painstaking, laborious application and carefulness about entering untried fields in the other. The Japanese is always ready to imitate; the Chinaman is slower, but more thorough. The Japanese will go in debt; the Chinese avoid it. John Chinaman wants to see his way out of a thing before he goes in. The French seems to have a good deal of intrepidity in a certain way with the Japanese. The postal cards we used there are French "carte postal" is on the back of each one.

There are several daily papers in Yokohama, published at the moderate subscription price of $30 a year! These are in English. There are also native newspapers. From one of the English papers I take the following: "Christianity is gradually making progress in this country, and its devotees, it is said, have decided to build a church in Shinnabara, Tokio. Besides this they are holding consultations as to building forty other churches throughout the country. Our priests had better look out, and give up the quarrels that take place amongst the Fraternity." This extract is from the Japan Daily Herald, a paper published in Yokohama. I give it *verbatim*. The same extract is, I see, quoted by the North China Daily News, published in Shanghai.

We left Kobe on the evening of December 4, and arrived at Nagasaki Sunday afternoon at about 4 o'clock. The place of which Bishop Marvin speaks as not having remembered the name is Simonoseki.

I soon found myself talking to Rev. J. C. Davidson, of the Methodist Episcopal Mission, who had called to see us. We went ashore with him, and heard our first sermon in Japanese. Brother Davidson has been here for eight years, and speaks Japanese fluently. He and Brother Long, his colleague, are very pleasantly situated. Their houses are on a steep slope to the south of the bay, and they have good air, good water, and pleasant houses. They showed us every attention and kindness, had us to their houses to dinner, and Brother Davidson gave Brother Loche and me a pleasant lesson in lawn-tennis. The Methodist Episcopal Board seems to be liberal with its missionaries, and they are doing a grand work in return. Some of the boards (ours is not one of them) are not liberal, and force the missionaries sometimes to deny themselves things that are really necessary for comfort, health, and efficient work—a miserable and ruinous policy.

Our Court Religion.

The New York Herald says:

"Among the gifts of our worthy president-elect is the gift of faith. He became at an early age a member of a body of Christians called the Disciples. This modest denomination never aspired beyond the dignity of a small frame church in Washington City. Here the brethren have met in peace for years and years and Garfield among them. Other denominations built ambitious,

showy churches, and fashion, pride and power worshipped God with some degree of splendor. The Disciples kept in mind John the Baptist in the wilderness, and preferred a religion of locusts and wild honey. So long as Garfield was a modest [illegible] worshipped. The 'boys,' the statesmen, the 'boodle-hunters' and 'bone-takers' never go to a church that does not pay, and it has happened that the paying church in Washington, since Johnson's time, has been the Methodist. Methodism flourished with surprising vigor under Grant and Hayes. There were court chaplains and favored clergyman. And when these worthy divines were not expounding the faith as delivered to the saints, they were sidling about the departments, on the lookout for vacancies for sons or cousins or other relatives. The number of Methodists appointed to office by Grant and Hayes would make a Presbyterian affirm the essential article of his faith. The church is so large that these appointments made no impression, and beyond a complaint now and then from one brother about another, having a slice or two extra from Uncle Sam's pantry, the matter never excited much attention.

"Now, it is different! The fact that the Disciples have the government has produced a great sensation. The boys want to be on the inside, but the church is not large enough. The inquiry at the Congressional library from Western congressman for books about the Disciples' faith, so that they can be well up on the theme when they come to talk, post-office, has become so great that Mr. Spofford, the librarian, suffers from nervous prostration. Indian agents and post-office contractors spend their evenings over the life of Campbell. They knew all about John Wesley and Moody and Sankey's hymns; but this knowledge does not count. Mr. Schurz captured the White House by his exquisite rendering of the 'Sweet By and By;' but Garfield does not believe in such things, and our musical secretary is said to be at work on Campbellite anthems. The newsboys on the Mentor train are making money by selling Disciples' tracts to visiting statesmen. Collector Merritt, with that judicious appreciation of the proprieties which has won him golden opinions, proposes to have classes for the instruction of his weighers and tidewaiters in Disciple doctrine. Surveyor Graham began his studies last fall after the Indiana election, and is now one of the best informed men in New York on the subject. Postmaster James says he never knew there was so much truth and beauty in a faith. Mr. Hiss is preparing a vivid and instructive lecture on the peculiar doctrines of the Disciples' Church, which he proposes to deliver at the invitation of Mr. Davenport, Mr. Shook, Mr. E. D. Webster, Judge Dittenhoefer, Judge Davis, ex-Collector Murphy, Mr. J. L. O'Brien, Mr. Daggett and other representative Republicans. It is not often that a political event has such important theological results. If some worthy citizen should start a series of Disciple meetings between now and the 4th of March, the congregations would surpass those of Moody and Sankey days."

VERY BAD.—The Methodists of Boston it seems sometimes go astray, and what is worse their theological students and young ministers are sometimes seen at the opera. We have heard of no such irregularities among our Southern Methodist theologues. What would Dr. Summers think if such cases were reported in connection with Wesley Hall, and the Vanderbilt? Zion's Herald, Boston, says:

One of our religiously-educated young men, who was rather surprised to find himself in the theatre of the Museum, saw before him, as he took his seat, with no little astonishment, a theological student. There was enough of sensitiveness of conscience in himself to be not a little shocked to see this young minister in such a place. A son of one of our members, not himself a member of the church, but with very proper sentiments as to the ministry, indulging himself with a visit to the opera, was surprised to recognize at the performance another of the theological students. If this is the character of the self-indulgence young pastors are nurturing in themselves, how can they warn their youthful hearers against worldly amusement? It is not wonderful that such men clamor for a price when asked to enter active service, and refuse to preach unless an adequate salary is offered. Out of such stuff we can not hope to make Henry Martyns or William Taylors.

The Richmond Christian Advocate is delivering strong broadsides for our Mexican missionary work. In a recent article it says:

Mexico is just on the threshold of a great commercial career. The foreign capitalists—Americans chiefly—with their army of engineers and artisans, are swarming through the Mexican States. Six thousand miles of railroads are under contract. These iron ways will carry blessings on their cars to every province. It is a dictum of Macaulay that excepting the invention of the alphabet and the printing press, that contrivance that abridges distance and opens rapid intercourse between nations and states has done most for the civilization of man. The vast system of internal improvements in progress in Mexico has the promise and potency of great moral results to that people. In a few months new and swift routes will be ready for use. In four years the great trunk lines from its Capital will join in Texas, New Mexico, and California, our net work of railroads. There will hardly be a State from the Rio Grande to Yucatan without communication by locomotive and cars.

Ten millions of people without the gospel, and at our doors, challenge our religious zeal and invite our missionaries. They are spending mints of money in commercial highways which will give the messengers of God swift approach and rapid access to every section. The government protects the preacher. The language of the continent [illegible] all the tongues on the habitable earth. Soon in every town and district in Mexico an energetic American colony will be found. The missionary will turn pastor, and feeding the sheep in the wilderness and the flock from the old pasture. The mission will cost little in traveling expenses, and will be presently self-supporting.

The emigration to Mexico will be from the Southern States. There is somewhat in common between the people on the banks of the Rio Grande. The Southern Church must not pass on the other side while its neighbor needs help.

The Mexicans will soon send Pullman cars to the doors of our Conferences, and give a "clergyman ticket" to the missionary. Surely our sacred courage will accept the courtesy of the polite unbeliever. Was ever the Church beckoned with plainer providences to a grander enterprise? Did ever a nation stretch out such welcoming hands to the apostles of religion?

Our Church ought to make ready a hundred men for Mexico. Let us go up and take the land. Our tribe ought to be the van cohort in this advance.

We have received the Thirteenth Annual Report of the Freedman's Aid Society of the Methodist Episcopal Church, 1880. The report says:

The Society has received, during the year, $90,287 33; an increase over last year of $15,126 51. To obtain and disburse this sum cost $5,321 17, of which the salary of the Corresponding Secretary, including traveling expenses in supervising the schools, office expenses, and clerk hire, amount to $4,171 61. The entire cost to the Society for running expenses is less than 6 per cent, and the salaries of the officers amount to only a little above 4.5 per cent.

The indebtedness of the Society at the close of last year was $9,326 91. A loan of $13,112.18 was effected to meet the increased indebtedness of the present year, incurred in the erection of Christman Hall and other buildings, making a total indebtedness at the close of this year, July 1, 1880, of $22,738 82. Subscriptions to the amount of several thousand dollars have been made, towards the pledge of Bishop Haven for the erection of Christman Hall, which, when received, will considerably reduce the debt of the Society incurred for this purpose. It is the policy of the Society to expend its funds only as it collects them, and thus keep out of debt; but in an exigency like the above there was no other way to avoid peril to a great undertaking, essential to our success in the South; but to assume the responsibility, increase our debt, and save the enterprise.

Bishop Doggett's Manuscripts. Dr. John E. Edwards, writing to the Southern Christian Advocate, says:

I am still engaged in the examination of Bishop Doggett's manuscripts, culling, assorting and arranging for the first volume of his sermons, lectures and addresses.

The first volume will consist of sermons, exclusively. This may be followed by a volume of lectures and addresses, including his great address on "The Progress of Methodism in the 19th Century," which he delivered first, in Raleigh, N. C., at the centennial meeting held in that city in 1874, and which was repeated by him in the bounds of almost every Conference in the domain of Southern Methodism. I find, also, a number of Commencement addresses, which ought to be preserved and perpetuated in our standard Methodist literature. Much will depend upon the favor with which the first volume shall be received, as to the further publication of his writings.

The Rev. J. Butler in the Central Methodist says:

It is true that the presiding elders do twice as much preaching as do the preachers in stations and first class circuits. It is true that they are not paid proportionately with the preachers in our first class stations and circuits. The salary allowed each should exceed that of the preachers in our first class stations and circuits. Why? Because of the expense of travel; of exposure to inclement weather, rain, snow, cold, and heat; because he is not often made the recipient of gifts, gets but few marriage fees. The preachers in charge get these, and they go a long way in the year's support.

Mrs. John N. Davies, the widow of a member of the South Carolina Conference, died recently, having in her will, two thousand dollars bequeathed to the fund for the support of the superannuated preachers and the widows and orphans of the preachers of the S. C. Conference, and to assist in making up the salaries of preachers who may fail to receive the amount appropriated to them; three hundred dollars to the Missionary Society, two hundred of which is to be appropriated to China and one hundred to Foreign Missions; and two hundred dollars to be applied to the Orphans' Home, under the care of said Conference.

The World's Conference of the Young Men's Christian Associations is to be held this year in London, at Exeter Hall, on Aug. 3. The delegates from this country are to leave New York on July 16 by a special excursion steamer, the Devonia, of the Anchor Line, for Glasgow. The arrangements for working the excursion have been placed in the able hands of Mr. E. M. Jenkins, No. 257 Broadway, New York. Mr. Jenkins, who was formerly the American manager of the firm of Cook, Son & Jenkins, made similar arrangements for the delegates to the great Conference in Switzerland in 1878.

The following persons have been elected or selected to represent the Colored Methodist Episcopal Church in America in the Ecumenical Conference to convene in London next September: Bishop Holsey, of Augusta, Ga.; Rev. C. Westly Fitzhuge, of the Virginia Conference; and Rev. H. H. Mitchell, of the North Mississippi Conference. Lay delegates—Mr. Lewis Carnish, of Washington City, D. C.; Mr. Peter Postell, of Hopkinsville, Ky.; and Mr. James H. Harper, of Augusta, Ga.

ALABAMA CONFERENCE.—Brethren who raise their domestic missionary collection at an early day in accordance with a resolution of Conference, can forward to me, by post office order on Livingstone, Ala., or by sight draft on Mobile, or by registered letter to Coutopa, Ala. My address is Coutopa, Ala.

J. M. PATTON,
February 9, 1881.

ACKNOWLEDGEMENT.—Please acknowledge receipt of following sums for French Mission: Dr. Foster, Ville Platte, La., December, 1880, $1; Moss Point circuit, Miss., February, 1881, $4; L. H. Dantzler, Moss Point, Miss., $6.

W. J. PICOT, Missionary.

—A memoir of our lamented friend and brother, Rev. Dr. W. H. Watkins, prepared by Rev. Dr. C. K. Marshall, will be published in the ADVOCATE of next week. It is very full and complete, and will, we doubt not, be read with interest by thousands of our subscribers. Dr. Watkins left five sons, instead of four, as we stated last week. The youngest, Benjamin Drake Watkins, is seventeen years of age, and will soon enter the State College, at Starkville, Mississippi. The funeral and burial services of Dr. Watkins were conducted by Dr. Marshall, Sunday, February 6, assisted by Dr. John Hunter, H. F. Sproles and A. W. McLairin. The remains were deposited in a vault in the Jackson cemetery, whence they will be removed to the family burial ground in Jefferson county.

—Rev. J. W. Lambuth and wife have made a fine impression upon our New Orleans people, and their presence and addresses have awakened a deeper interest in the China missionary work. There was a large gathering last Sunday afternoon at the Carondelet Street Church. There was singing by the children, and Brother and Sister Lambuth made very interesting addresses. They addressed a good congregation also at St. Charles Avenue on Sunday night. Sister Lambuth has met the ladies on two or three occassions and addressed them on women's work in China. It has given our people great pleasure to have these devoted missionaries among them. The only regret is that they could not stay longer. They expected to leave Thursday, February 17.

—The storm of Sunday, February 6, drove the waters of Lake Pontchartrain upon the back part of the city, overflowing and breaking through the protection levees, and inundating about eleven square miles of the corporate limits. The homes of thousands of the people were from six inches to four feet deep in water, and great distress prevailed. Relief committees were organized, funds raised by subscription, and food and other necessary aid was extended to more than ten thousand people. At this writing the waters have greatly abated, and we suppose they will be gone entirely in a few days. The cause of this terrible overflow must be attributed to negligence on the part of the city authorities, and to the general mismanagement of our city affairs. The storm was extraordinary, but due and timely diligence might have prevented the disaster.

We were much gratified this week by a call from our old friend, Rev. John Pauly, of the Southern German Missionary Conference. Bro. Pauly was for many years a pastor in New Orleans. For sometime past he has been in Texas, and is at present in charge of a mission work in Houston. He is spending a few weeks in New Orleans, and assisting our German brethren in protracted meetings. Our German charges here are enjoying considerable revival influence, there have been a number of conversions at Crap street, and this week they are having a good meeting at Hyades street. Bro. Pauly is now in his seventy third year, but with zeal and power unabated. May he long continue to live and labor for Christ.

Our excellent cotemporary, the Southwestern Presbyterian has come out in new form, as an eight page sheet. The change, we think, is an improvement. The Southwestern is one of the best religious papers that come to our table. Its able editor is doing a noble work for Protestant Christianity in the South.

Bishop Keener and Dr. Wilson had a very pleasant passage to Vera Cruz, reaching that port on Monday, February 7. The Bishop was in improved health. Neither he nor Dr. Wilson were troubled with sea sickness during the voyage.

Hon. Fernando Wood, member of Congress from New York, died at Hot Springs, Ark., February 13. He was a leading Democratic politician and a statesman of large experience and ability. His death will excite general regret.

—It is now announced that the revised New Testament will not be published before [illegible].

—Rev. Robert Brown, a member of the North Carolina Conference, died January 30.

Personal and Other.

—"I saw Victor Hugo riding in the Bois the other day," the Paris correspondent of the Boston Journal, "and was surprised to notice the extreme heartiness of his look. The old poet seems good for ten or fifteen years of life yet. He had on a straw hat, although it was a cold day, and he was riding unconcernedly in a hired cab, which was decidedly the worse for wear. His face is quite red, and is set in a frame of white beard. He always wears his hair cut quite short, and in the park a stranger might readily have taken him a merchant or a bourgeoise retired from business. But when his face is lighted up by strong emotion—when he is speaking on some topic in which he is very much interested the expression becomes exceptionally fine. He continues to go out in all weathers, and never complains of being ill, which is pretty good for a man who was already a celebrity in 1826."

—Rev. Dr. Hickok, ex-President of Union College, better known for his valuable contributions to mental and moral science, though now, says the New York Observer, in his eighty-second year, has been relieved at the Carney Hospital in Boston, of a cataract which had formed on his right eye. In consequence of a similar affection steadily progressing over the left eye, the doctor has become nearly sightless, and while still in the full possession of his mental faculties was shut off from the enjoyment of books and the pleasure of writing with his own hand. Many friends of Dr. Hickok will be glad to learn that after a fortnight's stay he has returned to his home in Amherst, in the hope of resuming his former habits of reading and study.

MORMONISM SPREADING.—The worst thing about Mormonism is its aggressiveness. It pushes itself everywhere it can find an opening. Governor Ward, of Idaho, in his annual message to the Legislature of that Territory, calls attention to the "rapid introduction" of polygamy, and says the Territory is becoming a second edition of Utah. He hopes measures will be taken to crush out the practice; advises the punishment of those who preach polygamy, and recommends that Congress be memorialized to amend the act of 1862, so as to make polygamous cohabitation, after marriage in another Territory an offence. Something ought to be done to get rid of the cancer where it is, which will prevent its spreading.—Christian at Work.

—Since 1820, it is calculated that at least 3,500,000 Germans have emigrated; out of these 3,000,000 have gone to the United States. Between 1820 and 1830, both years inclusive, the total number of emigrants was only 8,000; between 1831 and 1840 the number 157,000; between 1841 and 1850, 385,000; between 1851 and 1860, 1,130,000; and between 1861 and 1870, 970,000. From 1870 to 1872 inclusive again of both years, 270,000 emigrants left Germany, but in the seven years which followed, from 1873 to 1879, the whole number only amounted 350,000.—America.

Christian K. Ross, the father of Charley Ross, is quoted as saying: "The only tidings I have ever received of Charley since he was stolen was the demand for a ransom of $20,000. If I had paid that I would have had him long before this. As it is I have spent $60,000, and have not got him. I still have detectives employed and hope in time to find him. I have examined more than three hundred lost children in the search, some of whom had been stolen, but none of them was Charley."

One of the new Cunard steamers is to be made of steel. Among the advantages claimed for this material is a saving in the weight of hulls, it being found, it is said, that the weight of a steel hull is less by 150 or 200 tons per 1,000 tons than that of an iron hull of less strength. The steel ship can therefore carry more freight proportionately to its size than its iron competitor. It is believed, also, that the steel ships will be safer in case of stranding or striking concealed rocks.

This strange story is going the rounds: Mrs. Owen Dougherty, of Chester, Md., dreamed three nights in succession that there was gold under a certain rock near Rising Sun. This took, in her mind, had an ancient mossy-covered look upon it. She visited the locality, and found the rock with a brick on it as seen in her dream. On digging under the rock gold to the value of $15,000 was discovered, and the digging is still going on.

The churchmen of Liverpool, England appear to be determined to have a full choral service daily in their cathedral church of St. Peter, and are putting forth strenuous efforts to accomplish it. It will cost $3,000 a year, which they intend to raise. The interest in religious affairs has greatly increased since the establishment of the new diocese, and the installment of Bishop Ryle to it; the results are tangible in his labors, and it is gratifying to find that the people appreciate them.

The New York Evening Post says: "Columbia College has an endowment of about $2,000,000, the last annual income of which was about $201,220 22. From students in the Department of Arts, School of Mines, and School of Law the receipts for the last year ending September 30, 1880, were $110,187 51, making the total income $321,917 51."—N. Y. Observer.

The Rev. Howard Henderson, D. D., we learn, says the Nashville Christian Advocate goes to Hannibal, to supply the pulpit left vacant by the removal of the Rev. G. W. Horn, late pastor, who has gone to Texas. Dr. Henderson's health has improved.

A CARD TO THE PUBLIC.—At the last session of the Mississippi Conference, the Rev. Louis Kendall, one of its members, was deposed and expelled on a charge of immorality. He immediately appealed to the General Conference. This holds the case in suspense until a final decision can be had. Without the knowledge of Mr. Kendall, and without intending the slightest reflection on the committee of trial or any member of it, we express our confident belief that the verdict was erroneous and that it will be reversed by the General Conference. We therefore respectfully ask for a suspension of public opinion until a final trial can be had.

R. VARNEY,
S. B. WATTS,
R. CARRADINE.
January, 1881.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and we ask our friends in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A withered and aged African who announces himself as "Judge Thomas of Canada," entered an office near the ferry dock and said he was collecting money to help the Southern negroes emigrate to Liberia. "How many want to go?" asked the man at the desk. "Well, sah, I reckon on about five thousand." "When do you intend to start them?" "Aidy to the Spring, sah." "How much have you collected thus far?" "In de neighborhood of sixty cents, as near as I kin reckon." "And if I should give you a nickle, that would be sixty-five cents?" "Yes, sah." "Would sixty-five cents be of any great help toward sending five thousand colored people to Liberia?" "Well, sah, it wouldn't go a great ways when you come right down to de actual expenses, but I reckon that it would start a powerful industrious if it was only handled right."—Detroit Free Press.

One of our citizens was going home at a late hour recently, when he was suddenly confronted by a foot-pad, who, with pistol pointed at his head, demanded his money. The citizen assured the fellow that he had no money. That "he had been to a fair." Before he could say more the rascal dropped his pistol, put it in his pocket, and presently took out his wallet, and, crushing something into the citizen's hand, said, in grief-broken accents, as he turned on his heel: "Been to a fair? Pour fellow. Take that. I wish it was more." He was soon lost in the night. Upon approaching a street lamp the citizen found that the unfortunate had given him a ten dollar bill. Verily, one touch of nature makes the whole world kin.

A Sunday-school superintendent in Kentucky found the following advice chalked on his blackboard:

PLEES MR. SUPERINTENENT DONT PUT BEF STORIES EVRY SUNDAY AT FS Days WITH an AWful Exampel of a Kid, Boy to Each of Them

"GOTTA REST"
GO TO THE DEVIL
To Stay.

Literary young man at a party: Miss Jones, have you seen "Crabbe's Tales." Young lady, scornfully: "I was not aware that crabs had tails." Literary young man: "I beg your pardon, I should have said, read 'Crabbe's Tales.'" Young lady, angrily: "And I was not aware that periwinkles had tails either." Exit young man.

A Western paper suggests the following plan for paying off the national debt in six weeks: "Let the government levy a light tax, not to exceed three mills on the dollar, on the poetry written in the United States, for that is very poor, and the value of its own poetry." Let us do it.

Tupper says: "A baby in the house is a well-spring of pleasure. When the baby is well and good-natured, idem of spring and lots of pleasure. But when he has something on his mind or nights, there is more spring than pleasure. A cool head is found to equilibrium."

A priest was addressing his flock in Ireland on the dangers of intemperance, and concluded his harangue with these words: "Drink, my children, makes you beat your wives, starve your families, and shoot your landlords aye, and miss them, too."

There was a fight imminent between two boys a few evenings ago. One of them darkly intimated that he was bigger than the other. The smaller, who was the son of a deacon, defiantly retorted, "I don't care if you are as big as a church debt; you can't scare me."

A Texas paper speaks of the late George Eliot as a very gifted but very ill-favored man. To which another paper replies: "Yes, poor old fellow, he had his weakness; but as a pugilist he stood unrivalled. England will not soon forget his celebrated Mill on the Floss."

Lady Carlaret, wife of the Lord Lieutenant, said to Dean Swift: "The air of Ireland is very excellent and healthy." "For mercy's sake," said Swift, "don't say so in England, madam, or if you do they will certainly tax it."

One who has adopted one church for another, without any intelligent idea of what he was doing, said that he "had abandoned the errors of the church of Rome and adopted those of the Church of England."

He was informed that a lady had called to see him in his absence. "A lady," he mused, aloud, "a lady." A pair of spectacles upon his nose suddenly brightened up and added, "Oh, that was no holy, doh was my wife."

"If you are a quiet, honest citizen of Galveston, how did those skeleton keys and brass knuckles happen to be in your coat pockets?" "I reckon, judge, me and the policeman must have changed coats in the scuffle. We were very much excited."

Mr. P. Werlein, 235 Canal street, New Orleans, deals in the leading pianos and organs. He guarantees his goods to stand for ten years before purchasing. Low prices, reliable dealing, and full assortments are to be had at this old house.

"You are nothing but a demagogue," said a tipsy fellow to Tom Marshall, who promptly paid him back. "Put a wisp of straw around you, and your wall be nothing but a dem'gogue."

"Dear Christ," said a loyal Pennsylvania lady of the world, "you have you got all the dirt on your face." "But, ma, I am so near sighted."

Why is a tube in the house like wheat? It is first shelled, then thrashed, and finally becomes the "flour" of the family.

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 160 pieces, for $15. Equal in looks and usefulness to French China.

A Maryland man has a Bible 12 years old. Strange how long a Bible may be made to last by economic usage.

When the contribution box comes round, nodding assent won't do.

A mosquito always settles before he presents his bill.

A wag said of an egotistical writer: "Somebody should take pity on his readers and put out his I's."

Business Notices.

For sore lips from fever, colds and chills, apply Barnett's Kalliston, which at once allays the burning pains and irritation, and heals as by magic.

Because it adds to Personal Beauty by restoring color and lustre to gray or faded hair, and is beneficial to the scalp, is why Parker's Hair Balsam is such a popular dressing.

CANVASSERS make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay St., New York. Send for Catalogue and terms

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A specimen copy of College News free on application. Address

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Price, $1.50.

PRESS OPINIONS 5th Edition.

This is truly a wonderful book, as might be expected from such a remarkable man as Dr. Munsey. Thought made up of sermons, lectures and fragments. It takes hold of the reader with the grip of a master in romance.—Theological Monthly, Richmond.

The publication of the sermons of a great preacher usually results in disappointment to his admirers; but this volume will prove an exception.—Nashville Christian Advocate.

We do not hesitate to pronounce it one of the most remarkable books of sermons that has ever come under our notice.—St. Louis Christian Advocate.

It is one of the most remarkable productions of the Methodist pulpit of this or any age.—Methodist Recorder, Pittsburg, Pa.

We are convinced that this volume will not only sustain the great preacher's reputation, but increase it. . . . When one reads his sermon on the "Divine Councils and Work," he naturally thinks of Milton's great works of Eyskine, of Jeremy Taylor, of Barrow and such like masters of expression.—Western Christian Advocate, Cincinnati, Mason, G.A.

This ought to rank with our best English classics.—Rev. W. Lowell Brown, of London.

These are the ripest fruit of the Munsey's wonderful powers, and any one of them would make the Congress and lecture platform opulent.—Lyceum Christian Advocate.

There has been but one Munsey, and Methodism will never reckon his organ. Raleigh Christian Advocate.

Munsey's sermons gained something in the delivery but less than in the case of many other gifted preachers. Their extemporaneous delivery all that made them attractive are transferred to the printed page. Hence only the most eminent of a wonderful class, for the full power of words, like the sword, left the man himself, and the very vigor that thrilled and fascinated. They are not to express hang in the dark, but fresh and luminous, and still [illegible] with the last touches of the pencil of genius.—New Orleans Christian Advocate.

Bishop Keener has dared his Church and all Christendom a real service in preparing this memorial of one of the most brilliant preachers of the South. The sermons here collected are certainly marvels. . . . The world at large loses, but breath as he reads the fiery lines . . . His sermons would be a profitable study to the orator or scholar alone.—Bishop Gilbert Haven in New York Christian Advocate.

Address EATHROP & WILKINS,
112 Camp street, New Orleans.

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BY REV. W. C. BLACK.

Concerning this work Dr. L. Parker, editor of the New Orleans Christian Advocate, says: "The history, statistics, polity and doctrines of Methodism are clearly and compactly stated by the author, and the causes, under God, of the wonderful success of Methodism, are unfolded with much acumen and analytical power. We hope it will be extensively circulated." The Mississippi Methodist says: "The work shows the hand of a master. Everybody, friend or foe of Methodism, ought to read it." Pastors will do a good work by circulating it among their people. Our order has been received for three hundred copies for gratuitous distribution. More than a thousand copies were sold within sixty days of its publication. Price 20 cents or $2 per dozen. For sale by

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Agricultural.

ABOUT LIMESTONE AND LIME AS FERTILIZERS.—No other single topic has recently brought so many queries. This is due to the extraordinary claims of parties selling ground limestone, or making machinery for grinding it. Limestone is a most widely distributed mineral, one of its purest forms being known as marble, and is found almost all over the country, of various qualities and degrees of purity. It is a Carbonate of Lime, that is lime combined with Carbonic Acid. If a fragment of limestone is placed in a glass of water, and a little strong acid is added, the Carbonic Acid is set free, and we see it pass off as bubbles rising through the water. Limestone is so slightly dissolved by water that it is tasteless. It takes 1,000 parts of water to dissolve one part of limestone. Water, in which there is much Carbonic Acid, dissolves a considerable amount of Carbonate of Lime. If a small piece of limestone be kept at a strong red heat for some hours, it will be only about half as heavy as the original stone. What has it lost in the burning? If tested with acid, as before, no bubbles of gas will be given off. The heat has driven out all the Carbonic Acid: it is no longer a Carbonate of Lime, but simply lime, an oxide of the metal Calcium, or Calcic Oxide as the chemists have it. Limestone burned in kilns produces lime, often called Quick-lime. If a lump of freshly burned lime have water gradually put upon it, it soon becomes hot, in a little while it swells up, cracks and falls into a very white powder; though much water has been added, the powder is quite dry. The water has united with the lime, making a solid, Caustic or Slaked Lime. Lime exposed takes up moisture from the air, and we have Air-slacked Lime. Slacked lime with enough water forms whitewash, or "Milk of Lime." On standing, the greater part of the lime will settle, leaving clear lime-water—a saturated solution of lime; that is, the water has taken up all it can dissolve, for at ordinary temperature it requires seven hundred parts of water to dissolve one part of Quick-lime. If clear lime-water be placed in a glass, and with a straw or pipe-stem the breath be forced into it, the lime-water will soon become cloudy, and then milky. Set the glass aside, and a fine white powder will settle at the bottom, leaving the water clear above. The breath contains Carbonic Acid; this, when forced into the lime-water, unites with the lime, forming Carbonate, the same as unburned limestone, which, being little soluble, separates as a white powder. As we continue to breathe into the lime-water, after it has become milky, it will soon become perfectly clear as at the start. The continued breathing supplies more Carbonic Acid than is needed to convert the lime into an insoluble carbonate; the excess of Carbonic Acid in the water re-dissolves the carbonate. Heating this solution drives off the excess of Carbonic Acid, and the Carbonate of Lime will be deposited again. Carbonic Acid is always present in the atmosphere, and when slaked lime is long exposed, it takes up this Acid and slowly becomes Carbonate of Lime.

Why we Use Quick-Lime upon the Land.—All cultivated plants contain lime in their ashes, and it is considered necessary to their proper growth. But as soils generally contain enough lime, and we apply it for its action upon the soil, lime gets upon and greatly aids the decomposition of organic matter in the soil. It is thought to neutralize the organic acids contained in what are called "sour soils." In a complicated manner it aids in the fixing of Ammonia. It also acts upon the inorganic or mineral constituents of the soil, and aids in converting them into forms in which they can be taken up by the plants, especially in liberating Potash from its combinations. The effect of lime upon the mechanical condition of the soil is an important feature. Upon heavy clay soils its effect is most marked; the particles lose their adhesiveness, and allow air and water to enter. These are the leading effects that follow the use of lime. In view of the claims made for ground, unburned limestone, it is an important question how far it can produce the above effects. That the unburned limestone will supply the demands of the plant for lime, that it may slowly neutralize organic acids, and help the mechanical texture of the soil seems very probable. But that it will perform one of the most important offices, the decomposition of organic matter in the soil, and convert that into plant food, seems improbable, because the ability of lime to do this depends in a great measure upon its avidity for Carbonic Acid, while limestone being already a carbonate, has no need of more. That limestone cannot produce all the effects of lime is shown by the well-known fact that soils underlaid by limestone, and naturally containing a large proportion of finely divided Carbonate of Lime, are as much benefited by the use of Quick-lime as are soils deficient in limestone. The advertisements of ground limestone, that we have seen, make great use of the experiments of one person in Pennsylvania, who states that his yield of wheat treated with ground limestone, was more than double that to which slaked lime had been applied. He also claims to have found it a much cheaper fertilizer than lime and bone dust, and more profitable than Guano or Superphosphate. These statements have been sent by several who ask our opinion. Our "opinion" is, that we do not accept as final, the results of any one experimenter, when they are in direct opposition to the accumulated evidence of those whose practice runs through many years. In nothing more easily than in agricultural experiments, can an effect be ascribed to the wrong cause, and when we see the fertilizing value of ground limestone placed above Guano or Superphosphate, we do not accept it. American Agriculturist.

SOME NOTES ON A FARMER'S EDUCATION.—At the Farmers' State Convention, held at New Britain, Conn., December 15, 16, and 17, the leading topic was: "What the farmer ought to know, and how he may learn it." The following remarks are extracts from our notes upon the lectures and discussions:

The old view that anybody could be a farmer is passing away. Farmers are "looking over the fence" more than ever before; they observe, and imitate when it seems desirable. This awakening of thought has developed into the establishment of various agricultural schools, many of which have been unsuccessful, and for various reasons. Too much was expected of them; the teachers were not trained to their work, and the pupils, in many cases, have been educated away from the farm. The love for farming and farm life must be developed in the child. The home teachings mainly shape the farmer boy's future. Object lessons, instead of book lessons, must interest and instruct the young—and the farm with all its plants and animals offers the very best opportunities for the training of the powers of observation. Study nature and refer to books, and not study books and afterwards refer to nature.

The great lack in the farmer's education is system and balance. In no occupation is there greater demand for independent thought and accurate judgment. To obtain these he must read the best agricultural papers, establish and attend farmers' clubs, take part in the [illegible] possible meet his fellow farmers, that by so doing he may increase his knowledge.

There is much work for agriculture to be done in the common school. The apparatus required is simple and cheap, and plants, etc, are always at hand. A text-book of the rudiments of farming could be put into every common school with great advantage to every child, and as Professor Johnson remarked, we should then have "more brotherhood and less dish-water in our schools." Scientific methods should be cultivated in youth; the method is as valuable as the facts.

The only reason for this lack of agricultural instruction is the indifference of the people. Boards of Education and Boards of Agriculture should put their heads together and help to bring in this new dispensation. The village and city school should share in this work; the whole system leading up to the Agricultural College, where the highest and most thorough education can be obtained. As a stimulus and an aid in bringing about this system in agricultural education, schools of a few months' duration, in the winter season it may be, might be held at various points in the State. The nation is safest only when the youth are educated thoroughly—and agriculture is on a sound basis only when the boys, and girls too, are instructed in the elements of farming. American Agriculturist.

WATERING PLANTS AND TREES.—Speaking of watering shrubs and trees, the Gardener's Chronicle says: "It is the incessant dribbles that do the harm, for it frequently happens that the top soil looks sodden when the portion about the roots is almost dust dry." This remark is worthy of being recorded, although the season for outdoor watering has passed. But it will apply well to house plants, which must receive an artificial supply of water the year through. Their treatment, however, is generally well understood. It is more frequent that outdoor watering is wrongly performed, and very often the watering does more harm than good. Some years ago an experiment was made on a row of newly-set cherry trees in a dry season. A portion was occasionally watered; in another portion it was omitted; a third was mulched. The watering soaked the surface, which was afterward baked into a hard crust, excluding from the soil below all subsequent waterings, and preventing the benefit derived from a mellow surface. Most of these watered cherry trees died the same summer. Nearly all the unwatered ones lived; but they did not have a vigorous, healthy appearance. The trees which were mulched several inches deep with old hay, as soon as the hot weather of summer came, all lived, and the leaves had a green, healthy appearance. This contrast might not occur in moist seasons. In hot, dry weather, nothing is more important for newly-set cherry trees than mulching. It appears to be less important for other trees, for which a clean, mellow surface for several feet appears to be the best. We have recommended on former occasions, when watering became necessary, the removal of the soil from the surface down to the roots, then pouring in the water copiously and replacing the earth. But unless this operation is repeated often enough to keep the soil about the roots constantly moist, it will be of little service. The greatest amount of water is taken up by plants and trees in a thrifty, growing condition, with plenty of leaves; but these plants have already thrown out roots far enough to obtain the needed supply, provided the soil has been kept loose and mellow, and grass and weeds have not been permitted to pump the moisture from the earth below.—Country Gentleman.

OUR VANISHING FORESTS.—The American people boast of their quickness to profit by the logic of events, but in respect to many things in the line of the general duty of society, they are as slow to learn as was the ancient ruler of Egypt, who resisted a number of very convincing arguments with which the Lord had entrusted Moses. There can be no doubt, in the light of events, that the greed of man, and not the unkindness of nature, must be held responsible for the increasing frequency of droughts in this country. By such an extensive denudation of our forest-lands as is now being practiced, we are seriously disarranging nature's economy and interfering with the conditions that are essential to her healthy processes. It is a generally understood fact, upon which scientific men have now no monopoly, that the increase of drought is, in the long run, in direct ratio to the destruction of the forests and general tree supply. A statistician, who claims to have made accurate calculation, declares that the pine forests of Michigan will be exhausted in thirteen years, and those of Wisconsin and Minnesota in thirty or forty years. There is little reason to doubt the approximate accuracy of this estimate. Twenty years ago this region had scarcely been touched by the ax. The disappearance of forests will make the economy of wood a matter of duty, could a generation habitually thoughtless of its descendants be influenced by such a remote axiom. We are a little too much inclined to regard the claims of our descendants as did the miserly humorist, who, when asked to do something which insured, to the good of after ages, asked why he should be called upon to do anything for posterity, since posterity had never done anything for him. Wood must always enter more or less into building enterprises. If for no other purpose, our forests should be spared from wanton destruction. If we can economize them by using the more substantial building materials with which nature has so lavishly supplied us, and at the same time save moisture for the parched country and add safety, beauty and durability to our cities and villages, it is certainly worth our while to make the effort.—New York Shipping List.

YIELD OF CORN. The average yield of corn, says the New York Times, is less than one-half of the possible yield. When one thinks how little the second half of one hundred bushels of corn costs per acre, the profit of growing such a crop becomes apparent, and it is easy to produce such a yield. One wants the right kind of corn, good land, and a little extra work in cultivation. The cost of the land and of planting and tending the crop is the same for twenty bushels as for one hundred bushels per acre.

Wood ashes makes an excellent fertilizer for pear trees. Mixed coal and wood ashes may also be applied with advantage. For fruit trees of all kinds, ground bones are better than fermenting manure.

Household.

KEEPING THE STOVE IN ORDER.—Don't take the mica from the stove in order to clean it, and don't wait till the fire burns low to do so. Take a little vinegar and water and wash the mica carefully with a soft cloth; the acid re- [illegible] taken to thoroughly clean the corners and to wipe them dry the mica will look as good as new. If the stove is very hot tie the cloth to a stick, and so escape the danger of burning your hand. It is a great care to see that stoves are kept in proper order, and not many servants can be trusted to do it as it should be done. The task might be made somewhat easier by choosing stoves which are not too highly ornamented; unless the trimmings are kept absolutely spotless and bright, which is a very difficult thing to accomplish, they can not lay the least claim to being ornamental; indeed, a stove which by reason of its excessive decoration is rendered the most prominent feature of the room, demanding the attention the moment one enters, is certainly in bad taste. A clean, well-polished stove, with graceful shape, which fulfills the end of its being by heating the house, is all that a stove should be. The fire may be, as it has been, called the soul of the room, but it ought not to ask too much attention to its body.

BREAD-MAKING IN WINTER.—Housekeepers sometimes object to the use of the dry yeast-cakes purchased at groceries, because bread made with them is so slow to rise, especially in winter. I like to use these cakes in hot weather on that very account. The bread sponge never sours on the hottest nights. But in winter it is advisable to set a small sponge in the afternoon about four o'clock—in this way: A scant pint of flour is mixed with a pint and a half of warm water. To this add a cake of yeast previously soaked in a little warm water taking care not to scald the yeast, and beat all well together. By seven o'clock this, if kept covered in a warm place near the stove, will be very light. Now set your bread sponge as usual, using this smaller sponge for your yeast. Cover warm, and in the morning you will be almost sure to find it very light and entirely sweet. Now, if you have a good deal to attend to, you can defer kneading the dough until after breakfast; provided you stir in considerable flour and mix it thoroughly with the spoon. American Agriculturist.

HEATING MILK IN WINTER.—The Lewiston Journal speaks emphatically on this subject. It says:

"Heating the milk of small dairies in winter is very necessary where the temperature of the milk-room is much below sixty degrees, for thin bodies of milk will raise very little cream with the temperature at fifty degrees or below. Heating the milk to one hundred and thirty or one hundred and forty degrees will cause nearly all the cream to rise while the temperature is falling to fifty degrees. Cream rises faster while the temperature of the milk is falling. If heated milk is set six to ten inches deep, in a room at a temperature of forty-five to fifty degrees, it will take several hours for the temperature of the milk to fall ninety degrees, and the cream will principally rise during this time.

PINEAPPLE CRACKER PUDDING.—We take the following from an exchange: "Roll enough crackers to make two teacupsful of fine crumbs. Melt half a teacupful of butter, mix with the crumbs thoroughly. Slice thin two pineapples. Butter a pudding dish and put in crackers, and the sugared slices in layers. The crackers should make the last layer. Pour over half a teacupful of water, cover with a dish and bake slowly one hour and a half. Remove the cover just before it is done and brown the top.

ERASIVE SOAP.—The Manufacturers' Journal gives an excellent recipe for making genuine erasive soap that will remove grease and stains from clothing. Dissolve two pounds of good castile soap and half a pound of pearl-ash in half a pint of hot water. Cut the soap in thin slices, boil it with the pearl-ash until it is thick enough to mould in cakes. Add alcohol, half an ounce; hartshorn, half an ounce. Color with half an ounce of pulverized charcoal.

CITRON PRESERVES.—Peel and cut the citron into pieces one inch square; boil in water until the fruit is easily pierced with a spike of broom-corn; then drain and weigh the citron. To every five pounds add five pounds of sugar, one pound of raisins, one lemon sliced thin, half an ounce of whole cloves and one ounce of stick cinnamon. Dissolve the sugar in a part of the water drained off the fruit, and when hot add the citron and spices, and simmer slowly two hours.

TO LOOSEN A GLASS STOPPER.—When the stopper of a glass bottle or decanter becomes set or too tight to be removed by ordinary means, wind a cloth wet with hot water around the neck, which will cause the glass to expand, when the stopper can easily be taken out. Or, wind a string twice around the neck and then pull it rapidly back and forward so as to heat the glass by friction.

LITTLE RED ANTS.—A correspondent writes: "I have found by experience that little red ants cannot travel over wool or rag carpet. I covered my floor with coarse baize, set my safe on that, and have not been troubled since. Cover a shelf in your closet or pantry with flannel, set whatever you wish to keep from the ants on it, and they will at once disappear. I have tried it."

Household decorators are invited to listen to the following hint from the columns of the American Cultivator:

"There is nothing that looks so pretty in the shops and so ugly on the walls as a paper in which there is a great deal of gilt. It kills every bright color in the furniture, spoils all the pictures, and belittles statuettes and china. Nothing but a gorgeous Japanese fan will tone it down, and half-time fire tires of Japanese fans.

BAKED BANANAS. Take ripe, firm bananas, with the skins on, and put them in a hot oven for fifteen minutes; serve hot. They will be found a delightful vegetable, and far more digestible than when eaten raw.—Cultivator.

BAKED TOMATOES. Scald, peel, and slice them. Take out the seeds, then put them into a deep dish, in alternate layers of bread crumbs, nearly as much crumbs as tomatoes, and some butter. Season with pepper and salt. Serve hot.

TO PRESERVE EGGS. Make a solution of lime in rain water, and allow the eggs to remain in it for several days. The lime will form a coating over the shells and in the pores. Pack the eggs thus prepared in sawdust or chopped straw.

Scientific.

—On the tomb of Rameses, at Thebes, a plant is represented which has hitherto been regarded as the Hedera, or common European ivy, notwithstanding the fact that the ivy is not a native of Egypt and there is scarcely a probability that [illegible] had a knowledge of the plant. Plutarch refers to it as really having been cultivated there, and calls it Chenosiris, or the plant of Osiris; but it is by no means certain that Plutarch correctly identified the plant. Lady Wilkinson is editing materials collected by Sir Gardner Wilkinson in Egypt, and she is strongly of opinion that the plant of Rameses's tomb, is one closely allied to a well-known plant of American gardens—the "Grecian Silk-vine," or *Periploca Graeca*, and known botanically as *Periploca Secamone*. This plant seems to have been one of uncommon interest to the Egyptians; at least, Lady Wilkinson says it is to the Arabs of the present day, and doubtless was to the ancient proprietors of the soil. By the Arabs it is known as Ghulga, and they mash the leaves and stems between stones, and then use the pounded mass for tanning. The skins are put into salt and flour for three days, and cleaned from fat and all impurities. The bruised Ghula is then mixed with water and applied to the inner surface of the skin, and in less than twenty-four hours all the hair falls off. The rapidity with which this asclepiadaceous plant does the work is astonishing, and suggests the idea whether some of its near relatives, natives of our own country, may not have similar useful properties.—N. Y. Independent.

—Dr. Arthur Mitchell, discussing the nature of civilization in his work on "Past and Present," represents that the prevalence of primitive customs and the use of primitive implements, do not necessarily imply a low grade of civilization and intelligence. The spindle and whorl are still used in districts enjoying civilization, and are not likely to be supplanted by other apparatus so long as with them, spinning can be combined with an out-of-doors occupation; and netting and knitting by hand will continue while they afford profitable occupation for the long hours of a winter's evening; and the people who engage in these occupations may have quite as much intellectual development as those who rely on machinery when it "pays best." Dr. Mitchell believes that in dealing with the human race, as a whole, there never was a time when states both of high and of low civilization may not have existed, and when there may not have been in society persons potentially as good—exhibiting as high a capacity—as any among those who now go to make up mankind.

A new skating surface, called "crystal ice," has been invented by Dr. Calantarients, of Scarborough, England. Considering that, after all, ice is merely a crystalline substance, and that there is no lack of substances that are crystalline at ordinary temperatures, Dr. Calantarients experimented with a variety of salts, and after a time succeeded in making a mixture consisting mainly of carbonate and sulphate of soda, which, laid as a floor by his plan, can be skated on with ordinary ice skates. It has a surface resistance just equal to that of ice, and looks like ice. An experimental floor has been laid with it, and has proved very successful. The surface, when it has been roughened up, as happens to it the same as with ice floors, can be made smooth again with a steaming apparatus, and the floor when once laid, will last for many years. It is interesting to observe that the mixture of salts used, contains about sixty per cent. of water of crystallization, so that, after all, the floor consists chiefly of solidified water.—New York Christian Advocate.

—We have noticed the theory of M. Delauney, that earthquakes are the result of disturbances produced at the time of planetary conjunctions. Two other theories of earthquakes have recently been proposed. Prof. R. Falb believes that they are due to subterranean volcanic outbreaks, produced by coolings of the liquid interior of the earth in conjunction with the attraction of the sun and moon. Dr. Novak suggests that the earth may have other motions in space besides those of its diurnal and annual revolutions, in consequence of which its axis and equator shift their position, causing a variation of the forces influencing its form, to which it has to adapt itself. All of these theories, it will be observed, admit cosmical influences.

THE SPECTRA OF METALLIC ALLOYS. Serious doubt has been thrown by recent experiments upon the supposed infallibility of the spectroscope in indicating the presence of both metals in an alloy subjected to it. It appears that the differences between the spectra which are obtained from a double metal are often so slight as to be indeterminable, and when the two metals in the alloy are near akin in their constitution, the spectrum variation is really inappreciable. In an alloy of gold with copper, the latter metal say four-fifths of the mass, the gold lines are hardly visible. In pure metals the spectrum is sensitive enough and reliable; but this defect of the prism in cases of alloys is something for which scientists have not yet accounted, and which, indeed, they have hardly suspected.

IRON IN THE ARCTIC SNOWS. Fine spicules of iron have been found in snows collected on the summits of the mountains in arctic regions, where no blast-furnace or factory is found to account for their presence. Some physicists seize upon this fact to frame a theory for the origin of the auroral light. They suppose that these iron particles are drawn from the solar regions by the earth's magnetic attraction, and moving with the velocity of the earth, and ignited in its atmosphere and produce the auroral phenomena. To our own mind, the hypothesis is far less reasonable than that of streams of electricity flowing from the equatorial atmospheric heights in curved currents to the magnetic poles of the earth.

—The American Water-Color Society just held its fourteenth exhibition. The exhibition was successful and satisfactory. About eight hundred works appeared on the walls, the most of which were meritorious. Their noticeable characteristics were fidelity to nature and avoidance of conventionalism. An increasing majority of the members show a preference for transparent colors over what are called opaque body colors. The Society has been developed from "The Society for the Promotion of Painting in Water-Colors in the City of New York," which was founded about thirty years ago, and eight of whose original members are living to observe the progress which their art has since made.

Much success has been attained by the audiphone, in making deaf persons hear. Experiments are now to be made with a class of deaf mutes to determine whether such unfortunates can be taught to speak by the use of this instrument. This result is strongly indicated by results obtained thus far.

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Christian Advocate.

The Religious Care of the Indians.

The Annual Report of the Commissioner of Indian Affairs, just issued, contains many items of interest as to the religious condition of the tribes cared for by the Government. The whole number of these Indians, exclusive of Alaska, is 240,136, divided into 68 agencies, besides 15,802 other Indians not under the control of agents. During the year 60 boarding and 10 day schools have been in operation, besides those among the five civilized tribes of the Indian Territory. These were attended by over 7,000 children and taught by 338 teachers. This educational work is much limited by inadequate appropriations by the Government. Boarding-schools are needed. Only three new ones were put in operation last year; but 13 are to be opened this year, being the first provision for 8,000 San Carlos Apaches and Western Shoshones and 25,000 Indians at other agencies where day schools have been a failure. At Hampton 66 Indians youths are being instructed, and 96 at Carlisle, Pa.

An interesting table gives the number of church buildings, of missionaries, and of money expended by religious societies for educational and religious purposes among the Indians. From it we learn that there are 71 missionaries besides teachers supported by the Government, and 154 church-buildings, among the five civilized tribes; and among the other tribes 126 missionaries, 138 teachers, 118 church-buildings, 14,781 Indians who can read, and that $91,615 were contributed for religious purposes by religious societies, $46,333 for school purposes (unless these two in part overlap), and $249,297 by the Government for schools. Among the appropriations by societies, we notice Round Valley Agency, $400, by the Methodists; also by the same, Fort Peck, $2,400; Yakama, $1,598. To the Episcopalians are credited Cheyenne River Sioux, $11,372; Ogalala Sioux, $2,250; Rosebud Sioux, $4,681; Yankton Sioux, $18,500; Chippewas, $16,700. The Catholics are credited with $1,864 for the Devil's Lake Agency Sioux and $1,200 for the Standing Rock Sioux. The Congregationalists give $2,800 for the Fort Berthold Indians; $2,379 for the Sisseton Sioux; $637 for the S' Kowsmish Indians, with their proportion of the $1,726 at Hampton institute now under their care. The Presbyterians give $2,168 for the Nez Perces and $1,800 for the Pueblos. The United Presbyterians give $2,297 for the Warm Spring Indians. The Friends, with the Congregationalists and Episcopalians, expend $23,338 on the Santee Sioux. This is pretty much all that is reported, except among the civilized tribes of Indian Territory, New York, Michigan, etc., where there are no agencies.

The following paragraphs from the reports of the agents will be of interest, especially to some missionary boards. The agent of the Colorado River Agency, Arizona, writes that these Indians have made slow progress, and continues:

"Though this reserve is under the control of a religious denomination, nothing has ever been done in the direction of religious teaching, though I believe the Indians would readily accept such instructions."

This agency is assigned to the Reformed (Dutch) Church. From the Pima agency, assigned also to the Reformed Church, the agent writes that an excellent lady in Auburn, N. Y., helps support a Methodist minister, who preaches every Sabbath alternately at different villages. The San Carlos agent, same denomination, says no attention to missionary work had been paid till he arrived, ten weeks before, and began some services himself.

At Round Valley Agency, Cal., under Methodist direction, the agent reports faithful work on the part of a preacher and some revival influence. He is most troubled by loose marriage relations and frequent practical divorces, and says:

"I had thought of uniting them by mutual obligation, after the manner of Father Wilbur, at Yakama Agency, who says that he 'marries them and unmarries them,' as circumstances and their good demand."

At the Las Pinos (Col.) Agency (Episcopalian) the agent regrets that there are no schools and no mission work. This is Ouray's tribe of Utes.

The Devil's Lake (Dakota) agent (Catholic) reports excellent progress in the schools conducted by the Gray Nuns of Montreal.

The Fort Berthold (Dakota) agent (Congregational) reports diligent and successful missionary work. At Lower Brule, Dakota (Episcopal) the mission work is "most satisfactory" and the missionary a native Indian; and a similar prosperous condition is reported at Bisseton Agency, under the same denomination. At Sisseton, Dakota (Congregational), large churches and a satisfactory condition are reported. The agent at Standing Rock, Dakota (Catholic), reports the father, brothers and sisters seeing his missionaries "entirely satisfactory." The Yankton (Dakota) Agency is well supplied by both Episcopalians and Presbyterians.

In Idaho, among the Lemhi Indians (Methodist, 372 in number), "there is not one who can either read or write." Among the Nez Perces (Presbyterian), 1,508 in number, schools are progressing, and "the church membership has increased from 303, at my last report, to 375, a gain of 75 during the year."

In Montana, the Flat Head Agency is under the Catholics, and "wonderful" progress is reported in educating the people, all of whom (1,238) are "professed Catholics," and their district is crowded, and the largest but one in Montana. At the Fort Peck Agency, with 2,250 Indians, the agent writes:

"This agency is under the control of the Methodist Episcopal Church; but that organization has done nothing in the way of missionary work. The Presbyterian Church obtained leave last June to establish a mission here, and appropriated $2,100 to erect buildings and support a missionary the coming year."

In Nebraska, among the Santee Sioux, successful work is reported by the Friends, who have the agency, and the Congregationalists and Episcopalians.

In Nevada, at the Nevada Agency, with 3,000 Indians, all wearing citizen's dress and inclined to civilized industry, the agent says:

"All the Indians of this agency, so far as my observation goes, possess and practice, at the present day, at least, no form of religious worship. They appear to be irreligious in the sense of non-religious. They have learned to some extent the wicked man's profanity, vices, and vulgarity; but not one of them, so far as I know, has learned the pious man's devotion, or cherishes the Christian's hope, or looks up devoutly and trustfully to a Dying Redeemer. This is one of two agencies under the auspices of the Baptists, whose missionary hand, so faithfully extended to others all over the land, in their spiritual want, has never reached these benighted souls. Here is an abounding harvest waiting to be garnered, but an absolute dearth of reapers and sickles."

In Oregon, at the Grand Ronde Agency (Catholic), healthy missionary and school work is reported. From the Klamath Agency (Methodist) Sunday services and slow progress are reported. Among the Siletz Indians, also Methodist, a similar condition is reported. At Umatilla (Catholic) good religious progress is reported. The agent with the Warm Spring Indians (United Presbyterian) writes, August 6th, 1880:

"There has been no missionary here since the first of last October, so that the religious and moral work has been carried on mainly by myself, assisted by my employes. There have been no additions to the church, as no meetings have been held conducted by a duly ordained minister for the purpose of receiving members. Very interesting meetings were held last winter and quite a number professed conversion."

In Utah, among the 350 Uintah Valley Indians (Presbyterian) "no school or mission has been in operation during the last year;" but that is now corrected.

In Washington Territory, at the Colville Agency (Catholic), the Sisters of Charity and the Jesuit Fathers have done very faithful and successful work. Among the Nisqually Indians, where is a Presbyterian mission, "there is much Christian zeal and sincerity among them, more so than in any community of whites of like size in this territory." Of the Quinaielt Indians, the agent says:

"The Methodist Church, to which this agency has been assigned, has never made any effort toward missionary work in any form, and the only contributions made were by the employes for such books as were necessary for Sunday-school purposes."

Among the Tulalip Indians (Catholic) "all schools are kept up, and "about 2,400 of the 2,808 Indians are Catholics, who are very sincere and devout in the discharge of their religious duties." At the Yakama Agency Methodist Father Wilbur reports the building of a large church and "the almost universal acceptance of the truths of the Christian religion."—New York Independent.

Rev. John Summerfield.

The early part of the present century produced many distinguished pulpit orators, whose fame has been enshrined in the traditions of the church. But the memorials they left are few and meagre, and insufficient to enable posterity to review the verdict of their contemporaries. Types may reproduce and perpetuate the substance of a discourse or the statement, the argument the illustrations; but they cannot render the overpowering effect of the delivery any more than a dry skeleton can represent the man clothed with flesh and instinct with life.

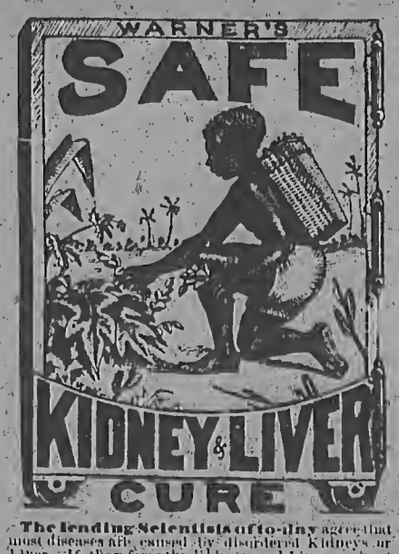
Some of their pulpit and platform efforts were influenced in a degree by local circumstances and surroundings, and all were imbued with an inherent force, and pervaded by a subtle aroma which could not be transmitted. Hence, to judge them, we must, in imagination, hear their auditors or derive from the testimony of others the elements of our individual judgments. To aid, however slightly, in doing this, the writer, a contemporary eye-witness and auditor, has ventured to present a few pen sketches of some of them which, while they give his own expressions, may help to represent the feelings of the time.

Among my memories of old-time preaching there are none more vivid and distinct than those which pertain to the subject of this sketch. Charmed by his matchless eloquence and deeply interested in his short and brilliant career, every event connected with him has been recalled, over and over again with mournful interest. Summerfield was a young Methodist divine who entered very early into the ministry. Like Spurgeon, at the beginning of his career he might have been called the "Boy Preacher," as he was only twenty years old when he received ordination. He had preached in England about two years before he came to this country in 1821, and had already achieved a brilliant reputation. The writer first heard him in Philadelphia, in the old St. George Methodist Church, on Fourth street, near Race, in 1822. It was not the practice in those days to advertise popular preachers in the daily papers, but the fact that he was to preach there seemed to be spread by some mysterious communication throughout the religious community. As soon as the doors were opened, the people thronged in, and in a few minutes all the available space, in pews, aisles and galleries, was densely filled. His appearance was very striking, about the medium height, slender and graceful, with dark hair and black, eloquent eyes; and a mien, when in repose, of languor and exhaustion, which showed that the seeds of disease had already been planted in his system. His features were delicate but well defined, and there was an expression of sweetness and purity about the mouth and eyes which gave to his countenance an appearance almost seraphic. There was an unaffected solemnity in his manner, arising, perhaps, from the conscious presence of a disease which placed his life in constant jeopardy and made him feel that as the spider's most attenuated thread, is cord, is able to man's tenure on life." He preached entirely without notes. His sermon was evidently not memorialized, but seemed like the outpouring of an exhaustless fountain of thought and feeling. His quotations, from Scripture were apt and striking, and his illustrations, though highly poetical and imperative, were so restrained and chastened by his native taste and judgment as not to offend the most fastidious. His voice had considerable compass, and was so flexible and sympathetic that, like his conscience, it seemed to express and interpret every passing emotion. His gestures were graceful and appropriate, the spontaneous exponent of present feeling.

I can at this moment distinctly recall his appearance as leaning over the rim of the old-fashioned pulpit he descanted upon the text—"For these things the angels desire to look into;" and almost see, as he used to do, the heavenly of heaven gazing over its celestial battlements, entranced with wonder at the work of man's redemption transpiring upon earth. Though his mind was essentially poetical, his reasoning powers were vigorous and well cultivated, and it the tendency of his preaching did not lead him to abstruse speculations, he was always ready to discuss thoroughly any subject which came within purview of his text. Pathos, however, was his forte, and to this his physical endowments—face, eyes, voice—greatly contributed. The writer well remembers the unconscious tribute he himself once paid to his power as an orator.

The sermon, a most remarkable one, was from the passage, Mark viii. 36; "What shall it profit a man if he shall gain the whole world and lose his own soul?" I was fully absorbed in the subject, standing with eyes, ears, and, I suppose, mouth wide open, determined nothing should escape me. When he closed his discourse with one of these wonderful perorations in which the power of his genius was fully displayed, I found myself stretching upward, as if to follow him, and, when the climax was reached, breathing a sigh of relief, as if the pressure of brain and heart was removed, and settling, as it were, down on my feet again; for I had been raised in the excitement of the moment and was apparently standing on tiptoe.—New York Observer.

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5. Dysentery, Griping, Bilious Colic,	25
6. Cholera Morbus, Vomiting,	25
7. Coughs, Cold, Bronchitis,	25
8. Neuralgia, Toothache, Faceache,	25
9. Headaches, Sick Headaches, Vertigo,	25
10. Dyspepsia, Bilious Stomach,	25
11. Suppressed or Painful Periods,	25
12. Whites, too profuse Periods,	25
13. Croup, Cough, Difficult Breathing,	25
14. Salt Rheum, Erysipelas, Eruptions,	25
15. Rheumatism, Rheumatic Pains,	25
16. Fever and Ague, Chill Fever, Ague,	50
17. Piles, Blind or Bleeding,	50
18. Catarrh, acute or chronic, Influenza,	50
20. Whooping Cough, violent, Coughs,	50
24. General Debility, Physical Weakness,	50
27. Kidney Disease,	50
28. Nervous Debility, Spermatorrhea,	1.00
30. Urinary Weakness, Wetting the Bed,	50
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Improved Robbins Family Washer and Bleacher.

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The original and only perfect self-operating machine in the world.

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It will do work **quicker** and **better** than can be done in any other way.

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—Whitewash, paste for paper-hanging, hanging paper, graining in oak, maple, rosewood, black walnut, imitating mahogany, making rustic pictures, painting flower stands, mahogany polish, rosewood polish, varnishing furniture waxing furniture, cleaning paint—

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To Paint a Farm Wagon,

to re-varnish a carriage, to make plaster casts.

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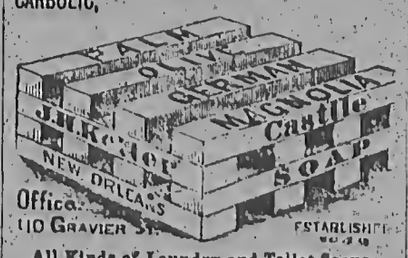
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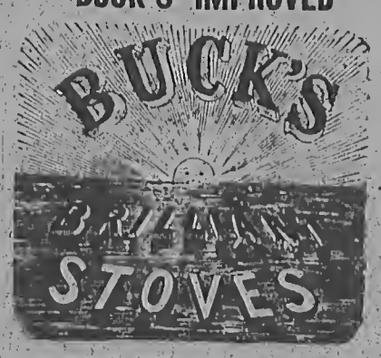
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$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Feb. 16, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	7	7
Ordinary	8¼	8⅜
Good ordinary	9⅝	9⅝
Low middling	10⅞	10⅞
Middling	11⅛	11⅛
Good middling	12⅜	12⅜
Middling fair	13⅝	13⅝
Sales to-day	9,500 bales.	
Receipts since our last	56 240 bales.	
Receipts previously	1,260,478 bales.	
Sugar, ₱ lb.:		
Fair	— —	6¾
Fully fair	— —	6¾
Prime	— —	6⅞
Choice	— —	— —
Yellow clarified	7⅝	7⅞
White clarified	8	8⅛
Powdered	— —	— —
Crushed	— —	— —
Molasses, in bbls., ₱ gallon:		
Common	23	25
Fair	33	34
Prime	36	38
Choice	45	46
Rice, Louisiana, ₱ lb.:		
Common	4⅝	4⅝
Fair	5⅝	5⅝
Prime	6	6⅛
Choice	—	6⅝
GROCERIES.		
Butter, ₱ lb.:		
Western	10	25
New York	17	34
Coffee, ₱ lb.:		
Rio, ordinary	11	11⅛
Rio, fair	13	13⅜
Rio, prime	14	14⅜
Cheese, ₱ lb.:		
Western factory	— —	— —
English dairy	— —	16
Candles, ₱ lb.:		
Best brands	— —	12
Corn Meal, ₱ bbl.:		
Choice K. D.	— —	2 90
Flour, ₱ bbl.:		
Superfine	3 50	3 75
XX	4 25	4 50
XXX	4 75	5 00
Choice XXX	— —	— —
Choice family	— —	— —
Fish:		
Mackerel, No. 1, in bbls.	— —	8 00
Half barrels	— —	4 50
Kits	— —	95
Mackerel, No. 2 in bbls.	— —	6 75
Half bbls.	— —	3 50
Kits	— —	85
Mackerel, No. 3, in bbls.	5 50	6 75
Half bbls.	3 00	3 70
Kits	75	— —
Codfish, ₱ lb.	6¼	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Coal, in cases	25	30
Coal, in bbls	19	22
Linseed, raw	56	58
Linseed, boiled	59	61
Cotton seed	31	40
Lard	73	78
Soap, ₱ box:		
Magnolia	— —	1 95
Olive	— —	2 40
Palm	— —	— —
Castile	— —	2 40
Soda, ₱ lb.	— —	— —
Starch, ₱ lb.	— —	3¾
Salt, ₱ sack:		
Coarse	1 02½	1 05
Fine	1 40	1 45
GRAIN AND FEED.		
Corn, in sacks, ₱ bushel:		
Yellow	— —	— —
White	— —	57
Mixed	— —	— —
Oats, ₱ bushel:		
Western	— —	44
Red rust-proof	— —	55
Bran, ₱ 100 lbs		
Choice	— —	1 25
Hay, ₱ ton:		
Prime	22 00	23 00
Choice	24 00	25 00
Cow Peas, ₱ bushel:		
Mixed	— —	— —
Clay	— —	1 25
PROVISIONS.		
Bacon, ₱ lb.:		
Breakfast	9	10
Shoulders	— —	6½
Sides, clear, rib	8¾	8¾
Sides, clear	9	9¼
Hams, sugar-cured	9¾	10¾
Mess Pork, ₱ bbl	14 75	16 00
Dry Salt Meat, ₱ lb.:		
Clear rib sides	— —	8
Clear sides	— —	8½
Shoulders	5¾	5¾
Lard, ₱ lb.:		
Choice, in kegs	10⅝	10¾
Choice, in tierces	10	10½
ESCULENTS.		
Potatoes, ₱ bbl.:		
Irish	2 75	3 00
Sweet	— —	— —
Onions, ₱ bbl.	4 50	5 50
Apples, ₱ bbl.	4 00	4 50
Cabbages, ₱ lb	— —	— —
Sour Kraut, ₱ bbl	11 00	12 00
BALING STUFFS.		
Bagging, ₱ yard:		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb.	— —	17
Ties, ₱ bundle:		
30 ties and buckles	— —	1 85
SUNDRIES.		
Poultry, ₱ dozen:		
Grown chickens	— —	4 50
Young do.	— —	3 00
Ducks	— —	3 00
Geese	— —	5 00
Turkeys	15 00	16 00
Eggs, ₱ dozen:		
Western	— —	20
Southern	15	20
Honey:		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb	— —	— —
Pecans, ₱ lb.:		
Louisiana	— —	10
Texas	8	9
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	— —	2 50
Wool, ₱ lb.:		
Louisiana	— —	27
Texas	— —	— —
Feathers, ₱ lb.:		
Geese	— —	— —
Hides, ₱ lb.:		
Country green	— —	6
Dry salted	— —	11
Dry flint	— —	13
Ox Horns, each	— —	6
Tallow, ₱ lb.	6¼	6½
Cotton Seed, ₱ ton:		
In sacks	— —	10 00
Meal	— —	23 00
Oil cake	23 50	24 00
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 50	1 55
Half barrels	— —	1 05
Kegs	— —	70
Oak Staves, per 1200:		
Kegs	— —	— —
Barrels	— —	— —
Extra clear	90 00	100 00
Extra hogshead	30 00	135 00
Extra pipes	150 00	175 00
Tobacco:		
Low lugs	— —	4⅞
Medium	— —	— —
Good to fine	— —	— —
Low leaf	5¾	5¾
Medium	6¾	7
Good	7¾	8
Fine	7¾	8
Selections	10	12

More People Die.

from diseased Kidneys than of consumption, but not one fatal case in a thousand would occur if Warner's Safe Kidney and Liver Cure was taken in time. By all means try it.

A Physician of Great Prominence

In Thirty-sixth street, New York city, was unable to even *help* Mr. Wm. McKee, of Paterson, N. J., suffering the agonies always attendant upon diseased kidneys. As an honest man and practitioner he prescribed and *cured* him by using one bottle of Warner's Safe Kidney and Liver Cure.

NEWS OF THE WEEK.

DOMESTIC.

BILOXI, Miss., Feb. 8.—The steamer Josephine, from Havana, broke up this morning at 3 o'clock. The passengers and crew were all saved. After seven hours floating we were picked up by the tugboat Bacon. H. Franko and two of the family lost everything.

PEARLINGTON, Miss., Feb. 8.—There have been no mails to this place since Saturday. The new M. E. Church, about half completed, was blown down on Sunday morning.

Mrs. L. E. Armstrong, an old lady well known, died this morning.

BILOXI, Miss., Feb. 8.—The damage done from the late gale at this point will reach at least ten thousand dollars. All wharves and bath houses completely demolished with one or two exceptions. The storm was one of the severest known since the gale of 1860.

BILOXI, Feb. 8.—The schooner Elmira, this afternoon brought in the passengers and crew of the steamer Josephine, of the Morgan line, from Havana to New Orleans. She foundered this morning about six miles south of Ship Island. The steamer was off South Pass Saturday afternoon. The force of the gale obliged her to put to sea again. She withstood the storm until two o'clock this morning. The fires were then out, the engine stopped, and the ship sinking. The passengers and crew took to the boats and avoided the breakers until daylight, when they were picked up by the tugboat John Bacon, of Mobile. All were saved, but the cargo and baggage were lost. There were thirteen passengers, including seven families. The passengers give unqualified praise to the skill, coolness and courage of Capt. Staples, of the Josephine. All are now comfortably quartered at the Montross House.

MANCHAC, La., Feb. 9.—A terrific storm of wind and rain from the southwest, struck this place this morning, about half-past three o'clock, sweeping away every building in the place, including the depot and telegraph office.

No lives were lost, but the citizens lost everything in the way of household effects, provisions, etc.

WASHINGTON, Feb. 9.—The scene in the Capital to-day on the electoral count was grand and imposing. The galleries were filled to overflowing, long before the time. The entrance of the Senate was the signal for the House to rise. Mr. Conkling resorted to the trick of a late entry, and marched up the middle aisle so as to attract attention.

The count proceeded in an orderly manner, and the Vice President did not count the electoral vote. He presided with dignity and special ability.

MACON, Ga., Feb. 10.—The Macon and Augusta Railroad bridge over Ocmulgee River, at this point, was washed away yesterday for the second time within thirty days.

GALVESTON, Feb. 10.—The News' special dispatch from Orange, Texas, says: The steamer Vicksburg was reported wrecked off Sabine Pass, during the storm on Saturday.

WASHINGTON, Feb. 12.—At 8:30 P. M., three spans of the Long Bridge across the Potomac were carried away, and the ice is still running high.

LITTLE ROCK, Ark., Feb. 14.—Hon. Fernando Wood, a member of congress from New York, died at Hot Springs, at 10 o'clock last night.

WASHINGTON, D. C., Feb. 14.—Senator Jones, of Florida, leaves for his home, in Pensacola, to-night, with the remains of his son, William H., seventeen years of age, who died last night.

VICKSBURG, Miss., Feb. 14.—The P. Line barge, Lucy Kerne, left Sunday night for Big Black River, with a lot of bread-stuffs and lumber, to be used in building a bridge over that stream for the Ship Island Railroad Company. Piles for the bridge are all that is required to complete the structure.

Capt. Ed. Outlaw, general freight agent of the Little Rock and Mississippi River railroad, is in this city, en route to New Orleans. He represents that his road will be completed to Little Rock in ten days. It starts from Arkansas City, on the river, and runs through Pine Bluff, and will be a competitor for business going in that territory.

FOREIGN.

PANAMA, Feb. 5.—French engineers have arrived to begin work on the Panama canal, and have taken a cursory look over their field of future operations. Evidently the prospect, at a nearer view, is not so exhilarating as it was made to appear to them in Paris.

LONDON, Feb. 8.—The relatives of the late Mr. Carlyle have declined the proposal of Dean Stanley, that Mr. Carlyle's remains be buried in Westminster Abbey, because he had expressed a decided wish to be buried with his wife at Haddington.

DURBAN, Feb. 9.—Gen. Sir Geo. P. Colley's forces yesterday attacked and defeated the Boers between Newcastle and the frontier, at Ingago River. The British loss was one hundred killed and wounded. The officers killed were: MacGregor of the Engineers, Grier of the Artillery, and O'Connell, and Garret, both of the 60th Regiment. The Boers lost heavily.

PANAMA, Feb. 3.—News by the last mail from the south confirms the reports concerning the fall of Lima. The fight began January 13, at 4 A. M., when the Chilians had advanced on the Peruvian position under cover of a dense fog. They advanced in three columns. They first attacked the Peruvian centre with the bayonet, pierced it and turned its disordered fragments back on the right wing, which, after two hours' resistance, was completely routed.

The Peruvian left wing held its ground for some time against the second column, when it retired to the hills above Chorillos, where it made another stand until 4 P. M., and then retired on Miraflores, as it had been outflanked by the third column. At Miraflores were some four thousand of the regular army—remnants of the left wing and six thousand of the reserve, composed of young business men and property owners of Lima. They made a brave stand for five hours, but were overborne by superior numbers and cut to pieces.

Miraflores, as well as Chorillos and Barranco, was devoted to the flames. Pierola, Commander in Chief and President of Peru, was reported to have been in both battles, but could do nothing to withstand the effect of the surprise of the 13th nor the slaughter of the 15th.

LONDON, Feb. 12.—The Baroness Burdett-Coutts and Wm. Ashmead Bartlett, were married this morning at Christ Church, in Down street, Piccadilly.

DUBLIN, Feb. 12.—The Nationalist press denounced the arrest of Davitt, but there is a marked moderation in the tone of most of the articles. They advise the Land Leaguers to stand firm and not to leave their country. Flight would, they say, give more satisfaction to the Government than their arrest. Their kindred in America, who have contributed largely toward the Land League funds, will naturally not be pleased at anything like a stampede from Ireland to escape from tyranny.

Beecher and Talmage.

A correspondent of the Philadelphia Presbyterian writes:

I had not heard Mr. Beecher for thirteen years, and in the meantime he had culminated to his grandest eloquence and his greatest popularity, and also had had his sad obscuration and bitter tribulation. I was, therefore, anxious to hear him again; and being off duty for one Sunday, I accepted the invitation of a friend, a member of Plymouth Church choir, to go with him in the morning to hear Mr. Beecher, he agreeing to go with me in the evening to hear Dr. Talmage.

Plymouth Church, seating two thousand eight hundred, was, as usual, packed. Mr. Beecher is grayer than when I saw him last, but in other respects seemed but little changed. His voice is still full and clear, and his gesticulation is as emphatic as ever. The language and thought of his prayers were beautiful, but for some reason the prayers themselves did not touch my heart. His text was, "Fervent in spirit," and the "air" of the sermon, separated from the "variations" upon it, was a plea, and a good and strong plea, for enthusiasm in religion. To the "air" there could be no objection, but to some of the "variations" I, for one, had strong objections. I objected to the stale abuse of theology, as one of the hindrances to the progress of religion. I objected to the sneers at and mimicry of doctrinal preaching as the cause of much of the prevalent infidelity. I objected to the slander that all the hatred, bitterness and persecution of the church, by the world during the past eighteen centuries did not equal the hatred, bitterness, and persecution of the church by the church. And I objected to being told that the common definitions of faith from the pulpit were false—that when he was asked to believe what he did not understand he simply answered, "I won't," and that he commanded every other man who gave the same answer—that faith was not belief in the unknown and incomprehensible on divine authority, but was "the expansion, the enlargement, the enlightenment of the reason by a spiritualized imagination." He told us he knew this to be true in his own experience—that when he first stood before the great paintings of the old masters in the Louvre and the Luxembourg his imagination flamed forth, and that under its heat and light his reason expanded, giving him visions of things otherwise impossible to him. No one questions the possibility of such an experience, but in the name of all the heroes and heroines of the eleventh chapter of Hebrews, what has such an experience to do with Bible faith? I was glad to have heard him once more, but I do not even care to hear him again.

Dr. Talmage I had never heard or seen. I was prejudiced against him. I knew he was eccentric. I believed he was sensational and theatrical. I feared he was a mountebank and a fraud. An usher known to my friend gave us two of the best seats in the church, in the sixth row of pews back and directly in front. The church was brilliantly lighted. Every word and whisper, therefore, of the preacher we could distinctly hear, and every look and expression we could distinctly see. The church seats four thousand five hundred, and was crowded even up into the platform, and with many standing round the wall. I was all eye; all ear—alert in body, mind, and soul. If Dr. Talmage was a mountebank and a fraud I wished to know it. If he was an earnest, honest and sincere, but very eccentric man, I wished to know it. His Bible reading was good, his hymns were good, his prayers were good. Now for the sermon. He got up, shambled forward, and stood some time fumbling aimlessly with his hands, and looking up and around as if about to say something to the sexton touching the ventilation of the church. He had no Bible before him nor in his hands. But suddenly and unexpectedly (to me,) while thus fumbling with his hands and looking around, he thundered out his text, "Hebrews, twelfth, second: 'Looking unto Jesus,'" and plunged (figuratively and almost literally) heels over head into his sermon. I was startled, but interested. His grimaces were both painful and ludicrous. His antics, at times, were those of a gigantic monkey. His gestures were awkward, aimless and extravagant. His voice was horrible—the horrible blare of a twisted, dented, smashed big tin trumpet. And yet—and yet he held that audience in breathless attention from the beginning to the end, and at times moved it to tears. I was fascinated, entranced. He took me out of myself, lifted me up, carried me to the cross, and left me melted at the feet of Jesus. I could have listened to him as long as he chose to go on preaching. He made a fool of himself twenty times, but I didn't care nor think any the less of him. And I went out of the house thanking God that there was in Brooklyn, a man who could preach and hold such audiences while he preached to them Jesus Christ and him crucified; and saying to myself: "Mr. Talmage, I understand you now, and can explain you. You are not a mountebank and a fraud. You are honest, sincere and in earnest. You are as natural as a child. But you are eccentric to the very edge of craziness. Your centre of gravity is so near being outside of you, that you cannot be judged in all respects as we judge others. You do wrong sometimes, but you do not mean it. And God uses you to preach his gospel to thousands, who would not go to hear it from the lips of decorous, graceful, logical, level-headed men." These were my conclusions, and on comparing them with my friend's I found that his were essentially the same.

THE LANGUAGES IN INDIA.—The number of spoken languages in India is said to be two hundred and forty-three, and including dialects five hundred and forty-nine. Translations of the Bible, or part of it, exist in about seventy or eighty of these languages and dialects, but those who have a Christian literature are much fewer. Some half a dozen of the leading tongues—Urdu, Hindee, Bengali, Mahrati, Tamil and Telugu—possess a number of Christian volumes of all sorts, the result of half a century or more of labor, but the rest are very destitute, and a most formidable undertaking it will be to make them anything else. The English language ought to be simplified and then made the one medium of communication in all the East. The rapidity with which its use is growing in India, under the present system of education in that tongue in both Government and mission schools, is almost startling. In the last twenty-two years the Madras University alone, has examined about 25,000 candidates for the matriculation examination, all of them possessing a fair knowledge of English. As many as eight thousand or ten thousand candidates go up now annually for this examination in the three great universities of India, and English is the chief language used. This stream of influence year by year is telling very strongly upon the country, more so than many suspect. The Indian Mirror, a native paper, said the other day: "Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India, almost superseding in some instances the use of the vernaculars. When educated Hindoos meet they talk English; when they write letters to each other, they show a decided preference to English."

DOMESTIC MONEY ORDERS.—The money order system continues to grow in popular favor, its operations having been increased from a little over $1,000,000 in 1865 to more than $100,000,000 in the past year. At the present rate of charges the business has been conducted during the past five years with no cost to the Government. The fees have covered the expenses, with a slight margin of profit. The system is so near absolute perfection that losses to the senders or payers of money orders are only possible through their own negligence. It is believed that this voluminous exchange has interfered very little, if at all, with the banking operations of the country. Most of the 3,829 money order offices are at points where there are neither banks nor bankers, and the sums transmitted are mostly too small to justify the use of bills and drafts. It appears from a report of the Money Order system, hereto appended, that fully one-half of the orders issued are for sums less than $5. How to transmit these trifling amounts with reasonable security, and at the same time with the least possible trouble and expense to the public, has been a problem both in this Department and in the British General Post-Office. While our fractional currency was in circulation it supplied a tolerably convenient medium for the small exchanges of the country, but coin is particularly unfit for transmission through the mails. Recent legislation in Parliament has provided for a postal note for sums less than one pound sterling. Before adopting this plan in the United States, it will be well to observe its workings long enough to discover latent defects, if any such there shall prove to be. Meantime the Superintendent suggests a scheme which seems to me entirely feasible, and which is commended to the attention of Congress. Briefly stated his plan is to reduce the fees for money orders not exceeding five dollars to five cents, and to extend the maximum limit of an order from five to one hundred dollars, so that the increased commission received for large orders may offset the loss resulting from the reduced fee for small orders. Report of Postmaster-General.

THE PETITE ANSE SALT MINES.—The Galveston, (Texas,) Journal of Commerce, has the following to say about the American Salt Company:

This is another one of the growing institutions of Galveston, with Mr. Gustave Ranger, as President, and a paid up capital of $500,000. This great salt mine is situated at the mountainous island of the Petite Anse, parish of Iberia, in Southwestern Louisiana.

The company have for some time past been taking out a fair quantity of rock-salt, and with the improved machinery soon to be in working order, will increase the daily capacity to three thousand sacks. The salt is beyond any point of controversy the best in the world. As to purity, no other salt mine in the world can compare with it. As a preserver of meat, and dairy productions, it has no equal. Up to this date about forty thousand sacks have been received here in Galveston. Arrangements are now being made to construct a warehouse near the wharf and water-front, of a capacity for storing eighty thousand sacks. A railway track will also pass on the south side of the building, so that cars can be loaded at a trifling expense. The dredging fleet of George Forbes & Co., of Baltimore, have, since October 1st, been cutting a canal eight feet deep from Vermilion Bay to the wharf of the salt company, located at the mine. When this is completed, the steamboat now used to lighter the salt will be dispensed with, and vessels of eight feet draft, will receive their cargo at the works. This canal will be completed within the next few weeks. The salt already finds a quick sale all along shore, from Mobile to the mouth of the Rio Grande. It is unquestionably destined to erect Galveston into the largest, as well as the cheapest and best salt market in the United States.

THE SITE OF THE OBELISK.—The obelisk is on its pedestal, but not yet ready for the public inauguration. Commander Gorringe, proposes to cut away the hill down to the primeval rock on which the foundations are built, thus getting a level space between the obelisk and the East Side Dive, so near the Metropolitan Museum of Art, that it may be viewed as a monument at the gate of a temple. The surface below the base of the obelisk will be paved with marble in mosaics and about a hundred and fifty spinter feet surrounding buried in. The fence is to be of copper, cast in either lotos leaf or papyrus designs, and to be as high as a man's breast, so that all may look over it, but none get in to destroy. Two of the crabs that once supported the obelisk are to have a place on the pavement in the enclosure, where the public may see them. The obelisk is watched by Park police officers, night and day, to guard against the hammers of relic-hunters who might deface the stone.—New York Observer.

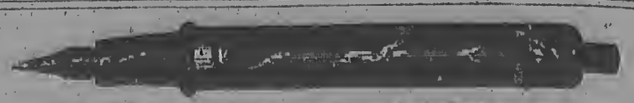
A Chattanooga special, Feb. 4, to the Louisville Courier-Journal, says:

A special to the Chattanooga Times says: On Thursday last, at Mountain Home, Ala., about one hundred miles from Chattanooga, near the Muscle Shoals Canal, Bob Letson, shot Wm. Davidson and Rev. J. M. Pickens, killing the latter instantly. Letson asserts that Davidson grossly slandered his daughter. Pickens was in no way implicated in this, but being present when Letson attacked Davidson, having assaulted him on a public highway, he tried to prevent the shooting, whereupon Letson shot him three times, having first shot Davidson, who yet lives, but probably will not recover. Pickens is a Campbellite preacher. He was the Greenback candidate for Governor of Alabama, during the November election, and received a heavy vote. He was a cultured man, and his death is greatly regretted in this section. Letson has been arrested.

—In Pennsylvania there are four coal mines burning: Kooley Run, near Shenandoah, has been burning six months; the Coal Castle mine has been burning since 1835; the Summit Hill mine, at Pittston, has been burning for three years.

HORSFORD'S ACID PHOSPHATE should be taken by those who perform mental labor. It acts as a brain-food.

MISCELLANEOUS.



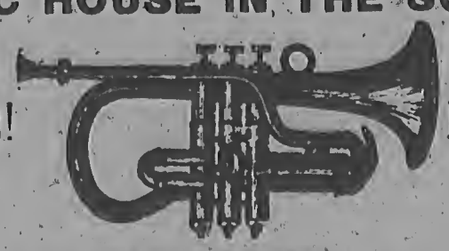
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Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871, $2,239,091
Losses by Boston Fire in 1872, $1,129,729

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REV. CHRISTIAN KEENER.

DEAD CALM IN THE TROPICS.

The fair breeze blew, the white foam flew,
The furrow followed free;
We were the first that ever burst
Into that silent sea.

Down dropt the breeze, the sails dropt down,
'Twas sad as sad could be;
And we did speak only to break
The silence of the sea!

All in a hot and copper sky,
The bloody Sun, at noon,
Right up above the mast did stand,
No bigger than the Moon.

Day after day, day after day,
We stuck, nor breath nor motion;
As idle as a painted ship
Upon a painted ocean.

Water, water, every where,
And all the boards did shrink;
Water, water, every where,
Nor any drop to drink.

The very deep did rot: O Christ!
That ever this should be!
Yea, slimy things did crawl with legs
Upon the slimy sea.

Coleridge.

The Sunday School.

BY REV. CHRISTIAN KEENER.

First Quarter: Lesson X.

Subject: Witness of Jesus to John.

SUNDAY, MARCH 6.—LUKE VII, 18-30.

18 And John's disciples told him of all these things. And John calling unto him two of his disciples,
19 Sent them to Jesus, saying, Art thou he that should come, or look we for another?
20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?
21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.
22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.
23 And blessed is he, whosoever shall not be offended in me.
24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.
26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.
29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.
30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.—Luke vii, 18-30.

NOTES ON THE LESSON.

John's ministry had closed. The Messiah had come in the person of Jesus. John had proclaimed him publicly, as the "Lamb of God." His disciples, for the most part, had left him and had flocked to the standard of Jesus. He was superceded in his ministry by *One* before whose light other lights must wane. "I must decrease and he must increase," said he, "before this *One* whose shoe-latchet I am not worthy to unloose. He is mightier than I." John's ministry had lasted only two years, when for truth's sake, he was imprisoned in a dreary, damp dungeon, under the keepers, in danger of death, very moment, from the hate of a wicked king and the jealousy of a revengeful woman. Wearied and disheartened, he heard of the wondrous words and works of Jesus, and wondered if there was none to be wrought for him. "The Messiah was to open prison doors and set captives free; if Jesus is the Messiah, will he not set his friend and kinsman, free? Would all his wondrous work be done for strangers, and none for me?" Amidst his wondrous works, John sends his disciples to Jesus to inquire. Jesus sends to the right place, and in the right way, to solve his doubt.

Verse 19. John in prison, had communication with the world through his disciples. Some still loved him, they visited him in prison and his misfortunes did not estrange him from all his friends. They told him of the works of Jesus. The question he asks, "Art thou he that should come? or look we for another?" John was asking this question for himself and his disciples, who, no doubt, shared in their beloved master's doubts. His question does not necessarily imply doubt as to the person of Christ, but as to his mode of action, this to John was a riddle. Matters move too slowly for him, especially as he is now condemned to a life of inactivity.

He waits for a speedy declaration of Messianic dignity, for him to assume the reigns of government, to usher in His kingdom. A fiery trial had come upon the prophet. Physical suffering in a gloomy dungeon. Reaction of high endeavor, from a life of activity in the beautiful world of light and life, to a life of gloom and supine inactivity. God seemed to have forsaken him. Is it a wonder for the eagle's wings to droop and his eye to dim when taken from his mountain home, and caged in a gloomy cavern?

This question of John's was but the prayer of a soul in great trial, "Lord, I believe; help my unbelief."

Verse 21. "He cured many of their infirmities and plagues, and of evil spirits, and unto many blind he gave sight."

What a magnificent present! sight! Christ points to these as his credentials, these John could not fail to recognize as the fulfillment of the prophecies of Isaiah concerning the Messiah.

He tells them to report to John all they saw and heard. The works of Christ are the witnesses of Christ, the last and latest.

Our doubts must be solved by those evidences of Christianity which are open to all. No new promises are to be given, but those which are already given, are to be studied more earnestly. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is the only *instance* in which Christ refers to his works in support of his mission, and here he does not do it to convince an unbeliever, but to increase the faltering faith of a friend. The argument is potent to-day. The poor have the gospel preached to them, is given us an evidence of the kingdom of Christ being set up—an unheard of thing before, it stands last with another unheard of thing, the raising of the dead. The church that preaches not to the poor is not of the kingdom of Christ.

Verse 23. The new beatitude. Blessed is he whosoever shall not be offended in me. What a gentle reproof! what an encouraging message? Tell him I know his temptations and his fiery trials; but let him comfort himself with the thought that he that endures shall receive his reward, do not be offended with me, but trust me; great is the reward. The answer was sufficient; for he remained steadfast to death, and received a martyr's crown.

Verse 24. The question of John was calculated to make a false impression on those who heard it, of John's true character. Christ immediately sets them right by vindicating John against all suspicions that may have risen. Who did you go in the wilderness to see? Not a vascillating character whose principles change with the wind, like the supple reed that rustles in the gentle breeze, and bends to the ground when the hurricane rages. No voluptuary, in fine clothing, such as Herod would send out as a representative of his kingdom. No; the wilderness is no place to find these. A prophet, more than a prophet, the greatest of prophets, great in his relation to Christ, great in the only true sense of greatness, because he himself was the object of prophecy, he was the last in the succession, and the clearest in his prophecies; being last he was nearest to the Messiah, he touched him, he was near in his life, and his tragic death was like the tragedy of Calvary. What an honor to be eulogized by Jesus! This gives us the finishing of the beatitude. String on to the chain of beatitudes this pearl. Blessed is he whosoever is not offended in me, for I will not be offended in him, but will honor him before my Father, and all the holy angels.

The promised blessing is for you and me, for he adds that the least in the kingdom is greater than he. The means in point of privilege. The little child of to-day, if instructed, holds a position of light and privilege above John's. The greatest among the less is less than the least among the greater. It does not mean that the least in the kingdom is a better Christian than John, but that our opportunities are better. "He was a burning and shining light;" but we may become sons of God, and shine like the stars. We are born to a better inheritance.

Letter from Shreveport.

MR. EDITOR: As Bro. Carter, the corresponding editor for Louisiana, is too far away from this section to tell you much about it, I suppose a few lines from a man actually here will not come amiss. After a month and longer of very severe weather, and of slipping about most of the time in mud, such as I imagine abounds here as nowhere else, the last few days have been mild, with occasional sunshine. To-day we left the Cumiston Hotel, where we have been since our arrival, and now we are in our own hired house. Our stay at the hotel was made very comfortable and pleasant by the kind attentions of Mr. Cumiston and his estimable wife; nevertheless we are glad to be in our own home, which we find in every way delightful. Our house sets up high and will overlook the proposed passenger depot of the Pacific and New Orleans railroad. We have just rooms enough for ourselves, and one to spare for stray preachers or others who think enough of us to tarry awhile under our roof. It has been well furnished by the ladies of the church, who seem to be grand workers, so far as we at this date are able to judge. Through their thoughtfulness in providing for our household wants, we feel certain of a happy year of home-life.

As to the church, work has begun in earnest; and the pastor, having read the general rules and explained them and informed the members that they must be kept, has every reason to believe that the membership will, with scarcely an exception, keep them, or promptly withdraw from the church. There may be a few who will seek to remain in the church and yet not live up to their profession. The prospects of the Shreveport charge in this *vital* matter of living up to their vows are very encouraging. We have had constantly increasing prayer meetings, and the class meeting spirit is growing fast. I have held several most excellent class meetings, and will, according to chapter V, and section 4, of the Discipline, announce next Sabbath the class leaders, and read off the names of the members, as I have placed them in the classes. There is every sign that this will soon be a class meeting, *i. e.*, a *Methodist* Church. Pray for us to this end. Two Sabbaths ago, we had three of our Northern brethren with us. Rev. Dr. J. D. Ford, in a style that I feel sure could hardly be surpassed, addressed the teachers and scholars of our Sunday-school. His clear statements, apt illustrations and soul-stirring exhortation will remain with us all unforgotten for many a day.

At eleven o'clock, our pulpit was filled by that brilliant divine formerly of your city, and now of Wilmington, Del., Rev. George R. Bristor, D. D. His text: "Jesus Christ, the same yesterday, to-day, and forever," was handled in a way that was very original, powerful, and convincing. He argued most forcibly and eloquently for the whole Bible, Old as well as New Testament. His sermon was finely suited to his audience, and, given in his somewhat dramatic style, made a deep impression on our people. At night, Bishop Cyrus D. Foss preached to a packed church, taking for his text: "Ye are witnesses of these things." His sermon was on experimental religion, claiming that God's people as witnesses constitute the unanswerable argument for the truth of Christianity. He held his audience throughout by his resistless logic, his telling illustrations, his always chosen words, his earnest utterance, and his manifest heart-power, all culminating in one of the strongest exhortations I have ever heard. Bishop Foss preaches just as every man would like to preach who would save souls. These brethren, and the other white brethren, Rev. Dr. J. C. Hartzell among them, were entertained by Brothers Stockwell and Daughtry of our church. I visited their Conference and enjoyed it; of course we all talked, and I for one feel no worse for it, and hope ever to have a hand, heart and word for such men as this new Bishop evidently is. They were delighted with Shreveport, and especially with the Southern Methodists of Shreveport, and we are glad that they came.

I see Bro. Ransom will be in Marshall, Texas, on the twenty-sixth, and I have written him to make the few hours' run to get to us, that we may have a taste of what you in New Orleans have been lately having at his hands.

Bro. McClendon is here, and will hold his first quarterly meeting next Saturday.

J. T. S.

February 9, 1881.

The Ministerial Educational Association

of the Mississippi Annual Conference was organized in Crystal Springs, December 15, 1870. It has done some good work, and is still helping, in a most important matter. The following articles from its constitution may be read with interest by some:

"Article 2. The object of this Association shall be to assist in the literary and theological education of young men preparing for the ministry.

"Art. 4. The payment of five dollars annually shall constitute any one a member of this association; and any one executing his note for one hundred dollars, payable in ten annual installments, without interest, shall be a member for life; said notes not to be collected after the death of the parties who gave them.

"Art. 5. Applicants for assistance must come recommended by a quarterly or district Conference, and when one enters school he must execute to the treasurer of the Association his note for one hundred dollars for each year that he is assisted to the amount of one hundred dollars, or more, and when he enter the Annual Conference as a traveling preacher he shall be entitled to a credit of one hundred dollars per annum until the whole is liquidated; his notes are not to bear interest. Should he fail to enter the ministry, or to continue therein for at least three years, said notes shall be of binding effect and in full force against him, and collectable."

These articles sufficiently explain the nature and object of this Association, and its apparent importance commends it to every intelligent Christian. We wonder at the seeming indifference of some whom we have a right to expect to be foremost in every good word and work. We cannot imagine that any one will fail to appreciate the importance of this cause who will pause long enough to reflect upon it. Strange to say, it is always difficult to get a meeting of the Association during the session of Conference.

Nearly every year we resolve to have an anniversary and a public collection at the next Conference, but we seldom have one. When we do, the result is always satisfactory. The fact is, the great heart of the church feels more interest in this cause than its representatives manifest, to our shame be it said.

After repeated calls we had a hurried and a very unsatisfactory meeting in Vicksburg, last December, during Conference. At that meeting, the following resolution was presented: "That we request the Conference now in session to direct our preachers to take up a collection, in each of their congregations, during the ensuing year, for ministerial education," etc. Upon consultation, it was deemed useless to make the request of the Conference, and the resolution was withdrawn. I see the Louisiana Conference adopted a similar resolution, and I believe the Mississippi Conference would have acceded to the request of the Ministerial Educational Association had that request been made. But let me suggest that there is nothing to prevent our preachers from taking up this collection if they feel disposed to do so. The people, in my judgment, are ready to respond to such an appeal, and there is pressing need for the money. We have several young men in hand now, and there are others ready to enter college, to prepare for the ministry, as soon as the way is open. If we only had the money to aid them, we could do a valuable service to the church in this way. Surely, there is no better investment of money in the church than in ministerial education.

In this connection let me make an appeal to those who have given their notes, and who have not paid their annual installments.

Rev. Dr. Andrews, President of Centenary College, is the Treasurer of this Association. All moneys for the cause of ministerial education should be sent to him. Brethren, let us pay what is due on our notes, and take up collections in our congregations, and send the money by post-office order to Rev. O. G. Andrews, D. D., Jackson, La., and it will be faithfully applied. "Cast thy bread upon the waters; for thou shalt find it after many days."

W. R. LEWIS, Secretary.

BROOKHAVEN, Miss., February 10, 1881.

Temperance vs. Whisky.

MR. EDITOR: On last Wednesday there was an unusual interest manifested by the people of Mansfield upon the subject of temperance.

At a previous temperance mass meeting a committee of four ministers of different churches and two laymen had been appointed to wait on the Police Jury, and present a petition to them, praying them to submit to the people of the parish for their vote to decide for or against local option. This committee met at a lawyer's office at 9 A. M.; got all necessary legal advice, then marched to the court house, and was formerly presented to the Police Jury, which was in session. The object of the committee was made known, and after a few general remarks on the subject of temperance, Attorney J. L. Scales read the petition with the signatures, which were over two hundred; then at some length, he presented to the Police Jury the legal aspect of the case, which was plain enough to a man who had eyes and wanted to see. But the whisky men were out in force with a lawyer, *paid* as we understand, to defend their cause; which he did by attempting to show that the law was not only obscure, but had been abrogated, or rendered null and void by a constitutional provision, and declared that the Police Jury had no power to act in the matter, and sat down as though he believed it; to the apparent gratification of his clients. However, the sophistry of his argument was shorn of its strength by two other legal gentlemen. The Police Jury then took the matter under advisement, and inasmuch as there was no petition from one or more of the wards of the parish, they deemed it prudent to lay the matter over for one month, or till their next regular meeting. The whisky men are all astir. Their craft is in danger.

It is currently reported here that one of the leading commission houses in Shreveport proposes to furnish money to the whisky men to carry the election in this parish—a house from which we expected better things. We propose to furnish the Police Jury at its next session a petition with a thousand signatures, begging an opportunity to test the question.

The saddest feature, and the one most to be deplored, is, there are individual members of all the churches who are the most inveterate opposers of the temperance cause.

We do not claim to be a prophet; but it is our settled conviction, that it is only a question of time when the church will come to a square issue upon this question.

J. P.

MANSFIELD, LA., February 4, 1881.

Centenary College of Louisiana.

The intermediate examination and exhibition were held January 17-20. The examinations were, in the main, satisfactory, though as is usual where such various orders of intellect are concerned, some failed to pass. On Wednesday night, January 19, was the exhibition of the preparatory department; select speeches and dialogues. Thursday night was devoted to the original speeches of the representatives of the societies; three from the Franklin Institute, viz.: B. F. Jones, of Jefferson county, Miss., J. P. Porter, of Natchitoches parish, and J. W. Lipscomb, from East Baton Rouge parish, and three, from the Union Literary, viz.: T. G. Dickson, of Caddo parish, D. W. Faulk, of Ouachita and L. Levy, of Jackson. The weather was inclement on both nights, but appreciative audiences were in attendance.

Prof. J. W. Nicholson, of Baton Rouge, delivered an address to the societies on Thursday night, which was humorous, eloquent, and instructive. He was interrupted with frequent outbursts of applause.

One hundred and twenty-eight students have entered to date; forty-three of them are in the college classes; sixteen are preparing for the ministry, and one for the foreign field. The services of two competent tutors have been secured, so that the Faculty are enabled to do full justice to the increased number of students. The friends of the college are much gratified by the solid evidences of success. The Faculty especially are under many obligations to the late session of the Louisiana Conference for its strong and helpful action.

The second term has just begun; this is a good time for students to enter, they will be charged tuition only from the time of entrance.

O. G. ANDREWS, President.

Oregon Correspondence.

MR. EDITOR: The Willamette flood marks an era in the history of this great valley. In 1861 there was an overflow that exceeded this a few inches in height. Perhaps the damage and loss is much greater now, as the country is much more settled up. Stock, fences, houses were swept away, and many thousands of bushels of grain destroyed in the warehouses, along the river. No one drowned, that I have heard of. The pressure upon the people will be great, as rust one year and low prices for grain the following have made times exceedingly hard. Many of the people had everything swept away by the quick, rushing waters. I have not been able to get over to Junction City for some time. Bridges gone, railroad washed away, and bridges damaged.

In consequence of the flood, I went out eleven miles to a school house that was in a neighborhood destitute of preaching, and held a meeting. I have frequently been invited to come out and preach to them. I have just closed the meeting and returned home. Results as far as visible: Fifteen sermons to large and serious congregations; three adults baptized; five received into the Southern Methodist Church, on profession; others, we think, will follow. Sister churches will likely share largely in an increase of membership.

I stood alone, no ministerial help, no member to lead in prayer, or to even lead in singing. My own soul is greatly blessed. To God's blessed name be all the glory!

Oregon soil yields meagerly, according to the plowing and seeding done in the gospel harvest field. We trust in the living God who "giveth the increase." Our health is tolerably good.

Affectionately in Christ,

T. H. WARREN.

ALBANY, OREGON, February 1, 1881.

A POPULAR MINISTRY. A ministry that pleases everybody, especially in the Presbyterian Church, may well suspect itself. Look at the doctrines we preach: human depravity, our Lord's true Deity, the atonement on the Cross, the Personality and work of the Holy Ghost, the need by every man, the most amiable and cultivated—of being regenerated, the Bible the sole rule of faith, self-denial a part of true Christian living, retribution on the impenitent, concurrent with natural immortality, the obligation of the Sabbath; and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody? No; this whole message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and servilely copy, from Paris.

"Then what am I to do?" one may say. Go and preach these truths, only more clearly, firmly and tenderly. "But what if the people leave me?" Yes; some will leave you and go to churches they like better, assigning various reasons for the same. This is their matter. Yours is to preach for the saving of men, not for the keeping of them in the pews. "But cultivated and well-to-do people will quit the church." Let them. It is so much the worse for them. Remember Paul's words, "Not many wise, mighty, noble, are called." But it is a pity they should not be saved." Certainly, but it is by the truth they are to be saved; and you are a teacher of the truth. "But I may set them against it." Yes, and if your spirit is bad, you will be verily guilty in so doing. But if yours is the right spirit, then your ministry will be like Christ's, which irritated, and drove off not a few, especially of the ritualists and intellectual kind. "For judgment I am come into the world, that they which see not might see, and that they which see might be made blind." Dr. John Hall.

Good Words.

Oh, not upon the lofted hill or field,
Where foeman meet with sabre and with shield
Are mightiest battles fought;
Not amid warfare's wild alarms,
Nor in the roar of cannon, the flash of arms,
Are greatest victories wrought.

Look abroad thro' the earth's wide homes,
Where fierce temptation steadfastly comes,
Followed by woe despair;
Where souls are wrested by some fearful fate
By sin, by hollow-eyed want or woe,
And make the angels glare.

Only God and his angels pure
Ever can know who they endure
Who fight with these unseen foes;
Only heaven will its mighty ones
Can symbol the grace of the saints whose
Names these perils unclose.

A man may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigor, the beating down of the present fruit will not hinder it from bringing forth more. This is the folly of some men: they set themselves with all earnestness and diligence against the appearing eruption of sin, but leaving the principle and root unhurt, perhaps unsearched out, they make but little or no progress in this work of mortification.

John Owen.

—It is not toiling, but believing, that brings rest and joy and peace. It is not doing or suffering, but simply believing that Christ has suffered and done. It is not waiting, but receiving now. It is not seeking to make ourselves better, but coming in all our sinfulness, that Christ may make us so. It is through Him we come to know the love of God; and in this is rest and peace.—R. Newton.

—The London Methodist Recorder says: "The church can only cease to be missionary when it ceases to receive Scriptures as divine—that is, when it ceases to be a church. And just as the church's faith in the divine authority of Scripture is strong and vivid, and its obedience to God's voice speaking in Scripture is simple and unquestioning, will its missionary zeal burn clearer and brighter."

—The happiness of life depends on the regular prosecution of some laudable purpose or lawful calling, which engages, helps and enlivens all our powers. Let them bear witness, who, after spending years in active usefulness, retire to enjoy themselves! Prayers should be offered for their servants and wives, and for them, also; they are a burden to themselves.—W. Jay.

—Let us read the gospel, not so much to know what truths it contains, but as we say our prayers, that we may possess our hearts with the same spirit which Jesus Christ discovers in them; observing his actions and manner of life, and striving continually to imitate them, following his instructions and believing his promises and threatenings.

—He who diffuses the most happiness and mitigates the most distress within his own circle is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to fulfill his conduct, to make the greatest part of the misery of the world cease in a moment. Robert Hall.

—Seek pleasure whenever you can consistently do so. No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life from having once made an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life. Gladstone.

—A gentleman said to his pastor, "How can I best train my boy in the way he should go?" "By going that way yourself," wisely replied the minister. If you want your children to feel an interest in the Sunday-school, go there yourself and take a share in the work.

—The happiness of your life depends upon the quality of your thoughts; therefore guard accordingly, and take care that you entertain no notions unsuitable to virtue and reasonable to nature.—Marcus Antonious.

Christian Advocate.

THURSDAY, FEBRUARY 24, 1881.

SOME OTHER DAY.

Some other day, all, soul! we know not when,
We shall be free from earth, with all its cares,
And speed away beyond all mortal ken,
To find the answering echoes of our prayers.

Some other day, when life is lost its pain,
We shall look back to earth, and see with grief,
What we thought loss has now proven endless gain;
Father, we ask thee, help our unbelief.

Some other day, the loved ones who have gone
Beyond the reach of our complaining cry,
Will meet us, and we'll see 'twas for the best,
Though then we said 'twas hard that they should die.

Some other day, the lips that now are mute,
Or opened only to give breath to prayer,
Will join in songs no mortal ear hath heard
Among the angel choir, so pure, so fair.

Some other day, ah, soul! we little know
What trials yet will meet us on the way,
Ere we shall see our loving Father's face,
And rest at last in peace, some other day.

IN MEMORIAM.

William H. Watkins, D. D.

BY REV. C. K. MARSHALL, D. D.

The Rev. William Hamilton Watkins, D. D., pastor of the Methodist Episcopal Church, South, departed this life at noon, February 5, in the city of Jackson, Miss.

The functions of digestion had long been deranged, and, finally, for many weeks, seemed to have entirely ceased to perform their work, and slowly, with little or no pain or suffering, he quietly closed his eyes and slept. Nearly all the members of his beloved family were with him, whom, as a patriarch, he blessed as he took leave of them for a while. For two weeks before his death he had rallied a little, and hopes were indulged of his improvement and recovery. But his work was done. "The Master is come, and calleth for thee," was the message. His last words were: "Let me go," and thus closed the solemn scene. Then he departed into light, into life, into the great assembly of those "who have washed their robes, and made them white in the blood of the Lamb."

Could soulful affection, unequaled nursing, watchful love, fare devotion could the solicitous sympathy of a great community, that forgot its friends, in its Christ-like charity, could the prayers and tears of the devout and humble, could these have saved him, then our brother had not died. But infinite wisdom and infinite love called him to the skies. He desired to be laid beside his mother's grave, in the old family burying grounds in Jefferson county.

The funeral took place on Sunday afternoon, the 6th inst., at the church, and was attended by a large and deeply affected concourse of people; many Masons and Sir Knights being in the city, they also joined, reverently in the solemn ceremonies.

The casket containing the remains was borne to the church by the stewards and officers, and received at the door in the usual form, the audience standing while the impressive service was read. The choir sang two stanzas of the hymn, "Home of the soul," with touching pathos. Rev. J. [illegible] read the lessons appointed for the occasion. Rev. [illegible] pastor of the Presbyterian Church offered prayer. Then [illegible] sang the following hymn:

"Thou art gone to the grave—but we will not deplore
[illegible]
Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

The services were concluded at the grave for the present.

Dr. Watkins was born in Jefferson county, Miss., in April, 1815. He was one of the several sons and daughters of Asa and Sarah Watkins, all of whom have been among our most useful and honored citizens. He was educated at the best schools of the neighborhood, and made great proficiency in his studies. He was early brought into the church. But, more vital than that, he was truly converted to God, and "born of the Spirit." This doctrine is the shibboleth and rock of the church. Lightly esteemed in rationalistic, and spurned in skeptical circles of a purely mechanical Christianity, it is nevertheless the sum and substance of the new life, and the only pathway to the kingdom of God. He devoted his young life to God, and realized the fulfillment of the Divine promise: "Them that honor me will I honor, and they that despise me shall be lightly esteemed." As he lay dying he said to me: "I gave my young heart to God, and the God of my youth has been all my life long my confidence and trust. I know in whom I have believed, and he is able to keep that which I have committed unto him. From early boyhood to this hour I have never distrusted him, and now I am in his gracious hands."

Thus we see the virtuous son, the youthful convert, the ripened Christian, the venerable minister, rising along the pathway of life, "as a light that shineth more and more unto the perfect day," now ready to depart and be with Christ. His mind was as clear and bright all through his sickness as in the days of health. I was deeply impressed with the manner in which he said: "In my Father's house are many mansions—many habitations. Jesus said, I go to prepare, to fit up and make ready those mansions for the reception of my own, and all in God, all within his bosom." After a little while he added: "The future is as real to me now as is the present, with my family and friends around me. I go from one reality to another still more substantial." He was constantly uttering the blessed words of hope, trust, love and faith; the calmest and most resigned of all those around him. In such a presence, and listening to such words, I felt that

"The chamber where the good man meets his fate,
Is privileged beyond the common walks of virtuous life,
Quite on the verge of heaven."

As a young man, with great prospects of usefulness before him, he was a diligent student; every faculty was alert, and every opportunity, every source of knowledge, every means and measure, promotive of the ends of his high vocation, were laid under tribute for the achievement of his purpose. The most cultivated and accomplished citizens, of both sexes, were his constant associates, with whom the interchange of thought could not fail to prompt the thirst for knowledge, while books of rarest merit were the fast friends and companions of his hours of seclusion. Scholarship or no culture, that is the law alike for the solitary self-taught student who unites in himself the pupil, the tutor and the professor, whose bookish solitude is at once the cradle and the guarantee of all valuable attainments in learning and knowledge. Thus, by constant attention, habitual industry, cultivated society and golden books, he aggregated and multiplied his intellectual treasures until he became a full and also a ready man, nice accurate, clear, well-versed and highly intelligent gentleman. He was a scholarly and able divine. His knowledge of Hebrew, and the original languages of the New Testament, were sources of daily inspiration and enlargement of the powers of his mind. The Bible was the foundation upon which he built, as a master, and the superstructure of character, experience, culture, piety, learning, and all manly and Christian virtues, rose with rare symmetry, grace and beauty, and in such just proportions and sharp statuesque disclosure that, like a Grecian temple, to behold was to admire, to contemplate was to offer the unspoken but heartfelt homage of appreciative love.

In person he was tall, or rather a slender form, compact, straight, manly and of so striking a mien that a stranger would naturally enquire who he was. His face was full of luminous, benevolent expression and intellectuality, his eyes very large and dark, lustrous and penetrating, overhung by heavy arching brows, his forehead lofty and retreating; his locks and beard, worn full, were silvered with the snows of many fruitful winters. His voice, if not musical, was flexible and sonorous, thoroughly controlled and deeply solemn. He was refined in manners and punctiliously polite, the very soul of urbanity, grace and dignity. In his prime of manhood and health he was regarded as an unusually handsome and imposing person. Everything about him expressed the superior man. He possessed the rare ability of mingling with men and families of every creed and church, conscientiously maintaining his own deeply fixed convictions without in any manner discomposing the genial cordiality his presence inspired. Indeed, like a sunbeam he fell with refreshing influence upon every circle he entered, and so happy was his power of adaptation to all sorts of people and children of tender years as well, that he was everywhere an overwelcome guest. In affability, politeness, gratitude, delicacy of feeling and tender solicitude for the comfort, ease and happiness of others he had few equals and no superiors.

His friendship was a treasure. While he was possessed of the largest sentiments of philanthropy, and yearned with sincere desire to pour blessings upon all, yet there was an inner sanctuary of noble and elevated affections, to the beneficiation of which not every one could successfully aspire.

He was a magnanimous friend. And innumerable citizens of this State, of Louisiana, and other parts of our country, in every walk of life, alike in fashionable and in churchly society, seemed strangely drawn into exalted sympathy with and reverence for our sainted friend. He possessed rare forces of attraction, seemed insensibly to impress himself upon unselfish, congenial natures, and inspired every one with the idea that he possessed great excellence of heart and life.

While he lingered, and life slowly ebbed away, the public concern was so great that every one, from the lowly boot-shine to those in high host walks of life, were eager every hour for the last news from his dying couch.

The veteran editor of the Vicksburg Commercial, who had known and loved him for nearly forty years, then uttered the following generous and truthful words, which were but the universal sentiment:

"We regret to learn of the serious and probably fatal illness of that venerable and beloved man of God, the Rev. W. H. Watkins, D. D. His sands of life are fast running out, and, when his pure spirit ascends to heaven, Mississippi will have lost one of her noblest sons, and the cause of religion and morality one of its noblest advocates and brightest exemplars."

And yet I would not say of my friend what may be justly said only of a gentle child, that

"None knew him but to love him,
None named him but to praise."

For every noble, unselfish, brave man is often called to the performance of painful duties that must vex and arouse the opposition of very many in so cold and selfish, so degenerate and vicious an age as ours. But he was loveable, because the best elements of our being were so commingled in him, and the riches of divine goodness were so replete that Heaven's own seal seemed deeply set upon his brow,

"To give the world assurance of a man."

Yet he was as guileless and transparent as a child, as gentle as a woman, as brave as a tried veteran of many wars, and so inflexible in all purposes of right doing, he would have burned at the stake as a martyr had duty demanded the sacrifice in obedience to the call of the Divine Master. To comprehend the truth and follow its guidance was the earnest and unwearied study of a lifetime. His thirst for knowledge, and his desire for the largest usefulness, increased with the lessening numbers of life's rapidly gliding sands.

His intellect, if not of the highest type of vigor and power, was of so superior a mould that he was capable of almost any work. I have heard learned jurists say that, had he given his life to the constant study of metaphysics, he would have made a reputation of no ordinary measure. He had published only occasional articles in the journals of the church, all of which showed the cogent thinker, the deferential inquirer, the lucid expositor, the facile writer. Some years ago Centenary College conferred upon him the degree of D. D., and he reflected credit upon the institution that thus honored him. It was a token of appreciated learning and worth. What may hereafter see the light from his pen remains to be considered.

As a preacher and expounder of the word of life he was very able, always instructive, often eloquent. Every sermon stood, like the pillars of a temple, each by itself, and all were of a style, form, argument, freedom and force that drew thoughtful listeners, and left on them salutary and permanent impressions. He rarely used illustrations, which, perhaps, was not the best; but, with clear, forcible and cogent argumentation, built his sermon as a master-builder. He never allowed his hearers to feel that he attempted to "light the temple of the Lord with unbeaten oil." He was earnest, urgent, at times tender, and with moistened eyes would apply the impressive lessons of the text, and the occasion, as a loving parent entreating his children.

His prayers in public were always simple, solemn, touching and indicative of the nearness of his heart to God. Not greatly given to family visitation, his services in the sick room were almost unsurpassed in tenderness, adaptation and helpfulness. Not every faithful preacher possesses the happy art of visiting and ministering to the sick and dying. It is a rare and precious gift. For gentle, assuring ministrations, spiritual instructions soothingly uttered, with inspired hopes, may prove not only a great comfort to the sufferer, but materially assist the skill of the physician in fixing the patient over a perilous crisis. Our brother was happily fitted for such a service. Grateful task! Happy he who can so uplift the languid, faint and fearing! Hundreds will gratefully remember his holy mission to the sick room, to the homes of bereavement and sorrow, who may forget the earnest admonitions and searching sermons of the pulpit.

While writing these thoughts a prominent member of the Mississippi bar wrote me concerning his condition, and said: "I love him with a filial love. His hands baptized me. His tongue has taught me. He has exercised over me a greater influence for good than any other man living. He taught me how to think. I can never estimate the debt of gratitude I owe him. The church at large has never fully known his worth. They will feel his loss when he is gone. Great in intellect, great in heart, who will take his place?"

The relations of Dr. Watkins to the Mississippi Annual Conference were all that could be desired. He was respected, reverenced, loved by his clerical brethren, and often intrusted with important duties by them. Punctually he answered to the annual roll-call for forty-four consecutive years, and, though sick when he saw the forty-fifth session approaching, resolved to attend. To be compelled to remain at home and see his companions pausing to grasp [illegible] annual meeting without him, was a new and fearful trial. Alas! hereafter he will respond to the call of the roll in the temple of God.

In 1845, when the great convention of the church assembled at Louisville, to perfect the organization of the Church, South, after the great Methodist economy of the United States had been divided, his Conference elected him, in conjunction with elder brethren, to represent them there. He was elected to several quadrennial or General Conferences, and well and faithfully did he perform the duties of that honorable office. Occasionally he had presided over the Annual Conference, in the absence of a Bishop, with such gravity, firmness and fairness as to indicate qualities that might have made him a Bishop indeed, with great advantage to the whole church.

During the war he continued to fill the pulpit at and near Natchez, to the extent of his ability, while in every possible way he endeavored to minister to the necessities and moral support of the community. His hospitality, his care for the sick, the wounded, the poor will never be forgotten. Every day was filled up with some useful deed. He was ever a true patriot, and strove to uphold and advance his State and her local interest by his wisdom in counsel and his life of patient toil.

At the close of the war he was elected to the presidency of Centenary College. And, though greatly preferring the regular pastoral work, he consented to serve that institution until some person could be found to permanently fill the presidency. He continued for two years to occupy the chair and preside over that valuable seat of learning, and then resumed the regular work of the pulpit and pastorate. In the interests of sound learning, with the respect and esteem in which he was held by the students, parents and trustees of that college, it is to be regretted that he could not have felt satisfied to have devoted his life to such a vocation. But the pulpit was the chosen field of his life-work, and he returned to it with the utmost joy.

Our brother spent many years in New Orleans as a pastor, during which he passed through several epidemics of yellow fever, when his white race and ability were given to the relief of the suffering. In that city, in Natchez, Woodville, Vicksburg, and other places, as well as in Jackson, Miss., where he died, he had resided as a pastor and preacher, and leaves everywhere hosts of Christian friends to mourn his death. He had lived three years at Jackson, and, by our itinerant economy, might have remained one more. At the assembling of the Conference, on the eighth of December, it seemed tolerably evident that he could not render much service in the pulpit should he survive, but such was the deep attachment of that noble, almost peerless church to the man of God, they proposed that if a young minister could be appointed with him they would receive and provide for both. This was accordingly done. And I presume it was hardly ever done in any other case, and was a monumental act of enlarged faith, love and Christian esteem on the part of his people. Surely I may say to that church, in the words of inspiration: "God is not unrighteous to forget your work and labor of love which ye have showed toward his name in that ye have ministered to the saints and do minister." May the fragrance of their beloved pastor's name long abide in that congregation a holy and hallowing memory.

Finally, to look back for a moment. In view of the conditions of society in his early life, the then recent organization of the State, the new settlement of the country, with the nameless disadvantages of a ministerial life, the labors to be performed, the scanty compensation for support, books, stationery, magazines, quarterlies and kindred necessities, the long and weary rides from one neighborhood and church to another, the constant exposure to all weathers, seasons and times, by night and at noon, the frequent demand for one's presence in seasons of sickness, often in remote places of difficult access, and always when the pestilence walked in darkness, and destruction wasted at noon-day—in view of these conditions, and in contemplating the unfaltering steady performance of every obligation and duty, for nearly fifty unbroken years, with as lofty a purpose and as true a principle as ever animated the breast of an Evangelist, is it more than meet to call such a life heroic?

Single deeds of heroism are often surprises, and are refreshing, as they raise the tone of the people's heart, quicken the pulse of the masses, and lift higher the standard of the capacities of manhood for noble things. But here is a life of steady endurance, patient and unexhausted and uncomplaining toil. A life of comparatively unappreciated labor, rendered in a spirit of disinterested Christian bravery and Christian faith, imparting fresh luster to manhood, and, by its purity, zeal, sincerity and usefulness, kindling noble aspirations in the hearts of his brethren, and leaving a life worthy of imitation by the young men who shall follow in his steps. With our friend it was not a single heroic deed, but a life of heroism. He had seen other men achieve and suffer and die in the same battle, and therefore he went into the fray fully posted, fully consecrated, with a snowy banner on which one might have seen inscribed: "For me to live is Christ, and to die is gain." "To fight the good fight of faith," to win souls to Christ, to bind up the broken hearted, to wipe tears from weeping eyes, to show how ashes could be exchanged for moral beauty, and the oil of joy could fill the place of mourning; in a word, to take, in some sense, the place, and do the work of his blessed Master; this was his life, and it stamps the man above the ordinary level of his kind. It is heroism. His soul was above the mean standard of arithmetically calculated rewards, as he was superior to mere pleasure seeking, easy loving and upholstered luxuriance of life. It was a self-sacrificing life, and penetrates us with better, more charitable and loving estimates of men, as it brings us into loving sympathy with the true, the brave, the chivalrous and the nobly good. With such a life before us we may feel the full force of England's laureate bard:

"However it be, it seems to me,
'Tis only noble to be good:
Kind hearts are more than coronets,
And Christian faith than Norman blood."

During his pastorate in New Orleans, in 1842, he was united in marriage with Mrs. E. Johnson, who now mourns his loss. They were blessed with several sons and daughters, and few parents were ever more loved and honored by their children, few children more loved and prized by devoted parents. I think they are all useful members of the church, of their parents. Medicine, theology and agriculture are the vocations of the sons, while the daughters are the pride and joy of the best of mothers at home.

It were needless to speak of such a character as a husband and father. He could be nothing less than one of the most exemplary, devoted, loving and loved.

The church of Christ was his great concern. He gave his life to her upbuilding. Specially in the last twelve or fifteen years did his soul more than ever take in the great Shepherd and preaching and holding forth the words of life. He has been a growing, ripening Christian minister, leaning, with life's approaching sunset, to accomplish all it was in his power to do, and one in the midst of solid usefulness.

He passed gradually from life like a receding star, growing fainter and fainter, till one hardly knew when lost to sight and to life. At last the flickering spark expired, and

"Wonderingly we're gazing where the soul
Has gone, but where it is we do not know."

For many days he felt himself dying, and yet was calm, resigned, triumphant, and most patiently waited the Master's call. Death came as an angel to release the mortal, doors of his earthly prison, and fly his pure spirit away, to the bosom of his God. Over and again he spoke most consoling words to his excellent wife, and children, who hung over his couch and ministered to the dying one as few could do. Rarely has death stopped the beating of a warmer heart, or quenched the heart of a manlier and more loveable life. As a true soldier of the cross, he died at his post, with his armor on. This one commonwealth; the whole church, as well his bereaved family, have sustained great and irreparable [illegible].

He leaves little [illegible] yet [illegible] as it is written, [illegible] an inheritance to [illegible] children," so he has left [illegible] of an exalted character, [illegible] a life of useful[illegible], [illegible] memory that will remain [illegible] grant;

"And [illegible]"

This imperfect and too hasty tribute, I lay on his fresh grave, as a garland of pure brotherly love. Shadows thicken on my path, and the loss of one so good and true, adds a deeper gloom. My early companions in the battle, in the race, in the voyage, are fast creating a solitude for me, as they go home to our Father's house.

"Where all the ship's company meet,
Who sailed with the Master beneath;
While shouting each other they greet,
And triumph o'er sorrow and death."

Vicksburg, February 9, 1881.

Obituaries.

MRS. ANICE ELLEN FOWLER, wife of Mr. W. W. Wigington, died at the family residence in New Orleans, February 3, 1881, aged thirty years and eight months.

She was the only daughter of James F. and Angeline Fowler, a native of Alsace, Fifth district of New Orleans, and was brought up in the Methodist Sunday school at a very early age. She joined the Methodist Episcopal Church, South, professed conversion, and lived always a consistent Christian life. Her death was sudden, and from the nature of her case there was scarcely any opportunity for dying words. These were needless to assure her friends of her readiness for her change. A quiet and exemplary life is better than any dying testimony, and this she leaves as a precious memory to those who knew and loved her. In all the relations of life she adorned the doctrine of Christ. Her step-children found in her a devoted and affectionate mother, her own children everything that a mother's piety and love could secure. A devoted wife, the heart of her husband safely trusted in her. As a daughter she was fond and dutiful, ever seeking to cheer and brighten the lives of her parents. As a member of the church she was loved and esteemed for her consistent, cheerful piety, and for her quiet and earnest devotion to the cause of Christ. Her death came to the prime of her years, and she has been snatched away from a home of which she was the light and joy. Her motherless children, her bereaved husband, her sorrowing parents are left in sadness and in grief. But it is well with her. She has joined the about-washed company on the peaceless shore, and has passed beyond the regions of pain and sorrow. She did what she could for her Lord; she ministered patiently and lovingly to the duties of her earthly sphere, and now she doubtless rejoices in the possession of the heaven-ly crown. P.

JESSE TAYLOR.—In the death of Jesse Taylor, which occurred in Meridian, Miss., November 7, 1880, the church and community were deprived of a good and useful man. He was born in Greene county, North Carolina, July 13, 1803. The greater part of his life he was a citizen of Choctaw county, Alabama; for the last twelve years he resided in Meridian. In 1829 he became connected with the church, and for more than fifty years lived in the communion.

His life was fruitful in good works, and in all things he exhibited such a character and spirit, as led all who knew him to trust and honor him. He was [illegible] upright in his dealings. He exemplified in his life the best civic virtues, and thus showed to the world the power and beauty of religion. He was diligent in business, and the blessing of the Lord prospered him, so that by his own unaided efforts he attained to comparative wealth.

As a Christian, he was faithful and unvarying, always ready to aid the cause of God, both by personal labor and by money. In Alabama he was largely instrumental in the building up of a flourishing country church, composed, in a good measure, of his own family, children, and grandchildren. It was to that period of his life that later he recurred with most pleasure. In Meridian he was one of the pillars of the church, holding an official relation, and faithful and prompt in all things. For some years he was a trustee of the East Mississippi Female College, and always a firm friend of the institution.

Bro. Taylor's experience in religion was deep and clear; he knew whom he had trusted. His successive pastors can testify how well he loved the church and the cause of God. His last illness was heart disease, and was protracted through several months. Though able to be up the greater part of the time, he knew that the period of his death was uncertain, so he was led to speak beforehand about his hopes of another life. He had no fear; all was bright.

He died as he had expected, so calmly, at night, soon after he had fallen asleep, and perhaps unaware of the translation. There were no last words, telling whither he was going, for all had marked the point toward which his life had been long directed.

He had lived so purely among his fellow men, and so reverently toward God, that when his pilgrimage of seventy-seven years was finished all felt that a good man had gone to his rest. E. H. MORGAN.

STEELE ARNOLD DOUGLASS STRICKLAND was born in Lawrence county, Mississippi, August 4, 1851, and died of consumption in Brenham, Miss., January 27, 1881, aged twenty-six years five months and twenty-three days.

Bro. Strickland was blessed with a pious mother who had him dedicated to God in baptism in September, 1856. This aided woman, still remembered in these parts as a zealous member of the Methodist Church, died when these acts of this notice was only three years and seven months old, but she left the impress of her Christian character upon her child. Among her last utterances on earth were "Mary" [illegible] me in Heaven," and which he said: "Mother I will."

In [illegible] Strickland went to Texas. He had grown to be a wayward boy. His [illegible] Brenham, where his father had moved to [illegible] him away from the influences of his [illegible] there he was a constant attendant at the Methodist [illegible] left for Texas determined to make [illegible] and impressed with the [illegible] God directed his steps [illegible] Providence [illegible] to [illegible] Methodist Church, South, [illegible] Bro. Strickland was a young man of more than ordinary promise. He soon had evident and promising gifts as an exhorter, and preached [illegible] with power. The ruling ambition of his regenerated soul was to make himself useful in the world.

In his last illness he suffered much, but never murmured. Patient and resigned he committed himself to the Lord. He was conscious to the last, and a short time before he breathed his last said: "I am so happy." W. H. LEWIS.

MARY EMMA FLOYD, daughter of Wm. H. and Mary E. Floyd, died in Pine Apple, Wilcox county, Ala., December 20, 1880. She was born January 21, 1866, and was therefore very nearly fifteen years old.

Being baptized in childhood, and brought up in strict accordance with the rules of the Methodist Episcopal Church, South, she ever considered herself a member of the same. Her father was a tenter at the Asbury camp meeting, near this place, in the fall of 1876, at which time she voluntarily took upon herself the vows of the church.

Being but little more than ten years of age, her father refused to admit her upon the doctrines and discipline of the church, and, becoming fully satisfied with her understanding of the same, he then received her, and with joy witnessed her return to full communion with the church. I was her pastor for more than two years, and knew her to be a remarkably well disposed child, consistent as a Christian, constant in her attendance upon all the ordinances of the church, studious and attentive to the Sabbath-school, which she dearly loved. With patient resignation she bore her last illness, which was extremely violent and painful, so much so that it terminated her life in a little after four days from its first attack.

While we regret her loss to us here and now, we bow submissively to the will of God, knowing that to her it is eternal gain. [illegible] RESOLVED, That a copy of these resolutions be furnished the Nashville Christian Advocate for publication.

WHEREAS, the call to the retribution of Bro. Quince Lewis with this Quarterly Conference closed by his death on the thirteenth day of January, 1881, in the eighty-seventh year of his age, and the fifty-ninth year of his connection with the church militant

Resolved, That it was the pleasure of the Quarterly Conference to continue the membership of Bro. Quince Lewis by receiving his request to retain his membership for years, it is now our solemn duty to pay his absence and pay our merited tribute to his memory.

Resolved, That in the death of Uncle Quince the church has lost one of its shining lights in the world, the civil community one of its most urgently efficient and Christianity one of its most exemplary professors.

Resolved, That though he is now above the effect of praise or censure, instead of indulging in eulogies or panegyrics, let the truth be manifest that by the grace of God he was what he was, and the Lord whom he served will give him glory.

Resolved, That this preamble and resolutions be spread upon the minutes of the Quarterly Conference, and that the secretary furnish Rev. H. P. Leake, of the New Orleans Christian Advocate with a copy of the same. T. C. MOORE, Secretary.

CHARLIE B. SMITH, oldest son of Mr. Holloway Smith, and grandson of Mr. Lewis Henderson, of Sumter county, Alabama, died at his father's residence, January 23, 1881. He was born October 19, 1861, and reared in the communities in which he died; so that he was well known by [illegible] and all respected and loved him.

When about nine years of age, he made a public profession of religion and joined the Methodist Church. His life from that time to his death was always consistent with his profession. Indeed, so orderly was his deportment that it came to be a proverb among the boys of his age, "Charlie is a good boy." Quiet, truthful, polite, and affectionate he gave much promise of usefulness to the cause and comfort to his family; but the Master, who does all things well, saw best to take him from the evil to come.

Such a life, in one so young, is rare in these days of youthful dissipation and frolic. He died as he lived, leaving the strongest assurance that he is gone to rest with Jesus. J. M. PARVIN.

Christian Advocate.

THURSDAY, FEBRUARY 24, 1881.

AFTER THE FEAST.

BY EMILY HUNTINGTON MILLER.

The bells chime softly in the gloom;
The guests are gone; the fire is low:
I wait with bliss the coming doom
To greet mine own before I go.
Mine own for whom, beside the board,
To-day no empty chair was set;
For whom the silent pledge was poured
While trembling tears the eyelids wet.

No foot-fall echoes on the stair,
No shadow falls across the light,
No whisper hits the happy air
While the last music of delight;
Yet all my restless thoughts are stilled,
And, waiting by the hearth alone,
My longing heart is warmed and filled
With the dear presence of its own.

Beloved faces faintly set
In halos of my tenderest thought,
Immortal eyes, whose radiance yet
With yearning human love is fraught,
Dear lips whose kisses, sweet and slow,
Drop, like a balm, on mortal pain,
Dear hands whose every touch I know,
Yet may not hope to clasp again.

I know not to what clearer height,
In that sweet heaven their thought has grown,
Or what new fountains of delight,
Untasted here, their souls have known;
But since through changing years I keep
Their precious memory green and fair,
I cannot dream that love can sleep
Or cease its tender virgils there.

O unforgetting souls, that swell
The swift, exulting host above,
Where face to face with him ye dwell
Whose endless years are endless love,
To-night, by some celestial air,
The cloudy curtain wide is blown:
Ghosts of my heart, but grown more fair,
I see you, greet you, claim mine own!

Our Pulpit.

The Two Evils.

BY J. B. WALKER, D. D.

"For my people have committed two evils: they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." Jer. ii. 13.

These words were primarily spoken of the Jews, who had forsaken God, and gone after idols. The Holy Ghost, by whom spake the holy men of old, said of God, by the Psalmist, "And thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life." And God, manifested in the flesh, said, to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water—the water that I shall give him shall be in him a well of water springing up into everlasting life." Thus God has been pleased to present himself to us under the idea of a fountain, life-giving, refreshing, and fruitful. Fountains were scarce in portions of Canaan, and in that hot and dry climate were highly prized. Cisterns were dug, or hewn with labor and cost, and when made were in every way greatly inferior to fountains. To forsake a fountain of living water, with its refreshing and inexhaustible supply, for a cistern, was the climax of folly.

The inspired writer, as a mouth-piece for God, charges the ancient Jews with two evils. First, in "forsaking God, the fountain of living water," an act as ungrateful as it was unwise, and then emphasizing their folly and sinful contempt of God by attempting to substitute him with a creature-idols, and broken and worthless cistern that can hold no water.

It is a sad evidence of the carnality and enmity of man, that to get rid of the recognition of God and dependence on him, men are willing, and even disposed to resort to painful and costly labors. Men turn from the God given, and freely flowing fountain, to some laborious and worthless device to satiate the thirst of their immortal natures. But this charge cannot be confined to Jews, other nationalities cannot lay the flattering unction to their hearts that they have not "erred and strayed" as well, all have sinned, all are guilty before God. Let us proceed to consider this—

All the nations who have turned from the living God (and all have) and have turned into dumb idols, have, in the most glaring and aggravated form, "forsaken the fountain of living water, for broken cisterns."

All Atheists, who deny the being of God, and all Pantheists who deny the personality of God and his providential and moral government over the world, and ever men, have forsaken the fountain to famish outright, or to perish in the vain attempt to satisfy their thirst with water from broken cisterns.

All skeptics who deny a revelation from God, and so cut themselves off from all knowledge of God, who cannot intelligently nor hopefully pray, who cannot trust, for they have no ground for faith, who are ignorant of the Divine character, and unable to explain the enigma of natural and moral evil, have forsaken the fountain of living waters, and have nothing better than a broken cistern, that can hold no water.

There are others who forsake God in a somewhat different way. These claim to have some respect for the Bible as a revelation from God, but in fact show that they have a great deal more respect for human reason, especially their human reason. This class forsake God as the fountain of living waters, by refusing to accept God and his government as he has been pleased to reveal in his Word, and to adopt interpretations of his word at open war with the convictions and conclusions of ninety-nine hundredths of the wise and good in all the ages of the church.

All those classes of men are forsaking God as the fountain of living waters, who are trying to make a "path of peace" out of the "broad way," who are trying to find the path of life in the road to death; who are not saying, God is my portion, my exceeding and everlasting reward, but whose hearts are going in covetous greed after gain, pleasure or power.

But men in their unbelief and enmity to God do not stop with the "evil" of forsaking "the fountains of living waters," but they attempt to get permanently rid of God, by attempting to be independent of him, to be self-sufficient, and hew out to themselves cisterns that shall supply their needs. The so-called skeptic scientist proudly rejecting revelation attempts to project a theory of creation, and of Providence without a personal Creator and governor, and so constructs his theory as to get rid of moral obligation, and winds up by being without God and having no hope in the world, only a cistern whose emptiness and dryness mocks his thirst.

There are many who are willing to hold to God, so long as only his eternity, his omnipotence, his omniscience, and his immutability are presented, who immediately forsake him as soon as his holiness, which abhors sin, and his justice, which punishes it, is revealed. They cannot and will not hold to God, if to do so involves *accountability* in their actions, and begin at once by some theory to hew out a cistern that shall make them independent of God. Alas, in the tremendous necessity of fallen nature, surrounded with the dark problems of sin and sorrow, they cry, like Voltaire, "I could wish I had never been born."

And those who rush away from the scriptural doctrines of sin—atonement, forgiveness and regeneration—find they have in the soul's great need, nothing better, nothing more than a "broken cistern;" no Christ, no salvation, no hope. Those who, like Solomon, in the pleasures, the riches and glories of the world, have sought to make to themselves cisterns, which should supply their spiritual and immortal needs, and be substitutes for "the fountains of living waters," have said last in the despairing bitterness of their souls, "Vanity of vanities, all is vanity and vexation of spirit."

How many awakened souls have vainly spent their strength in going about to establish their own righteousness by tears, fastings, prayers, good works, and external ordinances, men "broken cisterns," that could hold no water of life, have found that all that they had been doing was but turning away from, and forsaking the "fountain of living waters"—that the life-giving, the cleansing fountain flowed from the Redeemer's side. Let us ever remember:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

And let us abandon the folly of trying to be independent of God, and trying to substitute the merits of Christ with some broken cistern. Why tax ourselves with this laborious and useless toil, when salvation is flowing free as a fountain? Why come with our costly offering when Christ paid all our debt? Why try by any method to expiate our sins, when the Lord has laid on Christ, "the iniquity of us all"? The invitation is: No, every one that thirsteth, come ye to the waters, come without money and without price, and almost the last inspired word of God cries, "Let him that is athirst come, and whosoever will let him take of the water of life freely."

"Not Attended to Soon Enough."

The book of a pastor's experience has many dark pages. Here is one from mine. I was recently calling on one of my parishioners, who had been a widow for two years, residing on her farm with her son, perhaps forty years of age, and his wife. The sun was not at home when I arrived; but while I was conversing with the ladies, he returned intoxicated, and entering an outer room, called loudly for his wife. When she had withdrawn, I heard through the closed door such a torrent of abuse and vile, filthy language, that it made my blood run cold. It continued until I could stand it no longer, when I left the room and conducted him out of the house. This has been going on for a long time from bad to worse, until now it is almost an every-day occurrence. And this in one of our most respected families! "Not attended to soon enough," said the broken-hearted mother.

Fathers, mothers, do you hear that? We sometimes hear children spoken of as the "flowers of the family." But often, when the buds are formed and are rapidly preparing to burst into flowers, a little grief appears on the stem, which pierces into the parents' hearts. It is only a little one and does not hurt very much, perhaps, and so not much attention is paid to it; it is not broken off. Alas! how soon it becomes a veritable thorn, not only in the flesh but also in the spirit, which cannot be torn out. Many are the hearts to-day bleeding from such wounds, which might never have been made if parents had only done their duty in time.

There is one sore evil which I have seen under the sun, and that is the *boy-man*, the boy who is only fifteen or sixteen years of age, but has attained to man's stature; our *big boy*, of whom father and mother are so proud. He must now, forsooth, talk as men, go with men, and have the liberty of men—night-key and all. And father and mother, looking fondly at the big fellow, seem only to see the stature and forget the age. Too big to be kept in leading-strings now! And so the man's stature with the child's judgment, ignorance, and weakness, comes and goes at will, and is answerable to no one. Is this right? Is it best for parents so to do? Is it kindness to the boy? The wonder is that any, from whom restraint is thus entirely thrown off, should grow up without becoming a disgrace to the family. In this way parents are often responsible, if not *participes criminis*, in the ruin of their sons. It is a fearful thought, and a fearful load to carry.

This may meet the eyes of some who have just such a big boy. Take care of him yet awhile. The boat is large, but has not enough ballast yet to carry it safely over the tempestuous seas. Better delay casting off the moorings, than risk swamping the vessel. And remember that, when your sons go forth on their own responsibility, the Divine "anchor to the soul" is the only thing on which they can surely rely. You must help them to get it before they go.—Christian Intelligencer.

A MOTHER AND DAUGHTERS.—I once met (it was at a garden party) a clergyman's wife—a graceful, accomplished woman—who introduced her three daughters, all so much alike the mother's type, that I could not help admiring them.

"Yes," said she, with a tender pride, "I think my girls are nice girls. And so useful, too. We are not rich, and we have nine children. So we told the girls that they would have either to turn out and earn their bread abroad, or stay at home and do the work of the house. They chose the latter. We keep no servant—only a char-woman to scour and clean. My girls take it by turns to be cook, housemaid, and parlor-maid. In the nursery, of course (happy mother who could say "of course!") they are all in all to their little brothers and sisters."

"But how about education?" I asked.

"Oh, the work being divided among so many, we find time for lessons too. Some we can afford to pay for, and then the elder teach the younger ones. Where there's a will there's a way. My girls are not ignoramuses, or recluses either. Look at them now."

And as I watched the gracious, graceful damsels, in their linen dresses and straw hats—home manufacture, but as pretty as any of the elegant toilettes there—I saw no wunt in them; quite the contrary. They looked so happy, too—so gay and at ease!

"Yes," answered the smiling mother, "it is because they are always busy. They never have time to pet and mope, especially about themselves. I do believe my girls are the merriest and happiest girls alive."

Would we could engage it.—Mrs. Muloch Craik, in Bazar.

Religious Intelligence.

MISSIONARY.

—A Martyr's memorial church has lately been erected in Erromanga and was opened on Sabbath, thirteenth of June last. The church was filled by a deeply interested congregation. Among the numbers were two sons of the man who murdered John Williams some forty years ago. The elder of these led in prayer. Throughout the service there was the most perfect order. No wonder that the missionary in writing of the occasion says: "As we looked around on the people, some of whom had been James Gordon's greatest and best helps, and who love to speak of him, and others not learned to read when boys under George A. Gordon and Mrs. Gordon; others had been given us from the grave almost in answer to our earnest prayers; and others had been born since our settlement, and with their bright faces proved they were the children of Christians and were happy; and then to see those who had been with the murderers of Mr. and Mrs. Gordon—I say, when we beheld all these before us singing praises to God, and turned to look at the martyrs' tablet, and then to the tablet for the church itself, and again looked at the beautiful church and heard Dosoud (or Daniel) pray, and to remember that, forty years before that, his father, Koiwiowi, clubbed to death John Williams on the opposite bank of the river, in front of the church, you cannot wonder that we found it difficult to suppress tears of joy and thankfulness. Christian at Work.

—Henry K. Carroll, in a late letter on the "World of Missions," presents a concise summary of the world's effort in the conversion of the heathen. There is a steady increase in the number of societies and in the aggregate of contributions. There are now do less than 80 societies, where there were only long ago forgotten years ago. Of these societies 30 are American, 25 British and 25 Continental. More than fifty of them have been organized in the last fifty years. Their aggregate income is nearly, if not quite, $7,000,000 a year, against $250,000 eighty years ago. This vast sum represents not the receipts of an exceptional good year, but the income which the societies expect and receive yearly, with little variation. The managers of the societies make their appropriations in advance, and lay upon the churches the obligations to furnish the funds. These obligations are never disowned or dishonored. The British societies raise more than half of the whole amount, or something less than four million dollars. Five of them raised last year more than three, of which the two Anglican societies (the Church Missionary and Propagation) received $1,900,000. The American societies expend about $2,000,000 yearly and the Continental societies nearly $1,000,000. The grand total of all missionary expenditures, at home and abroad, would assuredly not fall below $15,000,000.

—The affairs of the Massachusetts Home Missionary Society are, according to the Congregationalist, looking up. A growing interest in home missions is seen in the more frequent presentation of the topic at missionary concerts; in more frequent calls for literature and information about the home field; and in enlarged gifts. In illustration of the last point are an increase in contributions over last year of 40 per cent. each in Old South and Central churches, Boston; 21 per cent. in Eliot church, Newton; 37 per cent. in Dalton; 100 per cent. at Taunton; and 146 per cent. at Williamsburg.

—The Creek Town congregation in connection with the Mission of the Scottish U. P. Church in Calabar, Africa, has just sent to market palm oil valued $1,800, to help pay for the church building it occupies. They have in all paid $1,175. It is also stated that King Eyo has ordered that the children must not run about the streets any more, but must go to school. In consequence, the school attendance has increased from 90 to 300.

—It is now six years since the Free Church of Scotland set about establishing the Livingstonia Mission Settlement in Eastern Africa, as a memorial of Dr. Livingstone. A sum of £21,000 has been expended, and not only has the Gospel been preached to the natives on the shores of Lake Nyassa, but an effectual check has been put upon the slave trade. Formerly as many as 10,000 slaves were annually carried off from this region.

—The Ladies' Auxiliary for Female Education in the Wesleyan Missionary Society was formed in 1858 and now pays an income of $11,000. It has sent out forty-five women as teachers during the years, and during the last five years has maintained a monthly forty-three schools in Cornwall, India, China, South Africa, Western Africa, France and Italy.

Great improvements are reported in the Holy Land. The number of houses in Jerusalem have more than doubled in twenty-five years. Bethlehem and Nazareth have the appearance of newly built towns, nearly all the houses having clocks on the outside. Bells are allowed to be tolled in Christian churches.

Says the Methodist Advocate: "On Sunday scholars at Gainesville, Ga., last raised this year eight dollars missionary money. Having no money to give, each brought an egg for the contribution, and the result is eight dollars in cash."

Miss Annie McKean, daughter of Thomas McKean, Esq., of the First Presbyterian Church, Washington, Pa., has gone to Fairmont, Utah, as a missionary teacher, under the care of the Woman's Executive Committee of the Board of Home Missions.

In Gaza, Palestine, there are four mission schools, three of which are frequented exclusively by Moslem children, and the girls are especially anxious to learn. The reading-room of the mission is much frequented by Moslems of the better class.

In Sweden 30,000 people listen every Sunday to Methodist preaching. Thirty years ago Methodists were imprisoned for attempting to preach in that country; now they have fifty churches and not less than 7,000 members.

Burmah stands third in the list of donors last year to the American Baptist Missionary Union. Massachusetts gave $11,312; New York, $39,409; and Burmah, $11,011.

—The London Missionary Society has found its station at Ivingstonia, on Lake Nyassa, too unhealth, and is taking measures to secure a more salubrious site.

—Mr. Philander Smith, of Oak Park, Ill., has given property valued at $5,000 to the Woman's Foreign Missionary Society.

—In various missionary fields in Italy, the Methodists have eighteen charges and eight hundred members.

—Miss Brittion reports the mission of the Methodist Protestant Church in Japan an established fact.

MISCELLANEOUS.

—Of Baptists in Great Britain and Ireland there are 3,451 churches, 1,879 ministers (of whom many are engaged in secular business,) and about 400 are at present without a charge. The total number of church members is 276,318; scholars attending Sunday-schools 400,000. There are ten denominational colleges, with thirty professors. The estimated number of Baptists throughout the world is 26,505, pastors 17,083, members 3,473,088.

The chapel at Burnley-lane has been renovated at a cost of £800.

The proceeds of the recent bazaar at West Croydon Chapel have amounted to upwards of £300.

The Nonconformist Independent states that the youngest son of Lord Justice Lush, having taken his M.A. degree at Oxford, has entered Regent's-park College with a view of the Baptist ministry.

The following are the principal statistics as given in the official summary as furnished by the churches to the Baptist Union: In England there are connected with the denomination 1,912 churches and 2,750 chapels, containing 707,478 sittings; number of church members, 290,713; number of Sunday-school teachers, 35,108; scholars, 351,602; number of pastors, 1,404; evangelists, 2,729. In Wales there are 541 churches, 840 chapels, 210,488 sittings. Number of church members, 69,487; teachers, 7,528; scholars, 69,237; 401 pastors and 251 evangelists. In Scotland 86 churches, 103 chapels 28,871 sittings, 9,456 church members, 999 teachers, 8,425 scholars, 79 pastors, 35 evangelists. In Ireland 26 churches, 31 chapels, 5,450 sittings, 1,895 church members, 213 teachers, 1,331 scholars, 21 pastors, 14 evangelists. The total represented by the United Kingdom is as follows: 2,567 churches, 3,577 chapels, 942,279 sittings, 281,061 church members, 41,820 teachers, 430 Sunday scholars, 1,902 pastors, and 3,031 evangelists.—Watchman.

—"Sadlier's Catholic Directory and Ordo" for 1881 gives some important statistics of the progress of Roman Catholicism in the United States, which is by no means without interest to Protestants generally. There are now twelve Archbishops with 48 suffragans, 8 vicars-apostolic and one perfecture apostolic. The number of priests returned is 6,702 and there are 1,170 ecclesiastical students preparing for the priesthood. The churches in the country have increased to 5,826 and the population is estimated at 6,577,336. The progress of parochial schools show immense exertion and sacrifice to educate children. In 2,383 schools there are 423,383 children.

—There are in Massachusetts 526 churches of Congregational order. In more than two hundred of these, with an aggregate membership of over 22,000, there was not one "solitary addition" from the world during the year 1879-80. In the State at large the net gain was one hundred and sixty, while there are less names on the rolls than appeared in the last set of tables. Only eleven Congregational churches in Missouri have become self-supporting during the past four years. The increase in number has been ten per cent. in that time, the population has increased by 75,000.

—The following religious sects, whose places of worship have been certified to the Register-General, England, for the first time this year, appeared in Whitaker's Almanac for 1881: "Anglican Church," "Dependent's," "New Hebrew Congregation," "Open Brethren," "Salvation Army," "Theistic Church," and "Worshippers of God." The total number of religious sects now on the register is 180.

—The fifty-six Presbyterian churches of the Sandwich Islands, connected with the Hawaiian Evangelical Association, reports a present membership of 7,459. For the past year their contributions for foreign missions amounted to $1,128.80, while for all purposes, home and foreign, they have raised during the year no less than $27,512.21.

—At the January meeting of the Board of Managers of the American Bible Society, grants of books to the value of about $8,000 were made, including $1,000 to the American Baptist Publication Society, $500 for distribution at United States military posts, and $5,000 for colportage. Receipts for the month $47,376 29. Issues, 141,618 volumes.

—Monseigneur Guibert, Roman Catholic Bishop of Amiens, has published a pamphlet to show that agreement between Roman Catholicism and the republic is possible, in which he severely chides the journalists who throw their influence against agreement.

—There have been organized during the last year in this country 105 new Congregational Churches, against 87 in the previous year. There have been 205 ministers ordained or installed, against 173 in the year before.

—The Protestants of Germany are beginning preparations for the celebration of the 400th anniversary of the birth of Luther, which occurs Nov. 10, 1883. The principal celebration will be held at Wartburg, were Luther completed his translation of the Bible.

—Fifty years ago North Carolina Baptists numbered only 15,000; now there are over 180,000. Then they gave little or nothing to benevolence; last year they gave $185,265 for the kingdom of Christ.

—The total number of Congregational churches in Great Britain and the colonies is 3357, whereas the number in the United States was 3620, according to the Congregational Year-Book of 1879.

—The Lutherans of all branches in America have 3,225 churches and 712,240 communicants. This is an increase for the year of 133 ministers, 309 churches, and 17,814 members.

—The Bishop of Manchester believes that Episcopal churches enough have been built for the present, and that attention should now be given to the increase of the clergy.

—There are 3,000,000 of Christian communicants in England and Wales. The average Sunday attendance at places of worship is 10,000,000.

—The Churchman reports that the Mexican Episcopal Church has a ministry consisting of one Bishop, two Bishops-elect, and two Presbyters.

—Bishop Robertson, of Missouri, states that among the Anglican Church clergy there are 130 converted Jews, of whom three are Bishops.

Our Young People.

WHERE IS YESTERDAY?

BY M. HOLDEN.

A little boy, Earnest H——, says to his mother: "This is to-day; to-morrow is coming; but where is yesterday?"

Mother! some things I want to know,
Which puzzle and confuse me so.
To-day is present, as you say;
But tell me, where is Yesterday?

I did not see it as it went;
I only know how it was spent—
In play and pleasure, though in pain.
Then why won't it come back again?

To-day the sun shines bright and clear
And then To-morrow 's drawing near.
To-day—O, do not go away,
And vanish like dear Yesterday.

'T is when the sun and all the light
Has gone, and darkness brings the night,
It seems to me, you steal away,
And change your name to Yesterday.

And will *all* That be just the same—
To-day the only name remain?
And shall I always have to say,
To-morrow you 'll be Yesterday?

I wonder when we go to heaven,
If there a record will be given
Of all our thoughts and all our ways
Writ on the face of Yesterdays?

If so, I pray, God grant to me
That mine a noble life may be;
For then I 'll greet with joyous gaze
The dear lost face of—Yesterdays!

Chamber's Journal.

Monroe, Louisiana.

MR. EDITOR: I thought I would write you a few lines for your good paper. I am going to the Methodist Sunday-school; my teacher is named Mrs. Lizzie Garratt. We all like her very much. I have got one little sister, seven years old, named Minnie, and two little brothers; Robbie is ten years old, and my sweet little brother, Daniel, two years old. I expect you are tired of me now, so I will close. Please don't put my letter in the waste basket.

From your little friend,

EUGENIA PIGOT.

February 7, 1881.

A Kind Word at the Right Time.

William and Henry were clerks in a large wholesale establishment. They met one morning on their way to the store and proceeded together. After talking awhile on various subjects the following dialogue took place:

"By the way, William," said Henry, "I understand you were last evening at ——," naming a fashionable billiard saloon.

"A mistake, Henry. I was never in a billiard saloon."

"Well, I thought it very strange when I heard it."

"Why so?"

"Why?" said Henry, in astonishment. "Why, because you are a religious young man and a church member."

"Do you ever visit such places, Henry?"

"O, yes; but that is quite a different matter. I don't profess to be a Christian, you know."

"You would think it wrong for me to be there?"

"Of course I should."

"And right for yourself?"

"Well, yes; there's no harm in my being there."

"Why not?"

"Why, because—because I do not profess to be bound by the same obligations that you are."

"And who has released you from those same obligations and imposed them upon me?"

"O, well, now, there's no use in talking, William; you know that Christians do not and ought not engage in what they consider pernicious amusements."

"I certainly do know that they ought not; but I wish to know why it is wrong for them and right for others."

"You know the fact that it is so."

"No, I do not know that it is; and I wish to call your attention to the truth that the obligation to refrain from evil rests upon every rational human being in a Christian land. God has commanded *all* men to love and obey him; also, to the fact that the difference between the Christian and the sinner is that one acknowledges the obligation, while the other denies it; and that the denial does not remove the obligation. God has not invited you to love him if you prefer to do so; but he has absolutely commanded you and me to love and obey him. I have the right, if you have, to engage in any kind of amusements; and to follow my inclinations in all things; and it is your duty, equally with mine, to honor our Master's law by shunning every wicked way. Think of this, friend Henry, I entreat you, and acknowledge the responsibility which you can not remove; and which, after accepting, you would not desire to be released from."

They had arrived at the store, and each went to his own department. These young men had entered the employment of Y. H. & Sons at the same time, about two year before the above conversation occurred. William had gained the confidence of his employers, and had risen in position. The senior partner intended retiring from business, and was looking about for a Christian young man of ability and energy to propose as a partner for his sons; and had lately been thinking of William as a suitable person. He had observed him closely, and thought he saw in him the habits and qualifications necessary to make a business man.

He had also been watching Henry's course. He had heard of him at places where a young man who aspires to positions of truth and honor will never be seen, and was about proposing his discharge to the other members of the firm. He knew that a clerk whose style of living requires more money than his salary gives him will be very likely, indeed almost sure, to resort to dishonest practice to make up the deficiency. Instances of this kind are every day occurring in our cities; and as long as we meet, as we may every morning and evening in the Broadway stages, dainty looking young men, dressed in finer, fresher broadcloth than their employers wear, with heavy gold chains, fine chronometers, and diamond pins and rings, we may expect to hear of a great many more."

That morning's conversation made a deep impression on Henry's mind. The subject had never been presented to him in that light before. He had imagined, as young persons are apt to suppose, that no moral responsibility rested upon him until he assumed it fully by uniting with the church.

He knew, of course, of the future misery of the wicked; but he did not mean to die a sinner. O, no, he fully intended, after he had enjoyed what he considered the pleasures of youth, to settle down into Christian manhood. After this talk with William he could not get rid of the idea of accountability to his God. His wicked amusements and extravagant habits appeared to him as they had never done before, and he began to see their inevitable tendency. The result was an entire change in his aims and conduct. This was so marked that it very soon became known to all of his associates, and of course, to his employers.

He remained in that house; gradually rising to the highest clerkship, and, finally, becoming the junior partner of the firm of which William had for some time been a member. His happiness and prosperity he always attributed to the word kindly spoken at the right time by his fellow-clerk. He has been successful not only as a merchant, but as a Christian, exercising a powerful influence for good upon all about him, but particularly upon the young men employed in his house.—Ladies' Repository.

Dandy.

Dandy lived on a farm in Rhode Island, and had become quite famous for his sagacity. Mr Bundy, his master, had several friends at his home, and in speaking to them about Dandy, said, "He seldom fails to do whatever I set him at. Sometimes I am almost certain that I see human intelligence in his eyes."

The company were all anxious to see what he could do. They were trying to think of something to the purpose, when Harry, a bright little fellow, exclaimed, "Papa, I know something that I don't believe Dandy can do." Then he whispered to his father, saying, "Dandy mustn't hear me, because he knows every word I say."

Dandy looked as if he knew perfectly well what was going on, and stood quietly by, as if sure of his ability to perform any task set him. Showing him a handkerchief, his master said, "This is what we want, old fellow," and directed that he be taken to the barn, and chained.

Harry hid the handkerchief under the cushion of grandma's easy-chair, and grandma promised to remain seated in the chair. Then Harry ran out to the barn, shouting to Dandy to come and find the handkerchief.

Dandy trotted up to the house, made a careful survey, and finally begged to be admitted into grandma's room. There, after looking around as before, he at last placed his fore-paws on grandmother's lap, and looked his wish that she would leave the chair.

"Down, Dandy!" cried grandma, "I must not be disturbed to-day; go away!" But Dandy continued his appeal, wagging his tail, and now and then giving vent to a short, sharp bark.

At length he slowly walked to the open fire, stretched himself before it, and appeared to sleep. Occasionally, however, one eye would carefully turn upon the grandmother, showing it was only a game he was playing to put her off her guard.

Some time passed in this way, when suddenly he sprang up; and no mischief ever had mischief more plainly written on his face, than had Dandy at this moment. Grandmother's bed was her special care. It was always white as snow, and perfectly arranged. Upon this lay the dog, sprang, and began tossing the clothes with his teeth and paws.

"Harry," cried grandma, "take Dandy away! Down, down! naughty dog, down!"

"O, grandma," begged Harry, "do let him stay, do let him stay, just to see what he will do."

But, all of a sudden, Dandy changed his course. Jumping from the bed with a pillow between his teeth, he ran to the fire-place, and threw the pillow directly upon the blazing fire.

Grandma, with a scream, hastened to save the pillow, when Dandy rushed to the chair, pulled out the cushion, seized the handkerchief, and rushed with it in triumph to his master.

"Dear old Dandy!" cried Harry, and he fell on his neck, hugging and kissing him, Dandy very modestly receiving the praise for his success.—The Nursery.

FROGGIES RIDE.—As I was passing a little pond in a meadow near by, the other morning, I saw a mother duck and her four ducklings fast asleep in the grass at the edge of the pond. Every spoon-bill was tucked away under the wing, and I was just thinking what a nice nap they were having after their morning bath, when a saucy little frog no bigger than a quarter of a dollar, jumped out of the grass, plump on to the back of one of the ducklings.

Now, when a frog takes a leap I never know where they are going to come down and I don't believe that half the time they know themselves.

Poor little duckie woke up with a bounce, and that woke the whole family up. The mother quacked, and the little ducks giggled; but the more duckie squirmed the more froggie held on with his little fingers and crouched down into his feather bed. All at once a bright thought came into duckie's head. She waddled down the bank and swam off into the deep water, the mother and brothers and sisters all following, "Indian file." The frog lifted up his head and looked about him; then settled himself down for a pleasant sail over the pond.

The poor duckling shook herself and ducked her head under water, but her little tormentor held on bravely. Finally she dived down head foremost until I could see nothing more of her than her stubby little tail and the paddling web feet, and nothing at all of froggie. In a second up she came, wiggled her tail, shook out her feathers and struck for the shore, all the family following in high glee, no doubt thinking she had drowned froggie. I shouldn't wonder if it was his first and last ride on a duckie's back.—Youth's Companion.

"WHO'LL PRAY NOW?"—In a family where there are two young children the mother has been a Christian for a number of years. The father commenced to live a Christian life only a few months ago. For some time the mother has asked a blessing at the table. A short time since she was taken sick and confined to her room. When the family came to sit down at the table without mother, the youngest child, a boy three years of age, said, "Papa, who'll pray now; mother's sick? Shall I say, 'Now I lay me down to sleep?'" The father took up his cross, and since then has performed his duty. "A little child shall lead them."—Congregationalist.

—A modern novel has this thrilling passage; "With one hand he held her beautiful golden head above the chilling wave, and with the other called loudly for assistance."

Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

REV. LINUS PARKER, D. D., Editor.

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Confessing Christ.

The obligation is not met by a moral life. However exemplary this may be, the demand of the gospel goes beyond it, and requires a personal recognition of Christ as the Son of God and the Saviour of the world. A man of the world may claim to be as good as any Christian, as blameless in deportment, as generous in his charities, and as amiable in his disposition. But this is nothing to the point, unless he has given in his allegiance to Christ. Neither is the obligation met by a religion in which Christ is not the object of faith and obedience. However devout any of the Jews were, and however zealous for the worship of God, they were required to accept Christ as the promised Messiah, and to confess him as the Redeemer of men. Those who believed in God must also believe in Christ. No morality, no religion can relieve us from the obligation to receive Christ and to confess him before men. We may say, that it matters not, so the life is upright, what the faith may be. But if moral goodness and virtue were possible without Christ, still the duty of confessing him remains.

There is a duty direct and personal to Christ. Our argument with the moralist, the deist or the atheist need not be that he is corrupt and sinful, and that all his claims to goodness and benevolence are a sham and a delusion. If we were to concede all, still the supreme guilt of ignoring or rejecting Christ rests upon him. All to whom Christ has been proclaimed, whatever their lives may be, are under condemnation if they refuse him as their Lord and Saviour. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." We might perhaps truly explain that without faith in Christ it is impossible to attain to spiritual life, and consequently to eternal blessedness. But the wrath that hangs over the unbeliever seems to be threatened because of his unbelief. On this single ground, of rejecting Christ or neglecting to receive him, is he excluded from the hope of life. The same conclusion is forced upon us by Paul's declaration: "If any man love not the Lord Jesus Christ, let him be *Anathema Maran-atha*." Whatever love he may have for men, for country, for kindred, and whatever of benevolence may be in him, still every man is accursed who loves not Christ. Christ's demand upon us is absolute. This supreme personal love to him must be yielded, or his coming to judgment can have for us nothing but terror and condemnation. Nothing can substitute faith and love for the person of the Saviour.

If we were to admit that, for practical morality, the teachings of Confucius and Buddha were as good as those of the gospel, still there would be no release from the claims of Christ upon us. Neither, if we allow that the moral code and worship of the Jews are pure and spiritual, does this fact free them from the obligation to accept the yoke of Christ. It is becoming common to say that one religion is as good as another if only the outward life be right. But, if this were so, then there would be no obligation to believe in Christ or to confess him. This religious indifferentism is largely owing to the fact that the supreme and absolute claims of Christ to our allegiance have become obscure. The true test of rightness is this question of our personal relation to Jesus Christ. Comparisons in moral conduct and experience may have their value, but we are shut up to the one irreversible declaration that without faith in Christ there is no life, that without love to Christ a fearful judgment awaits us.

This clear, distinctive allegiance and personal adherence to Christ is not always sufficiently prominent in the religious profession. It is not a muddled and obtuse subscription to a lengthy creed, but it is rather the acceptance of Christ as an atoning sacrifice, as our prophet, priest and King. We come to the church, and into the church, but the essential and comprehensive thing is that we come to Christ. It is a solemn transaction between us and Christ, in which we renounce all for him, and espouse his cause and service. It becomes a conscious sense of Christ in the heart, of Christ living in us, and that he loved us and gave himself for us. Confessing Christ is that which distinguishes the Christian from the world of unbelief, from a religion of mere morality, and from every system that excludes Christ as the Son of God, the ground of righteousness and the object of a personal and living faith.

Christians may well seriously consider under what obligations this confession brings them. We do not now refer to the rules and Discipline of the church, but to what is directly due to Christ, whom they confess before the world as their Lord and Redeemer. Have they put on the Lord Jesus Christ, or are they making provisions for the flesh to fulfill the lusts thereof? Where there has been a formal confession, is there no practical denial of him whom they have vowed to honor and obey? We do not inquire what profession they have made in matters of inward experience, or of degrees and state of grace, but are they faithful in their confession of Christ? Having taken him for their Lord, and having renounced covetousness, worldliness and fleshly lusts, are they walking consistently with their personal vows and duty to Christ? It is a fatal omission not to confess Christ. There is no hope for those who deliberately refuse to take his yoke upon them. But what is the condition of those who both confess and deny him—of those who have declared their allegiance to the Son of God, and at the same time put him to an open shame by their frivolity and love of the world? The self-denial and heroism of the early confessors are needed now. It requires as much courage to stand up for Christ to-day as it did in the time of the apostles. The opposing forces of Satan are marshalled on somewhat different lines, and with other tactics, but the powers of darkness are in formidable array. It is a time for vigilance, and for every follower of Christ to be sober, and to watch unto prayer.

The right of society to protect itself by prohibiting the opening of drinking houses and the sale of inebriating beverages can hardly be disputed. There are some poisons, the sale of which is conditioned upon a physician's certificate or prescription. The sale of bad meat is a criminal offense in our cities; and we suppose that the right to enact laws against the adulterations of food, where such adulterations imperil life and health, would be questioned by few. The principle involved is much the same as in the prohibition of the sale of spirituous liquors. This sale is the cause of the greater part of the crimes and miseries of every community. Whisky is infinitely worse than rotten meat; it is far more destructive of life than all other poisons combined. The moral right to prohibit would seem to be clear. There is no moral right to permit such a fearful enemy to the well-being of the people. Illuminating oils, since there is danger to life and property from the sale of explosive kinds, are subject to inspection, and those that are under a certain test are excluded by law. If life and property may be protected in the matter of illuminators, why may it not be in regard to beverages which burn up more property and inflict damage to life and character a thousand times greater than that from all the explosive oils in the world. Government exercises a rigid oversight in regard to steamboat boilers, the qualification of engineers and pilots, and over many other things where the lives, property and comfort of the people are concerned. This it not an equal right to regulate the sale of commodities and of beverages so as to exclude that which is pernicious, and to prohibit that which brings untold suffering and widespread calamities upon all classes. The rum-seller really has no rights in the premises, and with society it is only a question as to the most effectual means and measures for suppressing him.

Nothing that can be done will ever drive intemperance wholly out of the world. The most stringent prohibitory laws will not entirely prohibit. But they will greatly lessen the evil, and be a means of immense alleviation. Drunkenness cannot be altogether suppressed, but it may be repressed and greatly lessened. We are in favor of prohibition, of local option, of any and all legislation that assumes and asserts the right to prohibit, and that stamps the liquor traffic as a crime against society. We hope the time will come when public opinion will assert the principle, that the sale of intoxicating liquors as a beverage is a crime, and that a civilized government has no right to license crime. Local option is good, and Sunday closing is good, and pint laws or gallon laws may yield a trifling benefit, but we need a public opinion and a public conscience against licensing of crime, and that refuse to recognize the sale of intoxicants as a beverage as anything but a crime.

We do not see how Christian men can have but one conviction on this subject. They may differ as to what is practicable and possible in legislation now, but we do not see how any Christian man can oppose local option, or concede for a moment that there is anywhere the moral right to deal in inebriating drinks. If appetite and gain were excluded from the consideration of the subject, we verily believe that the devil would be the only advocate of the whisky traffic in the universe.

—We regret to learn that the Northern Methodist brethren of Ames' Church, in this city, have had some trouble among themselves of late. The greater number, we understand, desired the return of their late pastor, the young and eloquent Dr. Bristor, who had been with them the two past years. But there were opposing influences, and at the Conference, a short time ago, Bishop Foss transferred Dr. Bristor to the Wilmington Conference, and appointed Rev. W. C. Webb to succeed him as pastor of Ames' Church.

This created no small stir and excitement in the camp, the matter was ventilated in the city papers, and the Bishop was petitioned to reconsider his action. The Bishop, however, stands firm, and Mr. Webb arrived late last week, and was announced to preach on Sunday. When Sunday morning came the steps at the entrance of the church had entirely disappeared, and the doors of the Sunday-school chapel and church were locked, and policemen were on guard. An entrance, however, was effected at the Sunday-school hour, when, behold, the floor of the chapel had been torn up and the furniture piled pell-mell in the audience room of the church! The Webbites were not to be defeated in this way, and, in spite of these untoward obstacles, services were held, and Mr. Webb preached. We have been informed that the floor of the chapel, and the front steps of the church, were really much decayed, and that the official board decided that last Saturday was an opportune time to begin the much-needed repairs, maugre the fact that the new pastor was advertised to preach the next day.

This locking the doors on the duly appointed pastor, and the attempt to make his opening service impracticable, looks very naughty. It is, indeed, rebellion and revolution, and a perverse attempt to obstruct the order and law of the church. Mr. Webb and his friends are in the line of law, and of course will hold the fort. We presume that neither Dr. Bristor nor Mr. Webb has had anything to do in fomenting this strife. Each has obeyed the mandate of the Bishop, the latter by vacating and the former by occupying the pulpit.

The affair has created quite a sensation, and one of which the secular press has made much. We refer to it as a matter of current news, regretting that our Northern brethren have resorted to such strange and unseemly measures, and that they cannot be at peace among themselves. If they will suffer the word of exhortation, we would say: "Let brotherly love continue," and, in the words of one whom they probably reverence next to Paul, we would offer the gentle and wise admonition: "Let us have peace."

—Dr. Marshall's excellent memorial sketch of Dr. Watkins will be found on our second page. It will, of course, be read by thousands of our people. Ministers of the gospel may study it to advantage, and our young men will find in it an incentive and inspiration to noble and useful lives. Dr. Watkins, in his life, labors, attainments and usefulness, illustrated what the Methodist itinerancy is as an educating institution. Bishop Marvin was another illustration of the merits of our great training school. He always declared that he was a graduate of "Brush College." Colleges and theological seminaries are valuable, but the itinerancy by itself, or as a post graduate course, is a wonderfully effective educating agency.

Among the Figures.

In the Wesleyan of last week there is a comparison of the figures reported, for 1880, to the North Georgia Conference with those reported to the Southwest Missouri. It shows that the North Georgia paid per member for ministerial support $160, and for missions twenty-two cents, and that the Southwest Missouri paid $200 for the one and twenty-eight cents for the other. It is also stated that for missions the German Conference leads all, with over ninety cents per member, and the Western Texas comes next, with thirty-one cents.

The article made me turn to the minutes of the Alabama Conference, and examine them as I never did before. Permit me to give some results of the examination, with a reflection now and then. But let me say first it always seemed *uncivilized* to estimate manhood by the number of pounds one can lift, or the number of inches he measures on the door post; and *unchristian* to fix an opinion of a man's or a community's religious character by arithmetical rules and tables of denominate numbers. Figures do not lie when applied to abstract quantity, to distances, to surfaces and solids, but they cannot be so absolutely relied on when applied to the exercises and relationships of the soul. In every piece of Christian work there are factors, both in the operation and the results, which are incapable of mathematical statement. Zeal is not measured by the yard, nor faith by the ounce. Nor can the final results of zeal and faith combined be always expressed in terms of Federal money. The Saviour settled this truth when he said of the poor widow that her *two mites* were more than the *much* the rich men had cast into the treasury, and also when he compared the Pharisee and Publican at prayer in the temple. And yet he frequently employed numbers himself, did so in both these cases. And so must we. We cannot avoid it. But we must never forget that figures cannot state all the case, and consequently we must not fix our opinions by their apparent significance.

In round numbers, then, the Alabama Conference has 31,000 members; paid for preaching at home (Bishops, domestic missionaries, presiding elders and preachers in charge) $72,544, or $2 33 per member; and for preaching in other lands, $3,792, or twelve cents per member. In the support of the home work we are ahead of these Conferences, but in supporting the foreign work we are far, *very far*, behind the hindermost, paying about one-half of what the North Georgia does. That looks ugly. Cannot we catch up? Is it want of means or want of will that puts us so far in the rear? In both these items the Montgomery district leads as to the whole amount raised, the Selma as to the amount paid per member, and the Eufaula as to the approximation of the amount raised to the amount assessed. But there is precious little ground for glorying on the part of either of them.

The missionary fund fell nearly $1,000 behind the assessment. Had the collection been twice as large as it was we would have been a cent or two ahead of the North Georgia, but still far below the measure of our obligation to the blessed Master. Such contributions hardly save the Methodism of Alabama from the disgrace of *hardshellism*. And, if they continue, must inevitably kill us out as a church in the State. But we are doing better; did better last year by $270; that is, grew in this grace at the wonderful rate of *nearly one cent* per member in twelve months. And the resolutions we recorded show that we intend no longer to "*live at this poor dying rate*." As to allowances for preachers, I cannot find an extravagant one in the whole list. In so large a number of boards managing any affairs other than those of the church, and fixing the pay of the principal officers employed to work for them, it would not have been at all strange if a *few* had gone beyond the bounds of prudence and assessed pampering salaries. But not one can be found in these minutes. I do not say that these allowances are mean and niggardly, but I do say that in consulting them the preachers will not "wax fat." Of the 116 charges only 36 actually paid what they promised. It is but just to state, however, that some of the deficient charges have done better in this matter than *any* that sent up clean papers, as Milton, for instance, which leads the whole Conference with a fraction over $8 per member for ministerial support. Yet there stands that unpaid balance of $10,059 35; quite a big sum to so few preachers; quite a small sum to so many members, but uncollectable. I have often questioned whether anything at all will be said about these things on the judgment day.

These deficiencies are very serious matters, evils of the gravest character, doing incalculable damage by embarrassing the ministry to an extent, in many cases, almost ruinous, and by corrupting the conscience of the church to an extent, in some cases, absolutely destructive to all moral and religious power. The preachers can live better without receiving these amounts than *the church can without paying them*. There is a sure remedy for these things, as there is for every form of sin. It lies first in the getting of more religion, and second in the changing of our methods. But enough for the present on this subject.

We are having a terrible east wind and rain storm. It began on Friday, and has kept up furiously since then, day and night, with only an occasional lull. Hope it may prove to be the storm usually attending the vernal equinox, though it is full one month ahead of time.

J. W. R.

Test Your Powers.

The injunction to every one to whom the gospel comes is: "Work to-day in my vineyard." It is sad to see so many who appear to think that they have fulfilled the command when they have gone into the vineyard. They seem to have no idea of the gist of the command. They seem to think that God calls men into his vineyard to be looked at; that if they have obeyed the call to go into the vineyard they have met all the demands. Thus they make the Lord less wise than man. What farmer employs people to idle about his premises? What shop-man engages clerks to stand around and do nothing? The command of God is imperative. Work is the law of spiritual life. Imlolence is death. If a man would obtain the comforts of this life, and have pleasure in them, he must work for them. The same truth holds in the spiritual realm. The reason there is so much negative religion in the church is because there are so many church members who do not "*work to-day* in the Lord's vineyard." But a brother says: "What can *I* do?" We do not know what you can do, brother, but it is fair to suppose that you can do something, or the Lord would not have called you into his church. Grace supplies a man with abundant resources with which to accomplish all that God has for him to do. These resources constitute a man's power. They are given in proportion to a man's capacity for receiving, and his ability for using. No man has too little. No man has too much. If you know not what you can do, you can certainly try your resources. You can test your powers. No man knows what he can do until he has some notion of the resources within his reach. If God imposes duty, the ability to perform is surely present. It is absurd to say: "I can't do what I ought to do." Test your powers, brother, and find out where your strength is. Every man has a talent for doing some kind of work in the Lord's vineyard, and in the majority of cases it is a talent for doing what are called "little things." The process of testing your powers will reveal the spring of power, and that revelation will be an inspiration of the knowledge of power possessed which will astound you. God says: "Take hold of my strength." This testing process is a strengthening process. A man's experience in the use of divine grace strengthens the moral powers, so that what was difficult becomes easy of execution. Test your powers, brother, and see how surely you will become "strong in the Lord." This testing process is an enlarging process. Growth is the law of religion. A wise use of grace to-day makes room for a larger measure to-morrow. Test your powers, brother, and see how fast you will grow. Remember that the emphatic word in the Lord's command is: "To-day."

C. W. C.

The Model Preacher.

BY R. H. RIVERS, D. D.

Preaching is a great calling. It is not a profession. Its origin is of God. Its object is to save souls. The model preacher is one called of God to this work. He has not presumptuously called himself, nor selfishly placed himself in this high office. He probably had great struggles before entering it. His unworthiness, his weakness, his utter inability to represent the court of Heaven as an embassador for Christ, caused him to turn with fear and trembling from a work involving so much responsibility and offering so few inducements to worldly ambition. Before taking the solemn vows of this sacred office he was deeply and mightily moved by the Holy Ghost. He felt that a woe deep and terrible was pronounced against him if he preached not the gospel. The conviction of duty, both to God and man, alone caused him to determine to preach Christ and call sinners to repentance.

God calls no unconverted man to this work. Hence the model preacher is a converted man. He has passed from death to life, from nature to grace. He knows by experience the pangs of repentance. His soul has thrilled with the joys of the new birth. He is a regenerate man. He is born of the Spirit. He enjoys communion with God. He has a deep spiritual experience of the pardon of sins, and of a thorough change of heart. He has Christ within him, the hope of glory. His peace flows like a river, and his joy is unspeakable and full of glory.

He is a student. He searches for truth. He seeks to be a polished workman. He knows that instead of ignorance being the mother of devotion it is the mother of superstition, and often the fountain of crime. He is eager to gain the highest knowledge. His studies are pursued systematically, thoroughly and perseveringly. He wastes no time. He gathers knowledge from every source within his reach—from nature, from books, from men. But the great mine of truth which he seeks most of all to explore, is found in the Bible. *Its teachings are his guide*, its holy truths his theme, and its promises his support. He loves the Bible more than a mother her first-born son. He studies it with more than filial affection. It is more needful to him than the chart and compass to the sailor. So he studies the Bible, and brings to his assistance languages, literature, history, science and philosophy, and thereby makes all other knowledge subservient to this, the highest of all.

His preaching is lucid. No obscurity rests upon his utterances. He presents the truth so clearly that all may understand. He exposes sin, confronts error, establishes truth, enforces duty with a clearness which throws around his hearers the very atmosphere of light. His preaching gives no uncertain sound. He is bold, original and convincing. His thoughts are deep, but his feelings are deeper than the sea, and as pure as they are profound. Full of the importance and responsibility of his great mission, he never allows himself to enter the pulpit unprepared. He does not daub with untempered mortar. He dares not offer ideas crude and disconnected. He places the judgment of the great day right before him, and utters every word as in the hearing of his Judge. His tongue moves, his heart throbs, his words fall, his appeals come, as though under the inspiration of the Holy Spirit. He has a clear, full, strong voice, a distinct articulation, a correct emphasis and a most impressive manner. His eyes flash, his bosom heaves, his countenance almost shines as he utters the grandest truths in words that burn. In every gesture, and in every intonation of his voice, there is the deepest earnestness. Himself is forgotten in the grandeur and glory of his theme. With imagination sanctified, and faculties all consecrated to his Master's cause, he seems all unconscious of the sublimity of his utterances. He places himself behind the cross, and seeks to make it the center and the source of attraction and of power. He aims only to glorify God and to bring souls to Christ. He seeks no honors from men. He makes no effort to gain reputation. He is not a sensationalist. He does not long for flattery from a secular press. He would rather win a soul to Christ and virtue than be enthroned as a monarch or be courted as the greatest orator living or dead.

The model preacher does his best all the time. Whenever he ascends the pulpit it is with this feeling: Something must be said that may save a soul from death. This may be the last sermon that shall ever be heard by some one in this congregation. I must therefore preach in no careless or trifling way. I must preach the truth, and preach it with all the unction that my Master will bestow. His reputation is nothing, while the cause is everything. He is a hero. He wields his bright Damascus blade with the highest courage. He strikes with an unerring aim. He strikes for God and truth. He lives with Christ in his heart. His spirit is bathed in celestial light. He walks on the brink of the spirit world. He hears the echoes of the voice as they come back from the eternal shore. Hence he has all the magnetism of earnestness, and is armed with all the power of truth. The people must listen, for his eloquence is more of heaven than of earth. His appeals to duty must be felt, for they are direct to the heart and conscience. Tears flow, convictions seize, fears alarm, hopes encourage, sinners fall. The church moves, and souls are saved. The model preacher is sustained, first, by the power of his own character. He is a man of blameless life. He is pure in heart. His motives are the highest and his aims the purest. He has no spot upon his robes, for they have been washed in redeeming blood. His character shines with his incorruptible integrity and his unadulterated truth. Then, after bringing all the power of a high character, he adds to it the power of God. He prays, he invokes the spirit, he claims his credentials from Jesus of Nazareth. He preaches under the direct influence of the Spirit divine. The spirit glows and burns and warms and melts in all the mighty truths of this man of God.

Experimental Evidence.

In the year 1867, in company with several preachers, men of no mean ability, I was attending a protracted meeting at George's Chapel, in the Flat Woods, a desolate region of country in the western part of Chickasaw county, Miss. Tuesday the preachers dined with old Sister George, after whose husband the church was named. She was then a poor widow, well advanced in years, living, on her little farm, in a small

log house built by her husband a short time before his death. The old lady had been weeding a rough row all along the journey of life. She was unlearned, but very wise. It was with difficulty that she spelled out the words, verses and chapters of her well-worn family Bible. I doubt whether she had ever read five pages of any other books than her Bible, hymn-book and the Discipline of her church. Many well-educated people did not know one-twentieth part as much of these books as dear old Sister George. There was another unwritten volume which she had studied closely in the original, and understood with critical exactness, and that was the human heart. She knew what was in men so well that she "understood them from afar off." That Tuesday, when the preachers dined with old Sister George, and spent the long summer afternoon at her house, there was, in company with them, a gentleman, handsome in appearance, gentlemanly in deportment, and evidently a man of fine cultivation, but unfortunately an avowed skeptic. Indeed, he had fallen into the common but erroneous idea that skepticism is an evidence of strong mind, too strong for the "cunningly-devised fables" found in the word of God, and yet weak enough to believe in a thousand follies far more incredible than anything found in the Divine record. After dinner the company moved out under the beautiful shade trees in the yard. Pretty soon the skeptic, with some degree of boastfulness, avowed his principles and flung his banner of battle to the breeze, and proposed, single-handed and alone, to meet the preachers present on the genuineness and authenticity of the Scriptures, and the credibility of miracles as taught in the New Testament. Three of the preachers, old men, well versed in the word of God, intimately acquainted with theology and used to war of this kind, promptly accepted the challenge. Old doubts and difficulties were brought out by the skeptic with an air of triumph, as if they were new ideas fresh from the virgin soil of his powerful and well-trained mind. These were met by arguments hoary with age, calmly and confidently presented by the preachers, who seemed to have touched bottom in this question, and felt the everlasting Rock underneath them. The skeptic was full of talk, and wanted to monopolize the time. He used his lungs freely and fully, and gesticulated with a vigor that indicated a man of strong physical force. The preachers were perfectly serene, talked in low but earnest tones, and made but few gestures. The skeptic evidently questioned the validity of his skepticism, while the preachers betrayed neither doubt nor fear as to the truth of the word of God. It was a bootless war, however, as wars of words generally are. All this time old Sister George was sitting by, smoking her pipe, knitting now and then, and giving close attention to all that was said. When the whole ground of controversy had been traversed, the skeptic showed signs of going over it all again in another form of words, but the preachers, like Shakespeare, did not want to repeat, so they paused, and for half an hour the skeptic had full sway. At last he paused, too, to take his breath and wait for a reply, but no reply came. Throwing himself back, and swinging his thumbs in the arm-holes of his vest with quite pompous air, he asked: "Well, Mrs. George, don't you think my logic is better than the logic of these gentlemen, and that I have decidedly the advantage in this argument?" "Well, sir," said she, "I don't really know what logic is, and I am not prepared to appreciate the arguments on either side, but one thing I do know and understand. About fifty years ago I was a poor, miserable sinner on the verge of hell. I believed in the Lord Jesus with a heart unto righteousness, and God forgave my sins, and made my soul happy. He gave me a new heart, and sent the Holy Ghost to bear witness with my spirit that I was a child of God. Religion has been my only comfort and joy along life's journey; it has made me glad in the darkest hour, and has been my greatest joy in time of affliction. It has grown sweeter and sweeter to me as the years have passed away. The Bible, sir, is a very precious book to me. Its promises were like a staff in my hand when my dear husband died and went home to God. It brings joy in time of sorrow, light in the hour of darkness, and hope of heaven and rest beyond the grave. If you were to take my Bible from me, sir, you would take all I have, and life would not be worth living. Now, my dear sir, I love God to-day and God loves me, and I know it, for I've got the witness here in my heart, and all your logic and arguments can never take it out. Bless God." This was said with an unction and earnestness that sent the words burning hot to every heart. The skeptic's eyes had grown misty, and, in spite of himself, big tears were falling fast on his manly bosom. Living testimony is worth more than logical arguments in the conversion of souls. That skeptic was converted, and made a useful man, and always called Sister George "Mother." GILDEROY.

Alarming.

Dr. T. S. Cuyler, in the New York Independent very justly laments the small number of conversions and accessions in the Northern Presbyterian Church. But we think he makes a mistake in assuming that the same unsatisfactory condition exists in all the evangelical Churches. There was in the Methodist Episcopal Church, South, last year an increase of 51,000 members. There was this increase with "bottom facts" considered and with desertions and deaths substracted. The Southern churches, generally did well last year, we believe. As things are, however, in the North, and in the Northern Presbyterian Church, the brethren up there have reason for alarm. Dr. Cuyler says:

The alarming feature in the present aspect of the Evangelical churches is that the number of accessions is so small—whether by the gradual system or the periodic revival method. Last year the total increase in the number of communicants in the Presbyterian Church exclusive of the Presbyterian Church, South, was only 4,200. This does not include the "U. P.s" or the Cumberland Presbyterians. But when we consider that it includes 5,400 individual congregations, and shows that there was less than one addition to each church, the statement is absolutely appalling. Some statistics equally startling were presented at the Congregational Council. These two denominations are probably no worse off than the Baptists, Methodists, and Dutch and German Reformed, if the "bottom facts" were carefully brought out; for, while there is more or less addition each year to the front rank of the Church armies, there is almost a corresponding mortality at the rear by deaths and desertions. The dearth of revivals has left the great Evangelical bodies of the land almost at a stand-still as to numbers. New churches are springing up in the West, but some old ones in the East are decaying or dying out. The falling off in church attendance over the land is undeniable. All attempts to gainsay or falsify such facts are both cowardly and criminal. The first for our churches to do is to face them. When the returned exiles of Jerusalem were unable to "see the distress" of the city, they soon rang out the cry: "Let us rise up and rebuild!" He is not to be branded as a grumbler or a pessimist who uses unpalatable truth, either as a lancet or as a purge. If we should succeed by the arts of arithmetic in blinding ourselves, we cannot deceive God.

When the apostle says, "we have all sinned and come short of the glory of God," he indicates the precise point of human failure. The literal meaning of the glory of God is the showing forth of God, the manifestation of God, the chromosphere in which God dwells. Man was made to show forth this glory. He has failed to do so—has come short. This is his sin; this is his ruin. Man shows forth the glory of wealth, of position, of intellect, of culture, of genius, of achievement. God made him to show forth himself. This is God's glory and man's glory, for they are one and inseparable. But he came short. Yet God did not leave him here. He was too valuable even in his ruin and misery to be abandoned, and so God came and put himself into that ruined nature, lifting it up into union with the divine, and securing it all in a new line of development. The head of the new family, around whom should be gathered children, in whom and through whom he could realize the highest purposes of love. And so in the revision when it was told Christ that his brethren and mother stood without inquiring for him, he asks, "Who is my mother, and my brethren?" and then goes on to answer himself: "Whosoever shall do the will of God, the same is my brother, and sister, and mother." Thus to my brethren, because I came into their nature. But I have come into their nature to lift them into mine, and to constitute a family, not upon the old human but upon the new divine basis concerning which the genealogists of the old foundation was slated to be, gave way under the first assaults of Satan; but the divine family is founded on the everlasting Rock of Ages, against which the whole power of hell shall not prevail. Rev. Dr. J. M. Chapman in New York Christian Advocate.

Here is the way the Christian Register talks to some of its correspondents:

"Made a mistake in your article, did they? The wonder was that they could read it at all. Perhaps, if you try, you can make it absolutely illegible every time. Get a stub pen, write in a very fine hand, use pale ink and thin paper, write on both sides of the page, up, down, and across, till it is full of curls, sprinkle it all over with obscure proper names, write the two first letter in each name, and wriggle out the rest. We know everything here. Our proof-reader has the whole encyclopedia by heart, from Burgundy pitch to Seltzer water. You couldn't mention anybody we hadn't heard of. We read in all languages. We have read every book that you can quote. It isn't worth while to mark where your quotation ends. We can always tell you from something else. Do all this, if you wish to, but remember that every Thursday morning our brain cylinder rolls around like a day of Judgment, and that, with every sheet that falls from the fly, the persecuted compositor may have his revenge."

"We returned two weeks ago, says the New York Independent, to the want of good judgment in Dr. J. P. Newman's letter in the Northwestern of the 22d. We could now use stronger language. It turns out that his attack on the Drew Theological Seminary, and the trustees, who have given like princes for its relief, and his charge of partisanship in the election of Dr. S. F. Upham, and various other dissatisfactions, have all come from the fact that he was himself a candidate for the professorship of pratical theology, and out of thirty-three votes cast he received only two! Does it not look like a grim joke on the part of the Methodist bishops to have nominated him? It is entirely too late in the day to criticise Bishop Hurst's relation to Drew Theological Seminary. He gave eight years of intense work to that institution and its existence is now a fact, and the trustee have shown their appreciation of his labors by endowing a professorship and calling it the "Hurst Professorship."

Rev Dr. Patterson, writing to the Nashville Christian Advocate from the City of Mexico, January 22, says:

Our work in Michoacan is doing as well as could be expected, under the circumstances. In Morelia, the capital of this State, and in some other towns, we are beginning to feel that we have a footing. We have been holding public services for a few months past, but not without much difficulty. In Morelia a strong guard has been necessary to keep back the mob. Much opposition has been waged by the priests and those who serve them. A man recently gave to the populace two hundred knives with which to attack the Protestants, but was soon afterward himself killed in an attack by robbers upon a diligence. A short time since a city paper announced the establishment of Protestant worship in the State of Michoacan "*by the help of the soldiers*," making comment on the extreme fanaticism of the priests and their subjects. To-day the liberal papers publish, with severe criticism, the excommunication, by the Archbishop of Morelia, of all the State and city officers concerned, directly or indirectly, in allowing the Protestants a footing in that State. As this includes the Governor, Mayor, etc, we expect to hear more of the matter; and although we may get many bumps on the way, we shall doubtless find ourselves well established in that fanatical, oppressed section of the country. The field is rich, but we shall have to work to reap.

The Richmond Christian Advocate of February 17, writing of Rev. John Hannon's new charge in Richmond, Va., says:

Large audiences have been attending the Sunday services at Park Place for the past few weeks, and much interest has been manifested in the regular weekly meetings. Some dozen or more persons have recently been added to the membership on profession of faith. The church was packed to overflowing on last Sunday night, and such was the interest manifested, that the pastor, Brother Hannon, gave notice that services would be held every night of this week. We trust the fervent zeal of our brother may be crowned with an abundant harvest of souls.

Mr. Spurgeon does not believe in homiletical monthlies and such like helps for ministers. He says: "We must be a very feeble tribe if we need such assistance. Go-carts, whistles, sucking bottle and carols were evidently made for an infantine race, and if we may judge preachers by the helps prepared for them, they must many of them be still in long clothes and bibs and hoods."

Our latest advices from the City of Mexico, says the Central Christian Advocate, pronounce the Christmas and watch-night services held there "grand successes." The week of prayer was observed with interest. The Presbyterians and Southern Methodists united with our own congregations. The attendance was full and an excellent spirit prevailed.

Appointments of Rev. J. W. Lambuth.

Bro. Lambuth, superintendent of our China missions, writing from Ocean Springs, Miss., February 19, says:

"We are now in Ocean Springs, and find the weather delightful. My cough is gone, my appetite never better, my strength rapidly returning, and it seems I cannot get sleep enough. I began to improve three weeks since, and to-day I am astonished at myself. It is all through the blessing of God in answer to prayer. If the church ever expects to get a sanitarium for her missionaries, or broken down missionaries, she could not do better than to get it now, and on this coast somewhere. Well, I will write you more about this in future. Here are a few of some appointments I have made. I have written to the preachers stationed at these places, but by inserting this notice in your paper it will give greater publicity to them.

"LIST OF APPOINTMENTS.

"February 27, Sunday, Moss Point, Miss.; March 2, Wednesday, Citronelle, Ala.; 6, Sunday, Shubuta, Miss.; 8, Tuesday, Enterprise, Miss.; 10, Thursday, Meridian, Miss.; 13, Sunday, Starkville, Miss.; 16, Wednesday, Brandon, Miss.; 18, Friday, City of Springs, Miss.; 20, Sunday, Brookhaven, Miss.; 22, Tuesday, Jackson, Miss.; 27, Sunday, Natchez, Miss.; 31, Thursday, Madison Station, Miss. April 3, Sunday, Canton, Miss.

"Cannot tell where I shall go from Canton; possibly to Montgomery, Ala."

—Before our next issue the carnival will have culminated and ended. And from this writing, Tuesday, February 22, the excitement will grow until after midnight March 1. The incalculable amount of extravagance and dissipation which this annual fete engenders is its shallow pretension. The tide of worldliness reaches its flood at this time, and the delirium of mirth and pleasure pervades nearly all classes of society. The like is not to be seen anywhere else in America, and hardly in Europe. For ourselves, we wish New Orleans were well rid of it. It is one of the severest tests of Christian fidelity, and happy are they who in the midst of this almost universal madness and folly keep themselves unspotted from the world. Our pastors have lately uttered the voice of warning, and have endeavored to fortify their people against the dangers of the hour. Notwithstanding, there will be some spiritual shipwrecks, and Christ will be wounded in the house of some who profess to be his friends. Nothing that we can write will in the least arrest this insane orgie, or lessen the stream of dissipation that is pouring in upon us. But possibly some who are wavering in their allegiance to Christ, and are ready to break their vows to God, may pause before the step is taken, and resist the devil before they become hopelessly entangled in his net. May Christ's followers in these days of exceeding peril be kept from "the evil."

—Tuesday, Washington's birthday, was a high day in New Orleans. The city filled with visitors gathering for the approaching Mardi-Gras riot, was also visited by two splendid military companies from down East, the Boston Lancers, and the Charlestown Cadets. These, along with our own citizen soldiery, made a fine military display. The shipping was gaily dressed in bunting, and an endless expanse of stars and stripes was thrown to the breeze from public and private buildings. The weather was bright and cool, and everything seemed to contribute to the interest of the occasion.

Periodicals.

—THE SOUTHERN PULPIT.—The February No. of this Magazine of Sermons has been brought out in the choice garb of the printer's art. The table of contents tells of the valuable contribution this periodical is making to sermonic literature. SERMONS.—I. Absolution: By Rev. T. U. Dudley, Bishop of Kentucky. II. Ministerial Obligation: Rev. James A. Duncan, late President of Randolph Macon College, Va. III. The Mission and Ministry of Isaiah: Rev. T. D. Witherspoon, D. D., Pastor Presbyterian Church, Petersburg, Va. IV. The Soul's Rest: Rev. W. W. Tudor, D. D., Pastor Centenary Methodist Church, St. Louis, Mo. V. A Glorious Church: Rev. J. L. Burrows, D. D., Pastor Baptist Church, Louisville, Ky.—OUTLINES OF SERMONS.—VI. Christian Call and Conduct: Rev. F. P. Mullally, D. D., Pastor Presbyterian Church, Lexington, Va. VII. Systematic Beneficence: Rev. T. W. Hooper, D. D. Pastor First Presbyterian Church, Selma, Ala. VIII. Man's Sinfulness Universal: Rev. G. L. Leyburn, D. D., Pastor Presbyterian Church, Lexington, Mo. IX. House of Prayer: Rev. E. T. Winkler, D. D., Pastor Siloam Baptist Church, Marion, Ala.—SUGGESTIONS ON TEXTS.—X. Life to Come: Rev. Joseph Packard, D. D., Professor Theological Seminary, Va. XI. Purity: Rev. H. M. Jackson, Rector Grace Church, Richmond, Va. XII. Choice of Service: Rev. W. P. Wright, Pastor Laurel Street Church, Richmond, Va.—HOMILETICAL ILLUSTRATIONS.—XIII. Subject: Bible: fifty-five illustrations.—Book Review. Price $1.50 a year. Address, Southern Pulpit, Richmond, Va.

—Our Sunday-school periodicals for March are out in good style. The Magazine has two or three excellent articles from contributors. The expository notes on the lesson by the editor are however the most valuable feature, and worth, to all Sunday-school teachers, ten times the price of the Magazine. Every teachers should have a copy. We take occasion once more to protest against the use in our Sunday-schools of other publications to the exclusion and neglect of our own. Our Nashville periodicals are good, and better than any other for our Southern Methodist Schools. Let us have our own literature. It is loyal, expedient, and to the interest of our church, that we do so.

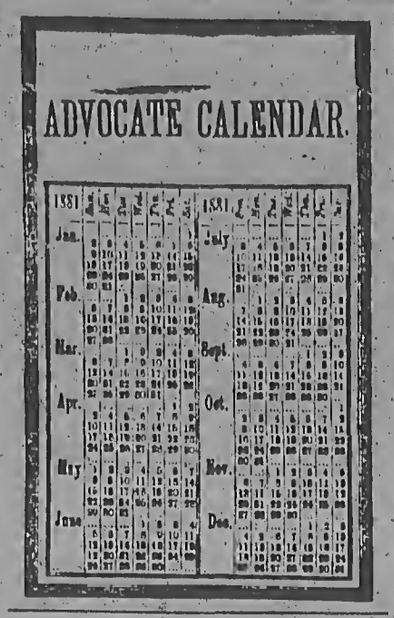
—The Review of Missions for February has been received. It is a periodical of high grade, a first class missionary journal. The editor, Dr. Wilson, is strong, comprehensive, incisive in his leaders, and his articles calculated to enlarge the plans, strengthen the faith, and stimulate the zeal of the church. We wish our noble missionary paper, "Advocate of Missions," could be read by all Southern Methodists. It would greatly help to make our missionary church. Remember that it is published at Nashville Tenn. A. W. Wilson, D. D., editor and publisher. Price only fifty cents a year.

—The Sunday Magazine for March has an excellent article by the editor, Rev. Alfred Taylor, on "My Home Heathen. It is about the Chinese. For the rest the articles in prose and poetry are numerous, varied, and generally interesting and instructive. There is much in the Sunday Magazine that we cannot specially commend for Sunday reading, but there are many excellent religious articles, and on the whole we are disposed to think that the Magazine is better than it has ever been. The present number shows considerable improvement in the artistic quality of the illustrations.

—The North American Review, 1881, has the following article: 1. Theology in the Public Schools. Bishop A. C. Coxe. 2. The Isthmian Ship-Railway. James B. Eads. 3. The Effects of Negro Suffrage. Chief Justice H. H. Chalmers. 4. The Success of the Free School System. John D. Philbrick. 5. Despotism in Lunatic Asylums. Dorman B. Eaton. 6. The Political attitude of Mormons. Judge J. B. Goodwin. 7. Theological Charlatanism. John Fiske. 8. Recent Publications in Physics Prof. A. W. Wright.

—We have received the Louisiana Journal of Education for February. This publication is greatly needed in Louisiana, and we hope that it will be successful in arousing our people to a deeper interest in the cause of popular education. This Journal is published monthly in New Orleans. Robt. M. Lusher and Wm. O. Rogers, editors and proprietors. Price $1 per annum.

—Appleton's Journal, March 1881, has: Scotch Orthodoxy and Modern Thought; Adventures in Patagonia; The Veterans of Yesterday; Snowdrops; The Criterion of Poetry; Our Saxon of Shakespeare's Famous Characters; Ophelia; Tennyson's new drama; George Eliot; Orlando's Revenge; Some read novels; Heist's Grave, a poem; Editor's Table; Notes for Readers.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and we ask our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure, in attending personally to any commissions for our friends in the country with which we may be favored, while endeavoring our advertisers as being worthy of their patronage.*

As a lazy tramp came down the street
With free and easy gait,
This welcome sign his eyes did greet
"Free chops to those who wait."
"Now here, he said, "I'll get some food
Without the slightest tax:
They led him to a pile of wood,
And handed him an ax.

A couple of Sundays ago a lady of this city took her irrepressible four year old to one of our fashionable churches. Directly in front of them sat a man, whose head was utterly denuded of hair, and shone as if it had been polished with an emery wheel. The little fellow caught sight of it, and there was no more quiet for mother or boy. He was excited over the unusual spectacle and wanted to express his feelings, and kept pulling at his mother's cloak, she endeavoring to hush him. Finally, with an extra pull, and came, "Mamma, mamma, that man has got quilting bit skin all over his head," in a loud, wild-per, heard by all around. The sanctity of high churchism was disturbed by a general smile, the man himself participating with the rest.

"Above all things in this world," said a youth who stands on the street corner for a living, "do I value the love of my dear mother." "God bless you, young man, for these noble sentiments," said a missionary. "Having so much love and respect for a mother, you need no other recommendation to successful men who will aid you." "Yes," continued the young man, "mother feeds me, clothes me, does my washing, and has been doing it for twenty-five years. I don't know what I would do without her."

Edward, aged three and a-half, asks for more cookies. "Have you an appetite, Edward," says his father. Edward, reflecting that if he answers "yes," he will be given graham bread, and that if he says "no," he will be told he doesn't need anything more, replies to his father (a minister), "Well, pa, God has given me an appetite for cookies and not for graham bread." He got the cookies.

It was on the Burlington railroad train and politics had given way to theology, and the young man with a million hair dyed the floor and was denouncing the old fashioned idea of hell. "I tell you," he cried, "that was never intended for such a fiendish punishment. God never made me for kindling-wood." "Reckon not," said the old parson, back near the stove; "too green."

"James Jenkins," said a school master to his pupil, "what is an average?" "A thing, sir," answered the scholar promptly, "that hens lay eggs on." "Why do you say that, you silly boy?" replied the pedagogue. "Because, sir," said the youth, "I heard a gentleman say the other day as a hen would lay on an average, 120 eggs a year."

"Now, then, madam, please look steadily at this place on the wall," said a photographer to an old lady, when he had put her head into the slide in the camera. The old lady looked hard at the spot indicated, then got up and walked across the floor and critically inspected it, with the remark: "I don't see anything there."

It was a very honest old Dutchman who on Saturday evening was heard for several hours to curse, gargle and curse and then said: "I erase me I took forty-eight lagers on goin' sides since dare haf been seven forty nice coopies of law prig in up. I tell dat de tree days of a mother Gose dunna, but I shall ewentually vash a Sunday."

W. C. SHEPARD & CO. "American China dinner breakfast and tea sets, 100 pieces $15. Equal of look and finish goes to French China.

"I don't like a cottage built man," said Sonia Sparks to his rich old uncle, who was telling the story of his early trials for the hundredth time. "What do you mean by a cottage built man?" asked his uncle. "A man with fifty-five years of wasted living, sweeps that seldom young man was left out of his uncle's will.

An old lady in a town in Massachusetts refused the gift of a load of coal, a free stock by lightning, the night after that some of the "blind" might remain in the wood, and also disaster to her kitchen stove.

The train had just rolled into the station, and little Charley stood listening a moment to the sound of the escaping steam. Then turning to his father, he said, "Pa, the engine's all out of breath, ain't it?"

Mr. P. Worlein, 135 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old house.

They were at a dinner party, and he remarked that he supposed she was fond of ethnology. She said she was, but she was not very well, and the doctor told her not to eat anything for dessert but oranges.

A Syracuse grocer used to smoke his pipe while leaning against his kerosene barrel. His mail now goes to the dead letter office.

Business Notices.

Burnett's Kalliston allays all irritation caused by the bites of mosquitoes.

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BY REV. W. P. BLACK.

Concerning this work Dr. E. Parker editor of the New Orleans Christian Advocate, says: "The history, statistics, polity and doctrines of Methodism are clearly and correctly stated by the author, and the causes, under God, of the wonderful success of Methodism, are unfolded with much acumen and analytical power. We hope it will be extensively circulated." The Mississippi Methodist says: "The work shows the mind of a master. Every lady, friend or foe of Methodism, ought to read it." Pastors will do a good work by circulating it among their people. One order has been received for three hundred copies for 60 additional distribution. More than a thousand copies were sold within sixty days of its publication. Price 20 cents or $2 per dozen. For sale by LATHROP & WILKINS,
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Agricultural.

A PLANT CASE.—Plant cases may be termed miniature greenhouses or conservatories, says Mr. Franks, subject to the same rules and regulations as their larger and more pretentious neighbors, and they are equally capable of giving as much pleasure and entertainment according to their size.

These cases may be made any shape or size, to suit individual taste. Some prefer them octagonal, others quadrangular. They are especially adapted to the growth of ferns and other cryptogams, but, by proper attention to watering and ventilation, many flowering plants may be grown successfully in them. Each class, however, had better be grown in separate cases, as they require different treatment.

Make the box in any form you may desire; let it be about six inches deep; this should be well painted inside and out. At one end, in the bottom, insert a small faucet or wooden plug, to allow the water to pass off if necessary. Put in the bottom about two inches of drainage—it may be broken brick, cinders, or anything of a porous nature, that will absorb water or allow it to pass through freely. Cover the drainage with decayed sod or moss, to prevent the soil from mingling with it, and on this put as much good compost as the box will hold, composed of sand, loam and leaf-mould, about equal parts. In this soil may be planted a variety of plants of small growth, according to taste. The upper portion consists of a permanent framework of wood (black walnut looks well,) or it may be made of iron or zinc. It had better be glazed on all sides and top. The frame may rest in a groove sunk in the box.

Give the plants a good watering, then put the frame on, and they will not require any more air for many weeks. The frame should be taken off for half an hour every morning to admit air, but do not let a cold draught strike them. For ferns and mosses, it will not be necessary to remove the top oftener than once a month.

Perhaps the most simple, and at the same time, tasteful, plant case, is a bell glass, with terra cotta dish; but these are necessarily small, and the variety of plants must correspond.

It must be borne in mind that ferns, although they like a moist atmosphere, cannot thrive when their roots are in water; hence to obtain the best results, they must have good drainage. Then, a fragment sprinkling over the fronds will not injure them, but will be rather beneficial. They delight in a compost of leaf-mold, well decayed, and a little sand.

In a fern case of two or three feet in diameter, there is room for a great deal of taste to be displayed, not only in the arrangement of the plants, but in building miniature castles and rock-work. Many of the choicest and most delicate ferns may be placed on these elevations, and will there show to great advantage. Care must be taken not to overdo the thing by putting in too many ornaments. Anything that is glazed or highly colored will be out of place, and will be liable to detract from the quiet beauty of the little fernery.

The best material for building up the rock work and arches is coke. By making a thin mixture of cement and water, and dipping the coke in, a nice, solid, brown stone is imitated, which will soon be covered with natural moss, adding much to its beauty.—Mobile Register.

FEEDING COWS FOR MILK.—A New Jersey correspondent of the Country Gentleman, writing on the subject of feeding cows for milk, says that his experience teaches him that the food that is good for butter, is also good for milk. He finds it more profitable to turn his milk into butter, as his customers do not so readily recognize the difference between good and inferior milk as between good and bad butter. With them milk is milk, and if a competitor comes around with the commonest kind, at five cents a quart, they will give up taking milk that yields twenty per cent. more cream, if it costs six cents a quart. But as other dairy farmers may have customers with better tastes, the writer referred to, gives his experience as to the best feed. He says:

"If one wants a large quantity of fairly good, well flavored milk for sale, he will find the best and cheapest food to consist of sugar beets, or mangels cut and sprinkled with wheat shorts, or sharps, or bran, and the best clover hay or corn fodder cut and mixed with a thin slop of steeped malt sprouts and cotton seed meal or corn meal. I have fed my milking cows as follows: Morning feed, cut hay or cornstalks, wetted with the above-mentioned slop, made as follows: Two quarts of malt sprouts and one quart of cotton seed meal or corn per head, soaked in water in a barrel for twelve hours. This slop is poured over the cut fodder in a mixing box, and the whole mixed, until the slop is equally distributed; then a heaped bushel basket is given to each cow. Any cow that is a specially good feeder, and will pay for it, is treated to a quart or so of ground feed of corn and rye bran in addition, scattered over her mess. At noon, a peck per head of cut sugar beets or mangels, sprinkled with a quart of the above ground feed is given. At night the morning feed is repeated. But if I could not get six cents a quart for milk, I would double the allowance of roots, giving no meal with them, and give malt sprouts and bran, or only coarse wheat or rye middlings, made into the slop above described. This will make as much or more milk of good salable quality, but not so much cream. If one is near a brewery, and can get brewers' grains, they are excellent and wholesome food when mixed with corn meal. A bushel a day, with four quarts of corn meal, given to a large cow, with hay and fodder, will produce a copious yield of rich-flavored milk, of a good body and color, although not rich in cream; but a thick, creamy-looking milk, with only five per cent. of cream, will be more satisfactory to the consumer, than pure Jersey milk, with twenty-five per cent. of cream, but which is thin and blue when the cream is taken off. This should not be forgotten when considering the feeding of cows for milk. The best cows for a milk dairy, are large grades of Short-Horn, or Dutch, and native, as these yield a large flow of milk, not rich in cream, but thick and of rich color. Food is a necessary condition, but if it is not put into the right kind of milk machines, it is wasted, or diverted from its most profitable use."

CORN FOR FUEL.—There are places in the West and Northwest, where scarcity of fuel has forced people to burn corn again this winter. The frequent recurrence of the fuel famine in those places, leads a correspondent of the St. Paul Pioneer Press to suggest what he calls a practical solution of the problem. Coal cannot be found, and the use of wood will soon exhaust the available supply of that article; corn is the only substitute, and must be the fuel of the future. For stoves it is superior to any other substance, hard coal alone excepted, and it is cheaper than anything that is likely to be used for fuel. Two or three acres of corn will afford an ordinary family a year's supply of fuel; and this writer alleges that the same corn sold in the market, and the proceeds turned into either wood or coal, will not begin to do it. Of course he speaks of the far northern prairies. Corn may be used in either a wood or coal stove without any change of grates, and makes a steady, hot fire, which can be regulated as readily as a coal fire. Two bushels of corn in the ear, it is estimated, will keep a comfortable fire in the coldest day in winter. Regarding the squeamishness about burning an article that is used for food, the writer says pointedly: "I would sooner have an acre of corn that can be replaced in a single year, than to burn an acre of timber that it takes years to replace, even on the score of sentiment." There is common sense in this. It is cheaper for people on the fertile prairies to raise their fuel, as they do their food, and save what little timber they have for other purposes, sentimental squeamishness should not deter them from doing so.

INSECT PESTS IN ENGLAND.—At a late meeting in England, one of the speakers made the following report in regard to the multiplication of insects during the last year: "Among the special features of the year may be mentioned the great quantity of certain insects. Aphides were in astonishing numbers in the early part of the year. The apple shoots, before the leaves expanded, were in almost every case covered with them, and among wild plants the meal gnedler rose was specially attacked by them. Wasps again, have been in extraordinary numbers, and dreadful accounts of them have been sent to the various entomological periodicals; their numbers appear to have exceeded all previous experience. The larvæ of the gooseberry moth and of the gooseberry sawfly have also been extremely destructive; and finally, as an undoubted result of the wet season of 1879, the larvæ of the crane fly have been a perfect plague in some localities. The scarcity of small birds has been universally noticed; some, no doubt, perished from the cold, but vast numbers had migrated. The enormous numbers of larks which hastened to the eastern countries on the first break of cold weather was astonishing."

JUNIPER TREES FOR GRAPE ARBORS.—It is stated by Farm and Fireside, that in districts where grape-rot prevailed, only the fruit of those vines escaped which were allowed to run at will over trees of red cedar. Other trees so used saved them to a large extent; "but the juniper" alone seems to afford a sovereign antidote. The juniper hedge of a correspondent of The Tribune, now ten of twelve feet high, carries a crown of vines at one end which yield abundantly of perfectly fair fruit, no rot; but then he has little rot elsewhere. The Italian method of growing the grape on living trees, seems to suit our varieties better than the severe cutting and forceful training of the German and French pattern, the recommendations of which are the larger bunches and berries (though less in total quantity) and the convenience of reach.

Pampas grass is a very agreeable thing to everybody possessing what impressionists delight to call, in their own peculiar and vague way, the artistic instinct. Some farmers in Southern California, have found that this beautiful grass can be grown with very little trouble and sold for decorative purposes at a large profit. One of these men put three-quarters of an acre under the grass, and was able to sell each head or plume at two and a half cents, netting about $500; another sold all he raised at seven and a half cents a plume. This industry is growing. Ten thousand plumes were disposed of in Southern California last year. Europe could take an almost unlimited number of them.—America.

The Prairie Farmer says: "Weeds on gravel walks may be destroyed and prevented from growing again by a copious dressing of the cheapest salt. This is a better method than hand pulling, which disturbs the gravel and renders constant raking and rolling necessary. One application early in the season, and others as may be needed, while the weeds are small, will keep the walks clean and bright."

DUST.—Dust is more injurious to plants than many suppose. Those who grow plants in their houses should with a sponge wipe off the leaves of all small-leaved plants. Others should be set in a tub or in a sink, and watered with a fine rose watering-pot. When dusting rooms, in which flowers are kept, cover the plants with paper.

Do not leave farm machinery standing out in the fields and around the barns to rust and rot. By fixing up sheds, and taking the machinery apart, it could be stowed in and kept out of the sun and storms; and the machinery would last a half longer. Machinery and tools are often lost through rust and rot than through wear.

Mr. George Conner, of Burlington, considers a ton of cornstalks worth more than a ton of hay for cows. He feeds to each milch cow, one bushel of finely cut stalks; two quarts of bran, and two quarts of cornmeal mixed and wet with water, both morning and evening.

No family in China is said to be too poor to keep poultry. About every shanty struts a pert cock and a few hungry hens, which lead a precarious existence, and never become diseased from overfeeding. During winter they get barely enough food to sustain life.

Exposure to cold rains is very injurious to fowls. A few hours under the rigors of a storm of snow or sleet will put them back for days and sometimes weeks in laying, besides the danger of their getting cold or becoming crompy.

To have good laying hens we must keep the best samples of the breeds, and these must be well fed, well housed, and well cared for upon system, and in all seasons.

When the poulterer discovers the appearance of disease in his flock, he must make an effort to stop it at once, and not leave them to their fate.

One good farmer says that he purchases in the summer, his mill feeds for his stock, when it is cheaper than it is in winter.

An Iowa farmer sows about forty acres yearly with clover and other nice things for the benefit of his bees.

"A little farm well tilled." It is not those having the largest farms who make the most profit.

Household.

POTATO AND MEAT PIE.—Cut any kind of cold roasted meat into very thin slices; shake a little pepper and salt over each slice; then dip it into a small plate covered with flour. Place the slices, in layers, in a small yellow nappy; and if a seasoning of onions is liked, sprinkle a little chopped onion over each layer—or use three or four tablespoonsful of canned tomatoes instead of the onion; but a very small quantity of onion will add to the seasoning of the tomato and the meat. Turn in all the gravy that was left, from the roast meat, or if none remains, put bits of butter over the top layer of meat, and pour in enough boiling water to cover the meat. Put a plate or a tin cover over the dish, and bake for one hour. While it is cooking, put some potatoes into salted boiling hot water, and boil until a fork goes easily into them (perhaps twenty-five minutes.) Pour off all the water; scatter salt over the potatoes, and shake the kettle vigorously while you slowly count one hundred. This will make the potatoes very mealy. Then mash them with a wire masher or a fork, and spread them over the top of the dish of meat. Put bits of butter all over the potatoes, and brown them in a quick oven. This makes an excellent breakfast or lunch dish.

POTATO PAT.—Lay a small skin or piece of the ribs of beef, mutton, lamb or veal at the bottom of a yellow or brown nappy, and season it well with salt and pepper. Chop a small onion very fine; pare eight or ten raw potatoes, slice them very thin, and fill up the dish with the potatoes and onions, mixed together. Sprinkle salt and pepper over the potatoes, and shake in a little wheat flour from the dredging box. Fill the dish with cold water, cover it with a tin plate, and bake for an hour and a half. If desired, a cream crust can be made with a cup of sour cream, a little salt, a small teaspoonful of saleratus, and flour enough to stir up thickly. Put it over the dish when it is nearly baked, and let it brown nicely.

POTATO BREAD.—For a change, a loaf or two of pot-to bread, made either with wheat or graham flour, will often prove acceptable. Boil eight large potatoes in salted water, and when soft, peel off their skins, and mash them thoroughly, either on the moulding or bread board, with a rolling-pin, or put in the pot, over the fire, in which they were boiled, and mash fine with a potato masher. I prefer the latter way, as it takes out all the water and makes them less pasty. Then put the potatoes into a pan, and add enough graham or wheat flour to make it into a thick dough. Turn in a cupful of hot water or milk, and when cool enough, stir in a cupful of home-made yeast, or three tablespoonfuls of Baker's yeast. Add a teaspoonful of salt and set it in a warm place to rise. It can rise all night. When risen, knead the whole mass thoroughly, for upon good kneading will depend the quality of the bread. When it has risen again very lightly, knead only enough to put into well-greased pans. Let it rise twenty minutes, and bake in a moderately hot oven. Potato bread should bake a little longer than wheat bread. Bread made in this way is a cheaper article than when made entirely of flour.

STEAMED DUMPLINGS.—Take a small quantity of dough made by the above receipt, and add to a tablespoonful of butter, and the same of sugar, and knead them into it. Roll it out thin, and let it rise for fifteen minutes. Then lay on it a quantity of thinly sliced tart apples, or stewed fruit of any kind. Dust a little flour over them, and roll up the dough. Put it into a cloth wet in boiling water, and dusted over with flour. Then put it into a kettle of boiling water and boil one hour. Or the dough can be cut into rounds the size of a small tea plate, and spread over with fruit and rolled up, and each roll, placed in a steamer so far apart that they will not touch each other, as they swell in size when cooking. Steam one hour, and serve hot from the steamer with sugar and butter sauce.—Daisy Eyebright, in Country Gentleman.

HOW TO TREAT FROST-BITES.—If any part of the body gets frozen, the very worst thing to do is to apply heat directly. Keep away from the fire. Use snow if you can get it; if not, use the coldest possible water. Last winter our little boy of five years, froze his feet while out coasting at a considerable distance from the house. He cried all the way home, and the case seemed pretty bad. I brought a big pailful of snow and put his feet into it, rubbing them with the snow. But my hands could not stand the cold. I was alarmed to see him keep his feet in the snow so long, but he could not bear them out of it. It was half an hour before he would take them out, and then the pain was all gone, and when I had wiped them dry, and rubbed them a little, he was entirely comfortable, put on his stockings and shoes, and went to play. He never afterward had any trouble with his feet on account of this freezing.—American Agriculturist.

HOW TO BOIL AND STEW.—To do either properly the food must be immersed at the beginning in actually boiling water, and the water must be allowed to reach the boiling point immediately, and to boil for five minutes. The action of the boiling water upon the surface of either meat or vegetables is to harden it slightly, but enough to prevent the escape of either juice or mineral salts. After the pot containing the food has begun to boil the second time, it should be removed to the side of the fire, and allowed to simmer until it is done. This simmering or stewing extracts all the nutritious qualities of either meat or vegetables. The pot should be kept closely covered unless for a moment when it is necessary to remove the scum. The steam will condense upon the inside of the cover, and fall back into the pot in drops of moisture, when boiled slow. Do not think rapid boiling cooks faster than the gentle process recommended. After the pot once boils you cannot make its contents cook any faster if you have fire enough under it to run a steam engine. Remember, if you boil meat hard and fast, it will be tough and tasteless, and most of its goodness will go up the chimney or out of the window with the steam.

DUTCH APPLE PUDDING. One pint of flour, one teaspoonful of soda, half a teaspoonful of salt, an egg, nearly a cupful of milk, two tablespoonfuls of butter, four large apples. Mix the salt, soda and cream of tartar with the flour, and rub through the sieve. Beat the egg light, and add the milk to it. Pour the milk and egg on this, and mix quickly and thoroughly. Spread the dough about half an inch deep on a buttered baking pan. Have the apples pared, cored and cut into eighths. Stick the pieces into the dough in rows. Sprinkle with two tablespoonfuls of sugar, and bake in quick oven for about twenty-five minutes. This pudding is to be eaten with sugar and milk, or lemon sauce.

Educational.

—The really greatest prizes of English clerical life, from a pecuniary point of view, are the head-masterships of the great public schools. Those of Eaton and Harrow are worth from $25,000 to $35,000 a year, and those of Westminster, Rugby, Charter House, and Merchant Taylors, are worth from $12,000 to $20,000 a year including the spacious abodes attached to them. The heads of college at Oxford and Cambridge, do not, for the most part, receive nearly so much. The master of Trinity College, Cambridge, has about $15,000 a year; and the dean of the Cathedral Church, who is also dean of the Christ Church, who is also dean of the Cathedral Church, over $10,000. The next most lucrative position in Oxford, is president of Magdalen, which is worth about $10,000, Magdalen being a very wealthy college. The provost of Trinity College, Dublin, has a separate estate allotted to him, estimated to be worth some $20,000 a year. Most of the other headships in the English universities, vary from $4,000 to $7,500 a year. The college property is managed by an officer called the bursar, who has an office in college and is one of the fellows. The revenue is, for the most part, derived from land scattered over all parts of England. Brasenose—which, after Magdalen, is the richest college in Oxford—has a good deal of London property. Endowments since 1650 have been comparatively very slender, until Keble College, founded about seven years ago, received some heavy donations. College property is entirely distinct from university property. At Oxford the university property is considerable; at Cambridge it is small.—New York Independent.

The Young Men's Society for Home Study, the object of which is to guide and advise young men, by correspondence, in the matter of home reading and study, announces five courses, with a promise of more should a demand become known. Those offered are courses in American and English History, English Literature, German Literature, Natural Science, and Mathematics. Among the members of the advisory committee of the Society, are Oliver Wendell Holmes, Charles Dudley Warner, Henry W. Longfellow, Arthur Gilman, William D. Howells, and other persons of literary and scientific prominence. The secretary is Frederic Gardiner, Jr., of Cambridge, Mass.

—Professor Bancroft, of Brown University, in a recent address, commended the thorough study of the English language to schools. He said that pupils should be taught composition in a careful plan; the foundation should be laid by giving to the pupil the works of the best authors, and also a clear idea of what he is expected to do, making him understood and follow out the plan in the simplest matters of composition. Many teachers, he said, think that the way to write is to write, and he added that indefinite aims never accomplish anything but indefinite results.

—Since the Hampton, Virginia, Normal and Agricultural Institute opened, in 1868, with but fifteen pupils and one teacher and a barrow, 1,429 students have been in regular attendance. Ninety per cent. of those graduating, have devoted themselves to the cause of educating the colored people, and their efforts have met with encouraging success. The past year's enrollment has been as follows: colored men, 181; colored women, 195; Indian boys, 47; Indian girls, 21; total, 351. Average age of young women, 18½ years; average age of young men, 20. There has been a gain of thirty-two colored students over last year.

—The Baltimore School Board has rescinded its previous resolution to place colored teachers in the colored schools, and has elected four white teachers to fill vacancies in those schools, in spite of the fact that twenty-one colored candidates passed the teachers' examinations. There is much indignation in Baltimore over the action of the board. President Morris and five other members stood by the resolution honorably, but were outvoted. It is possible that the question will enter the next election.

—The course of instruction in the proposed French colleges for girls will be as follows: morals; the French language, reading aloud, and one living language; ancient and modern literature; geography and cosmography; the history of France and an outline of general history; arithmetic; the elements of geography; chemistry; physics and natural history; hygienics; domestic economy; needlework; elements of law; drawing; music; gymnastics.

—There are at present in South Carolina twelve colleges, two professional schools, three industrial training schools, eighty-one private academies, fifty-nine public academies, three evening elementary schools, 208 private elementary schools, and 2,793 public schools.

—Athens is giving much attention to common school education. It has a polytechnic school, and a fine astronomical observatory; and the National University has fifty-two professors and 1,205 students from Greece and all parts of continental Europe.

—The School Board of Indianapolis, after experimenting for years with various heating apparatus, are now in favor of heating all school buildings with stoves, instead of steam, believing them superior in respect of ventilation and distribution of heat.

—The Russian Government is doing all in its power to promote the success of the Siberian University. The sum of $365,000 was expended before the foundation stone was laid, and a library of 65,000 volumes has already been collected for the institution.

—Mr. Joseph B. Wilson, of Rockbridge county, Va., who had given $18,000 during his life to found scholarships in the Virginia Union Theological Seminary, died recently, leaving his entire estate to the seminary. It is valued at not less than $15,000.

—Williams College has now two hundred and twenty-seven students. The freshman class has seventy-two members. The requirements for admission have lately been increased, and now include additional Greek and an English composition.

—Cyrus H. McCormick, has given another $100,000 to the Northwestern Theological Seminary, and in a few days this money will be placed in the hands of the treasurer.

—The permanent school fund of Iowa is now estimated at $3,484,411; and it will be increased by further sales of school land. The length of the school year in that State, was last year one hundred and forty-eight days.

—Twenty-five students of Bowdoin College, are teaching school in various parts of Maine, and about the same number from Colby University and from Bates College.

—Brown University has a library of 54,000 books and 20,000 pamphlets, to all of which the students have access.

—There are 66,000 schools and colleges in India, with an attendance of 1,900,000 boys and girls.

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Christian Advocate.

The Rev. Dr. Morley Punshon, M.A.

"A listener," in the Daily Telegraph, gives sketches of Cardinal Manning and the Rev. Dr. Punshon. Of the latter he says:

"Not so frequently heard in the metropolis as in years that are past, though still to be reckoned as one of the worthies of London's teachers, is the great Wesleyan divine whom I have linked with the Prince of the Papal Sea. That the system upon which the Wesleyans framed their church should deprive the pulpit of the Empire for many years at the time of the teachings of a marvellous orator and a clever thinker is, perhaps, to be regretted by Londoners; but to those to whom Mr. Morley Punshon is lost by the Conference, as the scenes of his labors change, this is rather matter for congratulation; seeing that, so long as he is allowed to minister to them in holy things, they possess not only an accomplished thinker but a singularly powerful monitor. To see Mr. Punshon at his best the visitor should enter the large Wesleyan chapel in the City-road some evening when the great Methodist minister is announced to preach. The building will be crammed from the doorway downstairs to the topmost standing-place in the gallery, and he must remain for all that; the treat which is in store for him is worthy some sacrifice. Nor must he be impatient because the preliminary service is long. The other minister or ministers taking part in the "exercises" as they are called, will probably read long chapters from the Scriptures and deliver prayers of such length and comprehensiveness that no one is omitted, from the unconverted Jew to the islander in the Caribbean sea; but the congregation will wait. The preacher is sufficiently attractive to outweigh all that, and though a fourth of his hearers are either forced to stand or sit very uncomfortably, they will cheerfully submit to that rather than lose the sermon he will deliver. At last there ascends the pulpit a man considerably in the middle age; but whose eye is not yet weary, and whose spirit of a powerful speaker; and of more ado the discourse is on. It may be that the text chosen is from the despairing wail of the Israelite "God is departed from me," the while he implores the Most Outcast to bring up Samuel from the grave. The text is one that, suited to the preacher's fancy and genius. The terrible gloom of the benighted king, who plaintively says no more: the bad conscience rises in his mind; the penance that Saul has still all this is set forth in words that lift the hair with consternation, and then the picture of Samuel comes up, and of Saul as in penance he looks out in distress, and so does the whole congregation. The stands in the gallery, and of the preacher's lungs, and the modulations of his voice, so that the "Lord will not answer me" is almost as terrible to the hearer as the "Lord hath departed from me." It is not the Witch of Endor, conjuring up the past, but one inspired by an even than she to the mind, or even the multitude in mind, the dead Samuel is indeed at all a moment very near. And so the sermon goes on, the audience almost breathless and quite motionless, as, with their eyes fixed upon the appalling spectre of Endor, they brood over the desolation of the stricken king; till at the end is called upon to draw the conclusions which the preacher considers the incident suggests. Utterly unlike his great brother teacher, Mr. C. H. Spurgeon, he by no means learns from the story of Saul that God's people can fall "God hath departed from me." Saul has enjoyed the favor of the Highest, was chosen by him to lead Israel, then served the Eternal in his temple, and was actually the Lord's anointed; but he falls, and falls for ever. He seeks out a place for repentance, but finds it not even with tears. If his regrets there cannot be the least doubt of the blankness of his life now that God "no more appears to him in dreams and visions of the night" there is not the slightest question. But for him the day of pardon is past. To-day he seeks for the forgiveness that can never be his. It is not perhaps so comforting a doctrine as that which is presented at the Tabernacle, but it is as direct. The believer may "backslide," he may "fall from grace" even as Paul can write "lest I myself become a castaway," the Spirit must not be grieved. There is no attempt made to lessen the terror of this doctrine; it is earnestly and plainly proclaimed to every hearer present. They may have been "communicants," may have taken the Sacrament of the Lord's Supper, may have sung in the chapel, offered up public prayers, may even have been ministers and teachers, and yet in the end may fall far away. Saul's fearful experience is one of the warrants for this. He is strange how untutored the people thus addressed are by this style of preaching. To some it would almost seem that such a doctrine would drive them from the place of worship when their hearts go to seek other comfort. But such is not the case. All there are those amongst the Wesleyans of course, who do dare the dogma truth to parentage of life, the duty of conduct, and more watchfulness than a Calvinist is likely to maintain. But this as it may, the doctrine of Free Will is consistently taught by the Rev. Morley Punshon. May, to him, is of intelligent being, duly observe the eternal, moved to obey the Gospel by the promptings of the Paraclete, but capable of resisting it; capable, too, of delaying it for a while, and yet, as a little merciful, weak and irresolute, able to cease to listen to its voice after a lapse of time, and to find in the end that "God has departed from him." The preacher certainly throws more responsibility upon the shoulders of man, and shuts it proportionately from those of his religion. But whether it is more honoring to the Creator to teach it or not is a point over which schoolmen are best able to contend. Mr. Punshon so suggests that have, at any rate, in both of its truthfulness, as is soon when it prosperously rises at his bidding, and, in mournful tones, earnestly sings

Stay, then heated spirit, stay,
Though I have done thee such despite,
Nor cast the sinner quite away,
Nor take thine everlasting flight.

The picture of the weeping Saul and the unrelenting prophet has instilled into every beholder the dread of not less deplorable fate than that of the downcast king.

Joshua Soule.

Some time previous to 1814, when Soule was on a circuit in Maine, one day on his way to an appointment he fell into company with a stranger who was traveling in the same direction. Without inquiry as to who or what his companion was, the stranger commenced a tirade against the Methodists. Soule inquired who and what sort of people they were.

"Why, they are an ignorant set of fanatics who don't know even the English grammar, and much less the dead languages, never having been to college; and yet they claim to know their sins are forgiven, and that they have constant communion with God, through our Lord Jesus Christ; deceiving many, who profess like conversion; and they would, if they could, deceive the very elect itself. They ought to be driven out of the country."

"Did you ever hear them yourself?" inquired Soule.

"No; nor do I want to; I've heard enough about them."

Soule, with his well known gravity, and without offering any defense or explanation, turned the conversation upon the English grammar—how much easier it was for an English student to acquire a knowledge of it since Dilworth and Murray had anglicized it, than when it was obtained only through the Latin and Greek languages. He referred to those languages, and also to the Hebrew, as the sources from which the English was derived; and the redundancy of the latter, and its advantage over either of the others, having been so largely drawn from all of them. He also discoursed upon mathematics, astronomy and philosophy.

At this point they came to the forks of the road where they must part, of which Soule apprised his companion. At this the stranger reined up his horse, and said, "Sir, I have been highly gratified with our interview. My name is Mr. ——. I am priest of this parish. I live in the village a short distance ahead; and if you ever pass through it I should be pleased if you would give me a call. Now, I should be happy to know your name and profession."

"My name, sir, is Joshua Soule. I have the honor to be one of those ignorant Methodist preachers of whom you have so freely spoken. Expect to preach to-day at such a man's house, a few miles ahead; and should be happy if you would give us a hearing. I think if you would, your opinion of us would be more favorable. Good day."

The man blushed to the eyes, dropped his bridle on his horse's neck, and sat like a statue looking at Soule. Soule rode on his way, and as far as he could see backward, the man still stood there, wondering no doubt what manner of men the Methodist preachers were. Alfred Bennison, D. D.

Hot and Dry Air.

The fact that a watery vapor is constantly passing into the air, from the water, leaves and earth, is due to its development, and thus a part of the food needed by the lungs in the respiratory process is provided. It is certain that this supply is increased at the time when the most complete development of new growth, the greatest activity and the largest amount of vapor is required, is the most favorable result of the living machine that in dry, parched and intense the tissues, all animal forms with which it comes in contact, promoting some of the indications, or could, indeed, should be thought that a simple breathing is an evidence of a cool, calm way, be an evidence of the symptoms produced by a cold, and various other causes.

Of course, in warm weather, when we are much out-of-doors, and when our doors and windows, fortunately, are often open, we have a reasonable supply both of air and moisture, but in the winter, when so many, through a false fear of cold air and colds, rarely are out in the air, it is far otherwise unless special efforts are made to secure moist air by artificial means. Too often, in the church, school room, lecture-room, work-shop, almost everywhere, the air is overheated and dry, well calculated to produce colds and the accidental symptoms of them, of necessity reducing the power of generating animal heat, poisoning the blood, practical diphtheria, from the fact that when the blood is not purified by a good supply of pure air, the blood, of necessity, becomes more or less putrid. In feeble women, if not generally, enthrall heat in the winter that we would tolerate in the summer.

We should also remember that such hot air is so rarefied that a cubic it represents but a part of that of cool air, and that the receive their usual and ply, not enough to purify the sufficiently, since this is one most important and essential means in its purification, worthy of the sarsaparilla and quack blood-purifiers of the universe. It is also true that such hot air, even if the same quantity, cannot nerve the blood like that of sufficient coolness, from the fact, well known, that heat tends to debilitate, while a reasonable coolness acts as a tonic, quickening the circulation and every power of the body. The more the oxygen of air unites with the carbonaceous matter or waste of the body, actually destroying it for a time combustion, the more the blood is purified and the animal heat sustained, which must be kept about 98° Fah., or both will cease. It must be plain, therefore, that one subjected to a higher temperature than that which is regarded as comfortable in the summer, or from 65° to 70° Fah., must be more or less debilitated, and just so that extent the victim of disease. As an illustration, it is well known that those coming from one of the mountain regions are specially subject to colds and consequent diseases, so debilitated that any slight chill or exposure to currents of cool air overpowers the wilting powers, the wilting powers, which allow "exposure to all weathers," storms, freshes and the extremes of cold, seldom contract a cold, though it is evident that less exposure during these extremes of cold would be more favorable to health generally.

The foundation of such exposure to hot air is first to encourage the flow of the blood to the small vessels of the surface, where about one-half of it should be, and then, by its debilitating influences, to cause it to return, circulating through the larger, the internal blood-vessels, deranging the whole system and producing internal disease.

To protect and the integrity of the lungs, throat, nasal passages, etc., will be secured to some extent, even though the temperature may be too high, by securing the natural amount of moisture in the air, by having a vessel of water constantly on the stove, so that the greater the heat of the room and the greater the danger from debility, the greater will be the amount of moisture evolved. This fact is well illustrated as one passes from the work-room filled with steam from the excessive heat scarcely noticed to the sitting-room, where the heat is less, but where the air is dry, so much so as to retard the natural escape of the heat of the body, through the agency of perspiration; which acts as a safety-valve gradually and constantly conducting off the surplus heat. It is always safe to remain comfortably cool, while it is always dangerous to be uncomfortably warm.

MISCELLANEOUS.



The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time, and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kidney and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tropical bent of rare value it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restore and keep them in order. It is a POSITIVE Remedy for all the diseases that cause pains in the lower part of the body—for Torpid Liver—Headaches—Jaundice—Dizziness—Gravel—Fever, Ague—Malarial Fever; and all difficulties of the Kidneys, Liver and Urinary Organs.

It is an excellent and safe remedy for Females during Pregnancy. It will control Menstruation and is invaluable for Incontinence or Falling of the Womb.

As a blood purifier it is unequaled, for it cures the organs that make the blood.

READ ITS RECORD.

"It saved my life."—E. B. Lakely, Selma, Ala.

"It is the remedy that will cure 9/10 many diseases peculiar to women."—M'Ores, Macon, Ga.

"It has proved every-to-be and worth endorsements from some of the highest medical talent in the country."—New York Herald.

"No remedy in recent years has ever been so widely and justly lauded as Warner's Safe Kidney and Liver Cure. It is a boon to Diabetes, equaled by WARNER'S SAFE DIABETES CURE. It is a POSITIVE Remedy."—Rev. C. A. Lavee, D. D., Washington, D. C.

This Remedy is in liquid form, 3 doses in a bottle, is put up in two SIZES, and is sold by all druggists and dealers at $1.25 [illegible] Diabetes, equally for WARNER'S SAFE DIABETES CURE. It is a POSITIVE Remedy.

H. H. WARNER & CO., Rochester, N. Y.

SUNDAY-SCHOOL UNION DEPOSITORY.

[illegible] Books, Catechisms, [illegible] and [illegible] Cards, [illegible] Cards, [illegible] Cards,

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Feb. 21, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Ast.
Cotton, ₩ lb.		
Low ordinary	7¾	7¾
Ordinary	8¾	8¾
Good ordinary	9⅝	9⅝
Low middling	10⅝	10⅝
Middling	11⅛	11⅛
Good middling	12⅛	12⅛
Middling fair	13⅛	13⅛
Sales to-day	2,600 bales.	
Receipts since our last	856 bales.	
Receipts previously	1,114,266 bales.	
Sugar, ₩ lb.:		
Fair		6¼
Fully fair		6⅝
Prime		6⅞
Choice		
Yellow clarified	7¾	8¼
White clarified	8	8¾
Powdered		
Crushed		
Molasses, in bbls., ₩ gallon:		
Common	26	25
Fair	33	34
Prime	36	38
Choice		46
Rice, Louisiana, ₩ lb.:		
Common	4¾	4¾
Fair	5¼	5¾
Prime	6	6¼
Choice		6¾
GROCERIES.		
Butter, ₩ lb.:		
Western	16	35
New York	17	34
Coffee, ₩ lb.		
Rio, ordinary	11	11¼
Rio, fair	13	13¾
Rio, prime	14	14¾
Cheese, ₩ lb		
Western factory		
English dairy		16
Candles, ₩ lb:		
Best brands		12
Corn Meal, ₩ bbl.		
Choice K. D		3 00
Flour, ₩ bbl.		
Superfine	3 50	3 75
XX	4 25	4 50
XXX	4 75	5 00
Choice XXX		
Choice family		
Fish:		
Mackerel, No. 1, in bbls		8 00
Half barrels		4 50
Kits		95
Mackerel, No. 2 in bbls		6 75
Half bbls		3 50
Kits		85
Mackerel, No. 3, in bbls	5 50	6 75
Half bbls	3 00	3 70
Kits	75	
Codfish, ₩ lb	5½	6
Herring, ₩ box	30	35
Oils, ₩ gallon:		
Coal, in cases	25	30
Coal, in bbls	19	22
Linseed, raw	55	58
Linseed, boiled	59	61
Cotton seed	37	40
Laid	73	75
Soap, ₩ box:		
Magnolia		1 85
Olive		2 40
Palm		
Castel		2 40
Soda, ₩ lb		
Starch, ₩ lb		3½
Salt, ₩ sack		
Coarse	1 02½	1 05
Fine	1 40	1 45
GRAIN AND FEED.		
Corn, in sacks, ₩ bushel:		
Yellow		60
White		60
Mixed		60
Oats, ₩ bushel:		
Western	44	45
Red rust-proof	60	62½
Bran, ₩ 100 lbs:		
Choice		1 25
Hay, ₩ ton:		
Prime	23 00	23 00
Choice	24 00	25 00
Cow Peas, ₩ bushel:		
Mixed		
Clay		1 35
PROVISIONS.		
Bacon, ₩ lb		
Breakfast		10
Shoulders		6½
Sides, clear rib		8
Sides, clear		8½
Hams, sugar-cured	10	11½
Mess Pork, ₩ bbl	15 75	16 50
Dry Salt Meat, ₩ lb:		
Clear rib sides		
Clear sides		8½
Shoulders		5½
Lard, ₩ lb:		
Choice, in kegs		11½
Choice, in tierces	10½	11
ESCULENTS.		
Potatoes, ₩ bbl.		
Irish	2 65	3 10
Sweet		
Onions, ₩ bbl	5 00	5 25
Apples, ₩ bbl.	3 50	4 00
Cabbages, ₩ box		
Sour Krout, ₩ bbl	11 00	12 00
BALING STUFFS.		
Bagging, ₩ yard		
India		
Jute		
Baling Twine, ₩ lb		17
Ties, ₩ bundle:		
20 lbs and buckles		1 65
SUNDRIES.		
Poultry, ₩ dozen:		
Grown chickens		6 00
Young do	3 00	4 00
Ducks	3 00	4 00
Geese		5 00
Turkeys		12 00
Eggs, ₩ dozen:		
Western	13	15
Southern	12½	14
Honey:		
Strained, ₩ gallon		
Comb, ₩ lb		
Pecans, ₩ lb		
Louisiana		10
Texas		9
Oranges:		
Louisiana, ₩ bbl		
Foreign, ₩ box		2 00
Wool, ₩ lb.:		
Louisiana		25½
Texas		
Feathers, ₩ lb		
Geese		
Hides, ₩ lb:		
Country green		8
Dry salted		11½
Dry flint	12	12½
Ox Horns, each		6
Tallow, ₩ lb	5½	6½
Cotton Seed, ₩ ton		
In sacks		
Meal	22 50	23 00
Oil cake	23 00	24 00
Cooperage, ₩ each:		
Sugar hogsheads	1 20	1 30
Molasses barrels	1 20	1 55
Half barrels		1 05
Kegs		70
Oak Staves, per 1000:		
Kegs		
Barrels		
Extra claret	85 00	100 00
Extra hogshead	100 00	125 00
Extra pipes	150 00	175 00
Tobacco:		
Low lugs		4½
Medium		
Good to fine		
Low leaf		
Medium	5½	6½
Good	6½	7
Fine	7½	8
Selections	10	12

The Cause of Science

has received an important addition in the elegant Observatory which Mr. H. H. Warner, proprietor of the valuable Safe Kidney and Liver Cure, has erected at Rochester.

HORSFORD'S ACID PHOSPHATE

In Indigestion and General Debility.

I have used the Acid Phosphate in my own family in case of indigestion and general debility, with entirely satisfactory results.

S. H. MOORE, M. D.
INDIANAPOLIS, IND.

NEWS OF THE WEEK.

DOMESTIC.

VICKSBURG, Miss., Feb. 15.—The Mississippi Valley Cotton Planters' Association held their February meeting here to-day, and reported on the successful operation of several kinds of agricultural machinery. The monthly meetings of this body are attracting great interest as pertinent subjects of labor, practical planting and other kindred matters are fully discussed, and plans of economy marked out for the people of the South.

WASHINGTON, Feb. 16.—The amendment to the scudry civil bill, reported from the Senate Committee on Foreign Relations, to-day, authorizes the President to send a special embassy, consisting of two ambassadors, to the Government of Mexico, for the purpose of negotiating additional treaty provisions to promote the commercial relations of the two countries, and for the protection and encouragement of the works of internal improvement, such as railways and canals, constructed by American citizens. The embassy will act in conjunction with our Resident Minister at the city of Mexico.

RALEIGH, N. C., Feb. 17.—The friends of prohibition have been making great efforts to secure the passage of prohibition measures by the Legislature of North Carolina. Petitions were presented to-day, signed by 66,000 persons, making with former petitions, an aggregate of at least 200,000 petitioners. Legislation favorable to the movement is anticipated.

CHATTANOOGA, Tenn., Feb. 18.—A special to the Times says: A disastrous fire occurred at Scottsboro, Ala., Thursday night. Loss $40,000. Twenty-five houses were consumed.

DENVER, Col., Feb. 18.—The City Council last night, accepted the proposition of C. C. Ruthroof and others for lighting the entire city with the Brush electric light, for two years, at $14,000 per annum.

WHEELING, Feb. 18.—The proposed amendment to the constitution of West Virginia, prohibiting the manufacture and sale of intoxicating drinks, was defeated in the Senate to-day.

WASHINGTON, Feb. 18.—The Senate has passed the funding bill by two-thirds vote. It is substantially the House bill, including the section relating to national banks, known as the Carlisle section, and the differences between the two Houses are so slight that the passage of the measure is regarded as now assured.

CHICAGO, Feb. 18.—The snow storm, which began here last evening, continued all night. The fall being from eight inches to one foot in depth. The storm extended throughout Northern Illinois, Iowa and Wisconsin. It is now drifting badly, and the prospect is that blockades on railway lines, which have just been broken, will be established again, firmer than ever.

CINCINNATI, Feb. 19.—A telegram from Winchester, represents that troops were present for the protection of the alleged Lajrade murderers on trial there, and that they gave a parade in the court-house yesterday, before dark. Last night after dark a furious thunder storm came on, and fear of the prisoners being lynched their vanished.

A night session was held to finish the trial. Judge Stark gave his charge to the jury, after which the Sheriff proceeded with Lou Thweat, Robert Thweat and Jas. Elder to jail.

A mob of about two hundred pressed upon the sheriff, took the prisoners, closed the court-house and its grounds, stationed a strong picket guard around them, and hung the five negro prisoners from the second-story window of the court-house.

NASHVILLE, Feb. 19.—It is reported that Duffy and Murphy, the Laprade murderers who turned State's evidence, were found hanging to a tree near Guthrie, Ky., this morning.

WASHINGTON, Feb. 19.—The Census office announces the following approximate distribution of the total population of the country among the several classes: Males 25,520,582; females 24,632,284; natives of the United States 43,475,006; foreign born 6,577,141; Chinese 105,465; number of colored persons to each 100,000 whites is 15,453.

WASHINGTON, Feb. 21.—The funding bill was not taken up to-day, but the indications are that the House will agree to the Senate amendment, and that the bill will become a law. There is a growing Republican sentiment in favor of passing an apportionment bill, and the New York Times admits that Cox's bill, providing for 307 members is a fair proposition.

FOREIGN.

LONDON, Feb. 15.—The Golos, of St. Petersburg, received in London by mail, states that a plot has been discovered to blow up the arsenal at Kieff, and there have been numerous arrests.

LONDON, Feb. 15.—It is stated that Gen. Colley has telegraphed that the Boers have made overtures of peace; that the proposals have been considered in cabinet council, and that a reply has been dispatched by telegram to Gen. Colley, the contents of which are not yet known.

LONDON, Feb. 15.—Mr. James Anthony Froude writes to the Times, saying that the papers of Carlyle left in his hands are extremely voluminous. There are several thousand letters, he says, including his own to members of his family, and letters to him from Goethe, John Stuart Mill, Lord Jeffrey, Sterling, Emerson, Leigh Hunt, Dickens, Thackeray and Varnhagen Von Ense.

LONDON, Feb. 16.—A dispatch from Alexandria states that Henry Lezart, a French explorer of Atrica, and all of his suite have been murdered by the Gallos tribes.

NICOSIA, Feb. 16.—News has been received here from Beyrout as follows: A Turk murdered a Christian on Sunday last, and a number of Christians thereupon left town and went to their villages, where they were met by Turks and ten persons were killed in the fight which ensued. There was renewed fighting on Monday, but the result at present is unknown. There is great excitement. Business in Beyrout is suspended and the bazaars are closed.

LONDON, Feb. 21.—The Times, in an article on overtures for peace from the Boers to Gen. Colley, after recapitulating their proposals for negotiations, viz: That the British evacuate Transvaal, and that commissioners be appointed to settle its future relations with Great Britain, says the signs as far as we can discover, are not favorable to an early peace. The manifesto addressed by Boers to the Orange Free State Volksraad has no very peaceful sound.

LONDON, Feb. 21.—A dispatch from Athens to Reuter's Telegram Company, says a royal decree has been issued calling out the reserves. The troops of Morea are being gradually ordered to march northward. The largest college in Athens has been converted into a military hospital.

Alabama Conference Statistics.

MR. EDITOR: I have made, for my own information, some calculations based upon the statistical report, made at the last session of the Alabama Conference. I think it possible they may be of interest to others, so you are at liberty to publish them in the ADVOCATE. I wish to call attention particularly, to the missionary collection. But one District, (Union Springs,) paid the full assessment for Foreign Missions. The highest amount per capita, was paid by the Selma District, seventeen cents. In the whole Conference, the per cent. paid was only seventy-nine, the per capita only twelve cents.

There was a considerable amount of enthusiasm at our last missionary anniversary. The resolutions passed, all looked to progress in our missionary operations. It is to be hoped that the Methodists of Alabama, have a larger interest in the conversion of the world, than is represented by a contribution of twelve cents a member.

M.

For Support of Bishops:

District.	Assessed.	Paid per cent.	Paid per capita.
Mobile	$1130	91	05
Greensboro	140	94	05
Selma	150	1 05	07
Prattville	120	83	03
Montgomery	170	99	04
Eufaula	165	1 02	03
Marianna	80	86	01
Union Springs	135	96	03
Pensacola	125	80	03

For Support of Presiding Elders:

District.	Assessed.	Paid per cent.	Paid per capita.
Mobile	$1544	85	37
Greensboro	1350	79	34
Selma	1640	83	45
Prattville	1165	78	31
Montgomery	1705	89	34
Eufaula	1475	90	29
Marianna	760	73	15
Union Springs	1305	89	30
Pensacola	1225	86	30

For Support of Preachers in Charge:

District.	Assessed.	Paid per cent.	Paid per capita.
Mobile	$9653	84	2 39
Greensboro	7675	77	2 13
Selma	8894	85	2 56
Prattville	6925	80	2 09
Montgomery	10120	81	2 05
Eufaula	7756	98	1 49
Marianna	2252	70	66
Union Springs	7645	89	1 80
Pensacola	6830	85	1 56

For Conference Fund.

District.	Assessed.	Paid per cent.	Paid per capita.
Mobile	$1029	78	25
Greensboro	760	72	19
Selma	788	65	17
Prattville	657	64	09
Montgomery	909	86	17
Eufaula	778	80	14
Marianna	230	48	04
Union Springs	741	70	15
Pensacola	697	44	05

For Foreign Missions:

District.	Assessed.	Paid per cent.	Paid per capita.
Mobile	$700	80	10
Greensboro	500	75	13
Selma	700	71	17
Prattville	655	55	11
Montgomery	700	80	13
Eufaula	650	70	10
Marianna	110	70	03
Union Springs	550	1 01	14
Pensacola	300	42	07

For Domestic Missions:

District.	Assessed.	Paid per cent.	Paid per capita.
Mobile	$600	85	14
Greensboro	400	76	10
Selma	650	72	16
Prattville	450	84	10
Montgomery	600	1 00	14
Eufaula	550	70	09
Marianna	110	62	03
Union Springs	450	80	09
Pensacola	300	82	07

Paid per capita on all Collections

Mobile District	$3 34
Greensboro	2 84
Selma	3 57
Prattville	2 87
Montgomery	2 94
Eufaula	2 51
Marianna	82
Union Springs	2 51
Pensacola	2 71

An Error Corrected in Part.

MR. EDITOR: I notice several mistakes in the minutes of the last Louisiana Conference. Why these mistakes should have been made, I know not, and especially those pertaining to the Opelousas District, for I am satisfied the reports were handed in correctly. The first error is, there is no mention of any local preachers. The minutes report eight colored members, when it should have been eight local preachers. But the error which concerns me most, is, the amount reported as received by the P. E. The minutes only report $373, and I know I reported as received, up to the time I handed in my report, $458 15. But before the Conference closed, I received $57 80, which made $515 95, received by the presiding elder.

I hope you will give this a place in the ADVOCATE, and that our secretaries will be more careful in the future.

J. M. JOHNSON.

MORGAN CITY, LA., Feb. 8, 1880.

Assessments for Shreveport District.

The following are the assessments and apportionments of Shreveport District:

	PRESIDING ELDER.	CONFERENCE CLAIMANTS.	FOREIGN MISSIONS.	DOMESTIC MISSIONS.	BISHOPS.	EDUCATION.
Shreveport	$300	$150	$125	$40	$25	$50
Caddo	125	100	75	20	11	22
Mansfield	100	100	80	20	11	22
South Bossier	75	40	40	15	8	18
North Bossier	75	40	40	15	10	18
Mooringsport	65	30	30	15	9	18
Pleasant Hill	100	60	60	20	12½	25
Coushatta	100	60	60	15	12½	23
Springville	50	30	30	10	4	10
Natchitoches	100	60	50	15	10	20
Natchitoches circuit	50	25	25	5	6	10
Many circuit	50	20	20	5	3	6
Anacoco	35	10	10	2½	2	4
Logansport mission	25	5	5	2½	2	4
Totals	1500	$720	$656	200	125	1 250

T. H. MCCLANDON, P. E.

THE NEW SOUTH.—The old ruling classes have become workers; the old servile classes are working better than they worked in the days of slavery, and the "close-fisted farmers and the greasy mechanics" of the North and East, and West are everywhere welcomed. This is the great social and industrial revolution which the late war accomplished. In the days when the planter was king, the South had no need for these classes. And they did not go there. The civilization amid which they grow up, was the very converse of the civilization then in the South. In the one section, labor was honorable; in the other it was dishonorable. To be a workman was to be a serf. All this has been changed. The pursuit of commerce and trade, which in the past carried a social stigma with it is now the pathway to distinction. In fact, the South is endeavoring to convert itself as rapidly as possible into a nation of mercenary traders, close-fisted farmers and greasy mechanics. The rattle and clatter of the factory are beginning to be heard all over the South. Georgia alone has forty cotton manufactories, and new ones are going up in every direction. The South to-day seems to me to present the most magnificent field for industry and investment in the world. She has raised 300,000,000 bales of cotton this year, and there can be no doubt that the annual production, so far from diminishing, will grow every year larger and larger. The great problem before her now is to convert it into the manufactured article instead of sending the raw material a thousand miles to be made into cloth. That problem she is working out, and with profitable results. It is almost impossible to picture the prosperity of the South when that day shall come. She will be richer than ever India was. Just consider the advantages she possesses. The climate cannot be surpassed. Labor is cheaper, and, owing to her climatic superiority, it always must be cheaper in the South than in the North. Then there are her unrivalled water facilities. The streams that now run idly to the sea, are capable of running all the spindles of New England and Old England, from one end of the year to the other, without a single interruption. In ten years, I firmly believe, the South will convert at her own door, one-half her cotton crop into cloth, and in a quarter of a century she will be the greatest manufacturing centre in the world, in this particular line. The present condition of affairs is an anomaly; it is against all the laws of trade, and it is impossible that it should last. Capital always seeks the most profitable field in which it can operate—the field in which it can find the largest returns. In the past the social condition of the South repelled capital. Neither the capitalist nor the "greasy mechanic" was welcome unless the one came in the form of a planter and a slave owner, and the other of a slave driver. But, as I have said, all that has been changed.—Col. McClure.

The Methodist Book Concern.

At the recent session of the Book Committee in New York City, Messrs. Phillips and Hunt, made a very full account of the business and condition of the Book Concern at New York, and the depositories under their management at Boston, Buffalo, Pittsburg and San Francisco, from which we glean the following:

For the year ending June 30, 1880, the exhibit is as follows: Assets, consisting of real estate, merchandise, notes and accounts, and cash on hand, $1,768,249.20; liabilities $603,584.31; capital as per ledger $1,164,664.89. Deducting estimated amount necessary to fill contracts with subscribers for advance payment, and twenty per cent. from notes and accounts for probable losses, leaves the net capital, June 30, 1880, $1,025,017.66. The net profits for the year were $71,7—.67. The sales of books and periodicals of the New York Concern for the year amounted to $844,398.79. The sales of the depositories at Boston were $74,747.05, Buffalo, $54,143.67; Pittsburg, $45,086.76; San Francisco, $32,926.37; Northern Christian Advocate, (Syracuse) $21,337.50. The following statement shows the number of periodicals issued Nov. 30, 1880:

Christian Advocate	68,750
Quarterly Review	4,500
Sunday-School Journal	67,500
Sunday-School Advocate	66,000
Classmate	15,000
National Repository	1,700
Golden Hours	875
Berean Leaf	550,000
German Quarterly	2,000
Leaf Cluster	2,000
Picture Lesson Paper	2,000
Northern Christian Advocate	110,000
Berean Supplement	10,500
The Study	2,000
Western Christian Advocate	21,797
National Repository	3,408
Golden Hours	4,518
Christian Apologist	16,742
Hearth and Home	7,250
Northwestern Christian Advocate	17,540
Central Christian Advocate	14,256
Methodist Advocate	3,400
Sunbeam	2,400
Quarterly Review	1,100
Teachers' Journal (average	58,800
Lesson Leaf	468,000
Picture Lesson Paper	64,000
Berean Quarterly	6,500
Sunday-school Advocate	87,000
Sunday-school Classmate	50,000
Sunday-school Bell	34,500
Bible Lessons	24,000
Little Folks	6,500
Central Christian Advocate	

THOMAS CARLYLE was born in Dumfriesshire, Scotland, in 1759. His father was a farmer, and a man of great force both of intellect and character. Thomas was designed for the ministry, but at an early age his theological views became unsettled, and he abandoned the plan. Another reason given by him was the discovery, that he "was the miserable owner of a diabolical arrangement called a stomach." He turned his attention to literature, and was enabled by his marriage to secure the requisite leisure. His first essays were without much recognition. He wrote biographical sketches for Brewster's Cyclopædia; also, the Life of Schiller; and translated Goethe's Wilhelmeister. His famous essays began to appear in 1827, and were forty in all. It was a revelation to the literary world, followed as it was by "Sartor Resartus." These were all incognito. "Sartor" was long unable to find a publisher. It was brought out in this country by Emerson. The first book published with his name was the "History of the French Revolution," 1837. "Chartism" appeared soon after; three years later "Past and Present." In 1845, he published "Cromwell," and in 1850, "Latter Day Pamphlets." The Life of Sterling appeared in 1851. The Life of Frederick the Great, was published from 1858 to 1864, and was the fruit of many years' study. This was his last great work. He was chosen Rector of Edinburg University, over Lord Beaconsfield. He espoused with great heat, the southern side in our war of the Rebellion, and that of the Germans in the Franco-Prussian war. He died at Chelsea, London, January 5th, of old age, without a struggle. We shall hereafter speak of his character and writings.—Christian Intelligencer.

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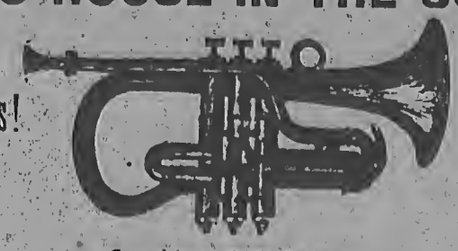
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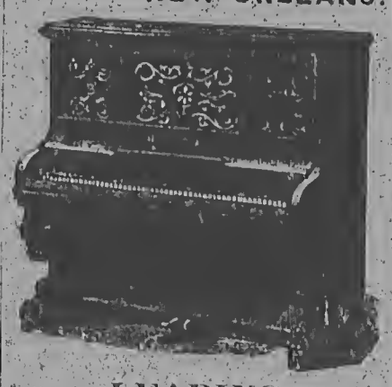
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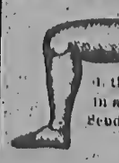
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Christian Advocate.

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THE BETTER LAND.

I know not where the islands lift
Their fronded palms in air;
I know not where the coral reefs
Lie submerged and fair;
Unpiloted and silent seas
Where never ship hath been,
The lotus blows, the wavelet flows
Somewhere, I ween.

I cannot see the waving hands,
Upon that far-off shore,
I cannot hear the welcome songs,
Or catch the chorus o'er;
But listening souls and blinded eyes
Would hear and see, no doubt,
Were not the doors of mortal ears
Shut fast about.

When morning's flushed the eastern sky
And crowned the Lycian day,
The splendor of ten thousand ships
Fades into haze away;
When God's light shines into the soul,
A glory round it bright—
All earthly splendor fades away,
Like stars in morning light;

All worldliness will flee apace,
All earthly veils will fall,
Till all but the divine is gone,
And God is all in all.

There is a rapture of the soul,
The joy of sins forgiven—
For it is the blessed reign of Odin,
And what is it, "Its heaven."

Christian at Work.

The Piney Woods.

Passing along the street this morning, I heard one man ask another: "How are the piney woods?" The words themselves did not express very much, but there was a suggestiveness about the speaker's tone, a sort of jesting taint, implying that, although he himself might have a very good opinion of these woods, yet there were others who had not. This is true. Much sport has been made of them, and of their inhabitants. The Saddusee of the river lowlands, and the Pharisee of the liver uplands, sneeringly ask, Can any good thing come out of this Nazareth? Now, though the pine woods of the world are, as yet, its back woods, they should not be a by-word and a reproach. Let us take a stroll through them, and bring back, as trophies of our ramble, a few stray facts and thoughts.

It is scarcely becoming in a child to boast of his own mother. For this reason alone, do I hesitate to assert the fair degree of civilization already existing in the great pine belt of the South, and to prophesy the great importance and glory that are destined to crown the early future of her progress. The immigration arguments in her favor, though not as widely published as they should be, yet are too well known to justify more than a passing reference to them here. The immense latitude and pliant utility of her soil, apart from her other timber, the inexhaustible native resources of the pine tree itself in every department, heart, fibre, sap, bark, boughs, twigs, cones, and leaves; the home industries, of which these alone form the base; the powerful auxiliaries of climate and atmospheric advantages; her vast mineral and mineral wealth; the endless variety of her *fauna*, and the boundless beauty of her *flora*, the tremendous and indispensable assistance of good irrigation and drainage; together with the incidental, but vast advantages of territorial, commercial, civil, educational and religious privileges; all combine to proclaim the innumerable attractions of this favored land.

Her position in the probable political and national future merits more than a few moments' attention. The late revisal, among its astounding revelations, brings to notice the fact that the great germ-life of the South, though nipping frosts and a treacherous spring have greeted it, is at last beginning to unfold. The southern half of the United States is to-day, above all the world, the land promising the speediest-used-mighty and hitherto unfulfilled possibilities. Towards the youthful, but lusty and growing immunity of Southrons, the eyes of many are turned with expectancy, and, if need be, with assistance. Our prosperity is assured by the multitude of attractions held out to immigrants, and the immense profits offered the investment of foreign capital; it will be hastened by the necessary mutual exchange of interests in that grand system of commercial circulation through whose veins throbs the wealth of our own continent; nay, it already exists in the rapid enrichment and actual improvement of our people.

But, extensive as is the range of the pinelands of the South, they are only one little corner of the great pine forests of the world. Of all known woodland vegetation, the pine is the most universally diffused, and the most widely useful—that is, the tree tribe, of which the pine forms but one member. It is a member of the numerous and aristocratic family of the *Coniferæ*, of which the naturalists enumerate some twenty distinct varieties. These are scattered over the habitable globe, through every variation of climate and of surface. In the icebound regions of the north, or scorched by the hot breath of the southern archipelagos, in the low, barren waste, or on the bleak, solitary mountain peak, everywhere this tree seems to bid defiance to unfavorable circumstances. It rises up in all shapes, from the scraggy shrub that scarcely casts a shadow on the rock, to the tall giants that stand up in matchless majesty and brush the clouds with their waving hands. Its sturdy nature has been compared to that moral grandeur of character in the man who grows up from the unpromising desert of human ignorance and vice, and boldly braves the storms of ridicule and calamity. It is not nourished in the lap of a luxurious soil, fanned by gentle zephyrs, and kissed by bright sunbeams. Its home is in the barren, dark, lonely place. At times, as in our own land, it pleasantly robs the smiling valley or crowns the gentle slopes of the hill country; but this is not its normal, its representative place. It is oftener born in the narrow crevice of some bare, steep rock. Its cradle is rocked by the storm-wind. Its lullaby is sung in the tempest's voice. Like the poor little Indian papoose, it is flung out alone to sink or swim. Its fibrous muscles are toughened in a life-long battle with the elements. Its sepulchre is in the rocky ghar. Its dirge is chanted on the sad strained Eolian harp of its mourning companions.

The ends served by the peculiar position of the pines are numerous and important in view of the purposes they effect in nature. It was well said by the ancient Chinese philosophers, that "the mightiest rivers are cradled in the leaves of the pine." Their towering tops condense the passing clouds, and catching the falling shower, their leaves form the great natural water distilleries of the earth. Borrowing, for a moment, the analysis of an eminent and close observer of physical geography, it will be found that the demolition of the vast pine forests that once covered the Apennines, has reduced the Papal States to a region of poverty, disease and wretchedness." "The present sterile condition of Palestine is attributed to "the disforesting of its mountains and hills." O'Grove, it has been tearfully said that "their water nymphs have vanished along with their sorrowing sisters, the Dryads." The great conservative and sanitary influence of these trees is felt and acknowledged in all lands. Not only are they the agents of good; they also protect from evil. But for the sturdy scathed trunks of the Norwegian pines, the peasants of Norway would be compelled to abandon their homes before the march of the rushing mountain ice slides. These great glaciers bulge sternly against the pines, and there slowly thaw out into the valleys below. In south France and in the northern part of the Peninsula the great natural fortifications afforded by the pine forests are just as indispensable. Formerly the fierce winds sweeping in from the Bay of Biscay whirled upon its clouds of sand, burying the coast, and, for many miles into the interior, carried away everything before them. But now, running coastwise, there is a dense pine wall, sheltered behind which the peasants live secure.

A pine forest possesses a deep, soul-inspiring beauty. I will not quote Ruskin and Wood in their graceful tributes to this point, because around us we may read a still better proof from the page of nature. And yet the very fact that it is right around us, leads us to overlook this rare beauty. Let one advance, however, for the first time into the midst of an ordinary pine forest, and he is appealed to on every side by types and forms, colorings and perspectives, all in the highest style of effective combination. He may not be able to analyze this beauty, but he feels it. It is artistic, yet natural. It is clothed with the rarest complexity, yet it is in the "undress of Nature."

Through all the year, too, it remains. Other trees may look well in the spring or in the fall, by day or by night; but few, like the pine, look equally so in every season of the day and year. The early dawn, the mild, mid-day sun, the evening glamouring, the solemn, starlit night seem to vie in crowning it with peculiar charms. It is hard to tell which season suits it best. The budding freshness of its glorious spring, the deep, cool shadowy ease of its fervid summer, the surviving immortality of its evergreen, or the regal majesty of its autumn, or the regal majesty of its snow-crowned winter. "It is beautiful in calm, when the tree-tops scarce in whisper to each other, and the twitter of the golden wren sounds loud in the ear; it is more than beautiful in storm, when the wild fingers of the wind play the most mournful music on its great harpstrings, and its full diapason is sublime as the roar of the ocean on a rock-bound shore."

I shall not go to the length to which Holmes goes in one of his readable little volumes, where he calls the elms his "tree-wives," and puts his wedding-ring on each of them; but I do love the sight and sound of the pine woods. Seated, or lying prostrate on the straw carpet, or walking through its arched aisles, I am filled with an incommunicable awe and a spirit of holy reflection. Besides the mere element of beauty, to which reference has just been made, there is much in these woods that draws the soul toward God. Hugh Macmillan, in his excellent chapter on the "Trees of the Lord," among much other useful information, tells how the Saxon mythology chose the pine forest as the favorite abode of their deities. Odin or Woden and Thor. I do not wonder at the choice. I have found a greater than Odin there. The religious influence of these silent sanctuaries does not vary with the changes of human thought and worship. In them the heathen offered the noisy service of his ostentatious sacrifice, and in them the Christian still sends up the sweet incense of silent devotion; in them the European worshiped his god, and in them the American worships his God; in them the polytheist walked in pretended converse with grinning satyrs and chattering wood nymphs, and in them the theist hears the whispering voices of attendant angels. The poet ever feels this mysterious spell as well as the ancient. Longfellow says Nature seems kneeling there with folded hands as if in prayer. Pope Burns, speaking of such a scene, while in one of his strangely-blended musing moods of serious thought, says: "This is my best season for devotion; my mind is wrapt up in a kind of enthusiastic adoration to Him who "walketh on the wings of the wind." Bryant calls such a place a

> "Fit shrine for humble worshipers to hold
> Communion with his Maker.
> These are the lofty temples of the earth.
> Here in the shadow of the trees, I feel
> The soothing influence that turns the thoughts
> That rise above the summits of the trees
> To nobler objects. Here the natural brook
> Murmurs its music, and the breezes play
> With a pleasant sound. Here the solemn shade,
> And verdure of the undisturbed sod,
> Seem like the floor of some vast temple, fitted
> For the worship of its Maker. Here
> The fresh, living ground, spread all to meet with thee."

P. A. Strut.

Blanton, Miss., February 21st.

Alabama Penitentiary.

INTERESTING STATEMENT BY DR. DUGGARS.

Mr. Editor: In noticing a communication from "J. W. R.," of Prattville, Ala., I see that he alludes to the great whisky question which has been before our Legislature for some time; or its influence in bringing men to Wetumpka who were swelling the State Treasury by their labors as convicts.

Seeing this, and for the information of many of the readers of your Advocate who are anxious to know something of the Alabama Penitentiary, I thought proper to send you a few facts concerning this institution.

Nearly six years ago Col. John G. Bass was appointed warden by the late Governor Houston, one of Alabama's most illustrious men. And when Col. Bass was appointed warden, the State prison was in a dilapidated condition; in fact, it was a dead expense to the State, receiving an annual appropriation of from $40,000 to $50,000 to keep it up; and the governor at one time proposed to give the prison gratuitously to any man who would take and run it.

But Col. Bass, being a man of ability and manhood, took the elephant by the proboscis, tamed him and turned him into a domestic animal and makes him not only self-supporting, but to bring in a handsome revenue for his master.

But few men would have accomplished what Col. Bass has done. But his term of office will expire the first of March, 1881, when the new warden, Col. John H. Bankhead, will enter upon the discharge of his duties. Both of these gentlemen are members of the Methodist Episcopal Church, South, and are Christian gentlemen.

I was chaplain to the penitentiary last year and am now, and the facts which I send you are from personal knowledge, and from the monthly report of inspectors which has recently been published.

To Alabamians this report is one of much interest, as it shows the workings of a large institution of one of the most progressive States of the American union.

The principle that seems to rule the present penitentiary system is the one that governs all great business enterprises. It is the principle that keeps constantly in view the interest of the State. But while the interest of the State should be thus carefully observed, yet humanity towards those lives whom the strong arm of justice is exercised ought never to be lost sight of. In other words, the prisoners for the most part are placed where they will do the most good. And this is outside the walls of the prison. This certainly can not be termed cruelty to the convicts, whatever other objections the keen visions of some may seem to see. Of the 511 convicts, only the comparatively small squad of forty-four are kept within the walls.

The buildings are in a first-class condition, having under the present management been fully and thoroughly repaired from pit to dome.

And what is more the grounds thereto have been effectually ditched and drained, and where were once old brick yards and quagmires, fertile gardens are now to be seen, and large crops of wholesome vegetables are produced for the benefit of those kept within the walls.

The convicts for the most part are hired to miners and farmers—most of them at five dollars per month. These are the first-class hands. There is a second class that bring only two dollars and a half, and a few who are let for their victuals and clothes."

The report shows, however, that as fast as the five dollar contracts expire new ones are made at eight dollars per month. It is worth noting here that the sum of $45,000 has been paid into the State treasury during the two years. Within the five years under the present system, $81,000 have been paid into the treasury, $35,000 of State bonds cancelled, besides building the Wetumpka branch railroad, worth $12,921 20, and making repairs and improvements on buildings and grounds, worth $12,200, making a total for five years of $112,121 20. Under the new contract, of course the income to the State will be largely increased.

There has been a wonderful diminution of transportation expenses under the law of the last Legislature. Under the old law, it cost per capita about fifty-nine dollars for transporting convicts to the penitentiary; now it costs about one dollar and seventy cents.

Out of the 511 convicts, it is interesting to note that there is but one solitary white woman. The fact is certainly creditable to the character of the sex in Alabama. This one is thirty-five years old, and was sentenced to a term of three years for adultery. She is from Lee county, and her conduct is put down as bad."

The number of white male convicts is only 93. The colored male convicts are 351, and colored females 20. There are some children among the colored convicts, the youngest being ten years, and is sentenced for seven years, for manslaughter. There is one twelve, one thirteen, one fourteen and quite a number ranging from fourteen to twenty. The oldest, colored, is seventy-five; he is in for manslaughter, for five years. There is one seventy-two years, and is in for two years for assault with intent to murder. The five sentences are fifty-one.

The table showing the previous occupations of convicts is of interest. It shows four hundred and eighty-nine laborers, nine cooks, eight carpenters, seven horse-swappers, six farmers, three blacksmiths, two engineers, two shoemakers, one hotel-keeper, one baker, one machinist, one jeweler, one brick mason, one teamster, one sailor, one musician, one dentist, one painter, one schoolmaster, one horse-trader, one tinner, one steamboat engineer, one doctor. The doctor is in for life, for murder, from Colbert. His document is "good." And it is with pleasure that we note that there are no editors, no printers, and no preachers in the list of convicts at the Alabama penitentiary.

The table of nativity shows: Alabama, 338; Georgia, 11, and the balance scattered about, three being put down to England, two to Germany, and one each to Ireland, Switzerland, and Canada.

The table showing crimes for which convicts were sentenced, shows that the crime of burglary is the most largely represented; there are 170 burglars. Grand larceny and murder stand next on the list, there being 101 names under each of these heads. In the olden times, horse stealing showed the largest number of convicts, but that does not seem so popular a business as formerly, there being only one horse thief. There are quite a number for rape, and a few for arson, and nearly every other crime has one or more representatives.

Another fact worthy of note. In the tables touching the conduct of the several convicts, it is put down as for the most part "good." Out of fifty-three employed by the Newcastle Coal Company, the conduct of every one is reported "good." Out of forty-six employed by C. P. Pollard, only two "bad" are reported for two years. Out of eighty-seven employed by Col. Thomas Williams (our excellent Congressman) the report for two years show twenty-eight "bad." These are samples.

The number of deaths during two years were sixty; number escaped, twenty-six; number discharged by expiration of sentence, two hundred and seventy-four, number pardoned, twenty-nine.

Oh, what hath whisky done! Nearly all, the murderers and a large majority of other convicts attribute their crimes to the enlisting and fighting in the great army whose chief officers are Capt. Rye, Gen. Barnum, and Col. Dexter.

Morally and religiously, the penitentiary in some respects is as good as could be expected.

The warden and all the officers and guards under the present *regime* are strictly moral and religious men. And we pray God that no immoral, profane, wicked man will ever be allowed to have anything to do with this prison. We hope that the governors and wardens will see to this. There is a chapel in the prison and the chaplain is required by law to hold service at least one time each Sabbath.

As chaplain last year and now, I discharged my duty acceptably to the officers of the prison, and I trust more acceptably to God.

The prisoners manifest great interest in the religious services and are, doubtless, much edified and benefitted. I can truthfully say and with pleasure, too, in the language of part of my report published: "That I have seen among those who are now suffering the penalty of a broken statute, some made to rejoice in the blessed hope and comforts which are only found in the gospel of Jesus Christ." Since my connection as chaplain with this prison I have been more fully convinced that many a Waterloo is fought in the human heart where no eye can see but God's eye; and that there are many heroes worthy of immortal renown who wear no chaplet or crown in this world, but shall be made through the gospel of Christ, for the life to come, worthy of a crown which shall be braided by the hand of God, and will sparkle with diadems when the stars are dead. My visits to the prisons have not been few, and my pastoral work has been attended to. I have especially visited the sick and prayed with the spirits in prison." For the Supreme Governor of the Universe to pour his richest blessings upon our beloved Alabama and her institutions I shall ever most earnestly pray.

J. D. Anderson.

Wetumpka, Ala., February 1, 1881.

The New Version.

Advance copies of the revised version of the New Testament, have, says the Watchman, been distributed among the newspapers of England, and the London Record of January 7th criticises specimens of the work. We give some of them below, that our readers may see for themselves the sort of English Scriptures which the revisers are about to give us. The whole New Testament will be out in a few weeks, but even a glimpse of it will not be without interest. We place the original version of the passages beside the revised version, for convenient comparison.

Revised Version.	Common Version.
Matthew 1:6. Jesse begat David the king.	Matthew 1:6. Jesse begat David the king.
Matthew 1:18. Now the birth of Jesus Christ was on this wise.	Matthew 1:18. Now the birth of Jesus Christ was on this wise.
Matthew 1:20. Joseph, thou son of David.	Matthew 1:20. Joseph, thou son of David.
Matthew 2:1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king.	Matthew 2:1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king.
Matthew 2:2. Where is he that is born king of the Jews?	Matthew 2:2. Where is he born king of the Jews?
Matthew 2:3. He was troubled, and all Jerusalem with him.	Matthew 2:3. He was troubled, and all Jerusalem with him.
Matthew 2:4. Where the Christ should be born.	Matthew 2:4. Where Christ should be born.
Matthew 2:5. In Bethlehem of Judæa.	Matthew 2:5. In Bethlehem of Judæa.
Matthew 2:6. Art in no wise least among the princes of Judah.	Matthew 2:6. Art not the least among the princes of Judah.
Matthew 2:7. Inquired of them diligently what time the star appeared.	Matthew 2:7. Inquired of them what time the star appeared.
Matthew 2:8. Search diligently for the young child.	Matthew 2:8. Search for the young child.
Matthew 2:9. Stood over where the young child was.	Matthew 2:9. Stood over where the young child was.
Matthew 2:11. Fell down and worshiped him.	Matthew 2:11. Fell down and worshiped him.
Matthew 2:13. Flee into Egypt.	Matthew 2:13. Flee into Egypt.
Matthew 2:14. Took the young child and his mother by night.	Matthew 2:14. Took the young child and his mother by night.
Matthew 2:15. Out of Egypt have I called my son.	Matthew 2:15. Out of Egypt have I called my son.
Matthew 2:16. Slew all the children that were in Bethlehem.	Matthew 2:16. Slew all the children that were in Bethlehem.
Matthew 2:19. But when Herod was dead.	Matthew 2:19. But when Herod was dead.
Matthew 2:20. Arise and go into the land of Israel.	Matthew 2:20. Arise and go into the land of Israel.
Matthew 2:21. Arose and came into the land of Israel.	Matthew 2:21. Arose and came into the land of Israel.
Matthew 2:22. Was afraid to go thither.	Matthew 2:22. Was afraid to go thither.
Matthew 2:23. Dwelt in a city called Nazareth.	Matthew 2:23. Dwelt in a city called Nazareth.

A Remarkable Conversion.

The following is the story of the conversion of the young French evangelist, M. Reveilhaud. Four months before the event he had written a book, in the preface of which he said:

"It is not a work of faith, though it is a work of good faith. The writer is not a believer, though he would fain be one. He belongs to no church. Born and educated in the Catholic Church, he early abjured its pomps and works. He is called a "free-thinker." He is one of the great multitude of enthusiasts for freedom of conscience, the progress of the human mind, the honor and glory of his country. His testimony for Protestantism is spontaneous and disinterested. His book is not for the propagation of a creed, but for the preservation of society."

But within four months of that, at the conclusion of a sermon in a Protestant church in Troyes, on the rapture of Stephen in his death, M. Reveilhaud suddenly arose and approached the pulpit. The account is given by the preacher:

"I turned quickly and perceived that the intelligent and educated young man who was coming toward me, and whom I well knew, desired to be heard. "Worthy sir, suffer me," he said, "to bear witness to the Holy Ghost." I gave him leave, and, standing before the communion table below the pulpit, he spoke nearly as follows:

"My brethren, I desire to bear witness for the Holy Ghost, and to declare, with our pastor, that there is an invisible and supernatural world, not known to the senses, but apprehended by faith and heavenly grace. Last night it pleased the Holy Spirit to reveal himself to me and give me that baptism in which, according to the promise of the Scriptures, we become the children of the Father, and joint heirs with Jesus Christ. By this baptism I have been born again, and have put off the old man, with the lusts of the flesh. I feel the grace, the power, the love of God. I have entered into the invisible Church of Christ. I am converted."

Good Words.

In the Lord Jesus Christ we have a "Days-man," or Mediator, who, partaking in his person of both the Divine and human natures, can unbuckle the chains of God's inflexible justice, having Himself satisfied to the uttermost the requirement of his holy law on behalf of guilty men; who can therefore be admitted to pardon and Divine favor by that gracious hand stretched out from heaven to bring back to God all who trust in Him. Rev. J. W. Pinkny.

When Hagar was quite disconsolate with indignation, tears and distress of mind, there was a fountain by her, though she knew it not. So the weeping believer has relief at hand, which he cannot see. God's Word, God's Spirit, and God's ministers are the angels that direct and lead His afflicted people to the Fountain opened.—Toplady.

The better a man becomes, the stronger does the hope of "the glory going on," take hold of his nature. The instinctive expectation of life beyond the grave strengthens with the increase of virtue in the soul. The man who lives best most keenly feels that life is worth living; most resolutely turns away from the thought of its extinction. Sunday Afternoon.

Paul saw in Hagar and Sarah what an unbeliever could not see. I look into the Gospels; how infinitely different do they appear to me, and to the skeptic who only sees in them certain sexploded myths; and yet how very far does my view remain short of that of angels and saints within the veil. Andrew Jukes.

"In all their afflictions he was afflicted, and the angel of his presence saved them." Isaiah lxiii. 9. It is between Christ and his church as between two lute strings, no sooner one is struck but the other trembles. Thomas Brooks.

The damps of autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we as years close round us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—Landor.

There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them all. Matthew Henry.

"I have never been able," says Marcus Aurelius, "to discover that a man is at all worse for being attacked. One foolish line of his own does him more harm than the ablest of my libels written against him by other people."

Christian Advocate.

THURSDAY, MARCH 3, 1881.

THE BORDER LAND.

In fleshly weakness as shed I life,
And through the casement catch the gentle swing
Of emerald boughs against the sapphire sky,
And list the sweet wild birds their vespers sing,

I have no wish but my tired soul to lay
Upon the bosom of the Good and Great;
To feel my hands in meek consent and say,
"Well if thou bid'st me come, well if to wait."

One word, "Forgive," embraces all past years,
With praise for present gifts my heart runs o'er,
While through the mist of silent, tranquil tears
Gleams the far vision of a golden door.

Stands it ajar for me this summer night?
To greet me there are my lost angels met?
Am I so soon to share their pure delight?
Hark! a soft voice responsive saith, "Not yet."

Go back once more a simple child to school—
The worlds wide battle school of toil and heat;
Follow no law but Christ's most loving rule,
And bring each day new trophies to his feet;

Some selfish aim subdued, dark passion slain,
Some sweet forgiveness of a bitter wrong,
Some tender solace of a brother's pain,
Some sorrow bravely borne in duty strong.

And aye, the more you wrestle on to know,
And knowing, walk the path the Master trod,
Your all of hope in holier homage throw
Upon the mercy of the perfect God."

Ah, yes! When sickness into death ages by,
The border land should be a holy place—
A glorious mount of pause 'twixt earth and sky,
Whose finer airs give souls a deeper grace.

So be it mine hence forth in chastened mood
To wear my lengthened years, forgetting never
The Pisgah height where I this night have stood,
And glimpsed afar the home beyond the river.

—Gospel Worlds.

Sunday-School Lesson.

BY REV. CHRISTIAN KREBER.

First Quarter Lesson XI.

Subject. The Sinner's Friend.

Golden Text. The Same Is Forgiven Much.

SUNDAY, MARCH 13. LUKE VII. 36-50.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now, when the Pharisee which had bidden him spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet.

46. Mine head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee; go in peace.

INTRODUCTION.—Some of the most precious facts in the life of our Lord on earth are recorded as complaints made of him by enemies. "This man receiveth sinners, and eateth with them," he hath gone to be a guest with a man that is a sinner." What a blessed thing to know that while Christ was here on earth he received sinners and accepted invitations from them, and, what is more blessed still, to know that he is still the same kind friend of sinners, for in the last letter we have from him, since he has arrived at heaven and taken his seat at God's right hand, he saith: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Verse 36. Two feasts at which our Lord was entertained are memorable for their striking contrasts as well as for their marked differences. We mean the one given in Bethany, by Simon the leper, when Mary and Martha were present, with Lazarus also, when a box of nard was broken, and this feast, in the lesson to-day, given by Simon the Pharisee.

Each feast had a Simon as the host; each had an objector; each was marked by a most beautiful tribute of gratitude to our Lord. In each the Lord uttered a blessing and a reproof.

There was a marked difference in the character of the two Simons, a difference in the spirit that prompted the entertainment, a difference in the character of the two women receiving the blessing.

How Simon came to invite Christ to his house we cannot tell, any more than we can tell why some people, who feel themselves to be good enough already, come to church. Whatever may have been the spirit of the invitation, Christ accepted it as if meant in the spirit of true hospitality. I have known men to go to church to be amused, and receive a blessing when they came; men and women who go to ridicule and leave in tears.

Verse 37. How came this woman in this goodly company we can understand when we know that in Palestine hospitality was so free that at meal-time the doors were all open, and it was in order for anybody to come and look at you while you ate. This woman came in with others, who were there as spectators.

When she knew that Jesus sat at meat, she brought an alabaster-box of ointment. There were no chairs to sit on at this feast, but the guests reclined upon couches as high as the table, with [illegible] to the table. Upon these each guest reclined, leaning on his left elbow, and with his head toward the table, his body extending out at a right angle to the table. Being thus situated, it was easy for this woman to come up to the feet of Christ, and bathe them with her falling tears.

Verse 38. She stood at his feet behind him weeping, and began to wash his feet with tears, and wipe them with the hairs of her head, and kissed his feet and anointed them with ointment.

The sight of this woman, her dishevelled hair falling down to hide her tears and confusion, her sacrifice of perfume, once devoted to herself in an unhallowed art, now poured upon the feet of her Saviour; it was enough to melt a heart of stone. But Simon sat and looked upon the scene with a disapproval ill-concealed. It was enough for him to know that Jesus let this unhappy creature not only touch his feet, but kiss them without a word of disapproval. If he were a prophet he would have known what manner of woman this is that touched him. The touch of this woman would have put Simon in a ceremonial quarantine for a month. One word from the Master, one look of disapproval, and Simon would have been but too glad to put the creature out. These were the thoughts passing in Simon's heart, but Christ heard his thoughts, and read his mind, for he needed not to be told what is in man.

Simon, I have something to tell you. Say on, Master, was his constrained reply. Then follows the simple story of two debtors, both frankly forgiven because they had nothing to pay. Which of them will love him most? As I understand it, the one he forgave most. Thou hast judged rightly, Simon.

Seest thou this woman? The two persons whose cases are set forth in his parable are brought face to face; little did Simon hail looked down on her, if he looked at her at all, now he must look up to her. I came into thine house; it was thy duty rather than hers to show me the attentions worthy of an honored guest; but see, you gave me no water for my feet, no kiss for my face, no oil for my head; but she has washed my feet with tears and wiped them with her hair; she hath kissed them, and anointed them with precious ointment. She loves most; she has most forgiven her. Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much. Not because she loved so much was she forgiven, as though her love is the cause of her forgiveness, but you may know that she is forgiven by the fact that she loved much, as is proved by the parable I told you.

He who feels little need of forgiveness loveth little. To deepen our love for Christ our conviction of sin must be deepened.

Verse 50. Thy faith hath saved thee. Not the love; it was faith, the hope of a penitent, based upon the words and character of Jesus, which brought her to the house of Simon; in this faith her love was born. The order is faith first, then love, then peace.

From this incident we learn many lessons:

1. We learn to judge not by appearances, but to judge righteous judgment.

2. We learn that cold, selfish hypocrisy is as hateful to God as more glaring sins.

3. That Christ looked upon unbelief in the Pharisee as hateful as in the sinner.

4. We learn that faith saves faith that works by love.

5. That in feasts where Jesus is honored we are to be excluded because they are sinners.

Report on the Publishing Interests.

MISSISSIPPI CONFERENCE, DECEMBER, 1880.

The committee on the publishing interests beg leave to make the following report:

The phrase, "publishing interests," as used by our church, is generic, embracing the family of Advocates, Sunday-school literature, the Quarterly Review, books and tracts, and the Publishing House.

The value of these interests to the church cannot be computed. They have been, and are still to be, urged as so many great and indispensable conditions of unity and prosperity. There is truly cause for devout thankfulness to the great Head of the church for the present status of our literature. Its purity, variety, and completeness are matters on which the church may congratulate itself. Wherever it is disseminated it is attended with the most gratifying results. Its fruits are to be seen in almost every direction.

But the great desideratum at present is not so much an increase in the quantity and quality of our church publications as the distribution of them among our people. It is much to be deprecated that it can be said, and truthfully, too, in many places within the limits of our Conference, that our people are not a reading people. The ministry of the word from the pulpit would be greatly enhanced in efficiency, and would be accompanied with far greater and more lasting good could it have the advantage of that great supplemental agency which is so timely and thoroughly furnished by the reading and study of our literature.

Every preacher in charge owes it to the church and, in consequence, to himself to secure the greatest practicable circulation of books and periodicals within the bounds of his work. Not only his effectiveness as a preacher and pastor, but also his support will be [illegible] dotted that the liberality of a people, as well as their sympathy with the general advancement of the kingdom of, directly proportional to the degree of christ, will, other things being equal, be information and coincident reading with respect to the claims of the gospel. Hence it is that we observe, in those communities of most intelligence on these subjects, a corresponding liberality toward the support of the gospel. Much more in this direction might be done by us all than we would suppose before the test has been actually made.

To give somewhat more minuteness to the various interests comprised in this report, we proceed to notice them in detail:

1. The Nashville and NEW ORLEANS CHRISTIAN ADVOCATES claim our attention. The Nashville Christian Advocate is worthy of the church of which it has the honor and responsibility to be the grand denominational exponent. We commend it as being ably edited, and for its bold, uncompromising advocacy of those fundamental doctrines and usages which constitute some of the prihaitive and evangelical characteristics of Methodism. A very salutary influence is exerted by the class meeting spirit which attends this paper. It has thus been the means of reviving class meetings which were dead, and of imparting new life to many not entirely extinct. We most heartily endorse and recommend it to all our people. Our own ADVOCATE, published in New Orleans, is, in the estimation of the committee, first-class, and should be in every Methodist family in the Mississippi Conference. It certainly has superior claims, both as the ability with which it is edited and the judicious care with which it is published. We are sorry to be informed, by the report from the Publishing Committee of this paper, that the number of subscribers has been reduced by the adoption of the cash system. In view of this fact, we do earnestly solicit the members of this Conference to make extra efforts during the ensuing Conference year to extend the circulation of this ADVOCATE sufficiently, at least, to keep it on a self-sustaining basis.

2. The Quarterly Review is an interest of our church, which should commend itself to our favorable consideration. Its merits demand a larger support and more general introduction. We recommend it as a periodical which will abundantly repay its readers for the money invested and the time devoted to its careful reading.

3. With respect to our Sunday-school literature, it is the sense of this committee that it is excellent, and, taken as a whole, superior to what it has been hitherto, that it is well adapted to the wants of the Sunday-school, and ought to be used in every Methodist Sunday-school in the Methodist Episcopal Church, South. Whatever objections may exist with reference to it will generally vanish when a thorough and faithful test shall have been made.

4. As regards our books and tracts, we are pained to be under the necessity of stating that entirely too few are bought and read by our people. The feebleness of the spirit of Methodism, as exhibited by many of our members, is attributable, in a large measure, to the absence of that nourishment to be found in our good Methodist books. There is one small book which we cannot forbear to mention in this connection, the book which every Methodist should "read, study and inwardly digest," but which, alas! is read by comparatively few. We mean the "Book of Discipline." Our preachers should insist on the people reading this book. In our church Conferences a fine opportunity is afforded for bringing the subject of our literature before the church.

5. We are much gratified to learn, by the report of the Publishing House, that the past year has been one of so much prosperity that the prospects for final deliverance from all embarrassment are growing brighter each day, and that only promptness on the part of those who have not yet met their subscriptions to the four per cent. bonds is needed to place the House beyond the liability of failure or further embarrassment.

E. M. REED, Chairman.

Administration of Discipline.

MR. EDITOR: Allow me, for one, to thank you for your well-timed remarks in last week's ADVOCATE on the subject of Discipline. I rejoice to believe that more attention is being paid to this all-important subject. The pastors, and it is said especially the young men of them, are giving no uncertain sound at this point, and both firmness and wisdom are displayed in this direction. While, however, there has in all probability been improvement in this line, and considerable has been done, there is doubtless much room for many of us to improve yet, and much that might be profitably done still.

Our rules are, no doubt, as perfect as human wisdom, in a spirit of dependence upon God, could make them. The need is not for better law nor more law. The law as it is, is good enough, and there is more of it at present than quite a number of us understand. What we want is the law as it is fearlessly and wisely enforced. In order for this to be realized, it is necessary for the preacher to have courage to proceed in the discharge of this duty regardless of position, influence, or anything of the kind, and have religion enough not to take into consideration a decrease of a few dollars in his salary from the loss of some wealthy member who sometimes [illegible] in the whisky traffic. If the ministry is regarded simply as a profession, and followed by a man only because his meat and bread are dependent on it, he is acting consistently with his own principles when he allows paying members to remain in the church on almost any terms; but if he is called of God to preach, and to "watch over souls as they that must give account," he can scarcely afford the church to become corrupt, and the standard of Christianity to be lowered, in order to build up his salary.

Is it possible that this imputation is never just, and that members are never retained in the church from this motive? I would that I could believe it; but how am I to believe it, and how can the world outside believe it, when men and women of wealth and influence are retained in the church, and sometimes even trusted with official positions, who engage in improper amusements with impunity, and carry on business that is dishonoring to God and hurtful to humanity. Let pastors do their duty in this matter, regardless of men's money, leaving their salaries, as they should everything else, in the hands of God.

PRION.

DARIEN, ALA. Feb. 3, 1881.

Pearlington, Mississippi.

MR. EDITOR: Among the "warm welcomes and kind receptions" alluded to in Bro. T. B. H.'s last letter, I wish your readers to recognize one offered by the good people of Pearlington, on the twenty-first of January, the time appointed for my family to arrive. The dinner was prepared and the store-room supplied with many of the comforts and conveniences of life, when a dispatch informed them that a detention on the Jackson railroad would delay the arrival until seven P. M., when we hoped to enjoy our dinner at supper time. But, alas! for us, it was about five P. M. when we found ourselves at Lake Catharine, switched off, there to remain, we knew not how long, for the reconstruction of the railroad. So we could pass, and there we staid for twelve long hours, as comfortably as a passenger coach, crowded with strange but most agreeable passengers, could render us. A little before day we found ourselves moving slowly up and passing around the wreck, and felt that our troubles were much lighter than they might have been, and that we had much more cause for thanksgiving than for complaint, of which we all were guilty. Soon we were at English Lookout, where, after several hours delay, we were met by our little tug-boat, which faithfully bore us up the chilly current of Pearl river to our new home at Pearlington, when, with grateful hearts, we devoured our dinner, cooked the day before, feeling that though it was cold, it was prepared by warm hearts and kind hands.

The next day was the holy Sabbath, and, though cold and raw as it was, a good congregation of women and children, with a few men, turned out to church, and with Christian patience listened to a discourse that I thought partook very much of the temperature of the weather. Then came the prettiest and largest snow that ever graced these sunny shores, quite a treat to the natives. But our voyage had wholly disqualified us for the occasion, for several days myself and wife were quite sick, which, together with the bad weather, has kept me indoors, so that I have seen but little of my work yet; not enough to attempt a report. Hope soon to be able to give a fuller and more cheerful account of things than I now could. Yours in Christ,

P. HOWARD, P. C.

The Angels' Joy.

MR. EDITOR: While studying last Sabbath-school lesson this question arose in my mind: what was the main ground of joy to the heavenly host that joined the messenger angel to the shepherd's praising God in the highest? Was it their love for our race of redeemed sinners and sympathy with us? or was it a profound interest they felt on their own part in the fulfillment of the prophecies of the Scriptures in particular touching this subject? Is not every moral agent in the universe deeply interested in the verity of every word that proceeds out of the mouth of the Lord God? Would not any failure of the least iota of the prophecies, promises or threatenings of the Lord unsettle, shake and ruin the world? And are they not as helpless and dependent on him, and the perfection of all his attributes, as we are, seeing he is the fountain of their existence, for it is in him *they* live and move, and have their being as much as we do? Does not the Scripture teach that we were created in him before the foundation of the world, and by him, and for whom all things made that were made, and that in him all things consist? And can any stream be indifferent to the stability, perfection of the fountain from which it flows?

Let it not be said that they do not walk by faith as we must do. Nay, they stand by faith in God; not so much by faith in his promises, but by faith in his character in the highest ideal of the sum total of all perfections. The worth of salvation is according to the grandeur, glory and stability of its source or author. Hence, as I have been thinking since Sunday, this heavenly host heartily sang: Glory to God in the highest.

Have we not equal reason to rejoice in the Divine [illegible] perfections?

J. W. JORDAN.

GREENVILLE, Alabama.

Marriages.

HAYS—DAVIS.—At the residence of the bride's mother, Mrs. L. M. Davis, Brunswick, Warren county, Miss., February 13, 1881, by Rev. H. O. Wills, of the Louisiana Conference, Mr. Jack P. Hays, of Hays' Landing, to Miss Susie H. Davis.

MADSEN—GRAVES.—At the residence of the bride's father, in Pearlington, Miss., February 10, 1881, by Rev. J. Howard, Mr. Ferdinand H. F. Madsen and Miss Louisa E. M. Graves, all of Pearlington, Miss.

LAWHORN—GORDEN.—At the residence of Mr. J. W. Johnson, February 9, 1881, by Rev. P. A. Johnston, Mr. R. S. Lawhorn, of Madison, to Miss Mollie E. Garden, of Hinds.

The happy pair commences life by taking the ADVOCATE.

KELLER—PICKLES.—At the residence of the bride's father, December 8, 1880, by Rev. J. L. P. Sheppard, Mr. Jacob Keller to Miss S. C. Pickles, all of Avoyelles parish, La.

SPILLMAN—ROGILLIO.—At the residence of the bride's father, in West Feliciana, La., January 27, 1881, by Rev. A. G. Miller, Mr. Reuben B. Spillman to Miss Emma J. Rogillio.

MILLER—BALDWIN.—At the residence of the bride's father, in the town of Franklin, La., February 9, 1881, by Rev. T. K. Gaugh Lelloy, Mr. Henry Franklin Miller, of Marion county, Ky., to Miss Lillian A. Baldwin, of Franklin, St. Mary parish, La.

SCALES—BENSON.—At the residence of the bride's father, Dr. J. M. Benson, January 25, 1881, by Rev. J. M. Patton, Mr. James W. Scales to Miss Sally L. Benson.

WIMBERLY—BANDRUM.—At the residence of the bride's father, February 8, 1881, by Rev. J. M. Patton, Mr. Andrew J. Wimberly to Miss Cora E. Landrum.

CHERRY—SHIVERS.—At the residence of the bride's mother, January 9, 1881, by Rev. M. H. Miller, Mr. Josh. Cherry to Miss Willie Shivers; all of Rankin county, Miss.

BROWN—EASTERLING.—January 27, 1881, near Canton, by Rev. A. D. Miller, Mr. Cornelius Brown, of Limestone county, Miss., to Miss Kate Easterling, of Rankin county, Miss.

READE—VAMON.—At the residence of the bride's mother, Mrs. M. V. Vamon, February 15, 1881, by Rev. John F. Wilkins, Mr. Henry C. Reade to Miss Emma A. Vamon, both of Etowah county, Ala.

PORTIS—BARNES.—At the residence of the bride's father, Mr. Alfred Barnes, Sweetville, Ala., January 30, 1881, by Rev. A. B. James, Mr. Rivers Portis and Miss Mary Barnes, all of Sweetville, Ala.

Obituaries.

MRS. ELIZABETH BLADSOE, late of Natchez, was the daughter of David Friendly and Ann Phebe, nee Jones, and was born in or near Natchez about 1806 and died at her late residence December 7, 1880.

She grew up to womanhood in Natchez, and with but little exception, spent the long years of her life there. Her religious training was good first of her parents and after their death by her elder sister, the late Mrs. Ann Haring, of Natchez. She was well educated in English literature and music, and was highly refined and polished in her manners and social intercourse, and was of high, elegant form and stature. Her early religious life was one of sincere devotion to the principles of Christianity and always a careful, prayerful worshiper at God, she was long one of the worthy members of the church in which she moved, and did not unnecessarily neglect the interest or the services of God until early in life. At this time she was living with her only brother and her eldest sister in Pope Gibson. Special efforts were being made by the active use of social dropping to retain her in their agreeable and worldly sports, but an individual and respectful talk from a near relative was instrumental in [illegible] her resolutions to withdraw forever from such worldly amusements. In the meantime there was a state of revival and ingathering both in the Presbyterian and Methodist Churches in Pope Gibson, and she was deeply interested seeker and knew where from [illegible] found among her papers, we learn on March 5, 1838, she was enabled by faith to embrace the Saviour of sinners as her personal Saviour, when her heart was filled with that sweet love, joy, and peace which was the solace of all her after life. She [illegible] a few days after which the writer united with [illegible] and pray for [illegible] direction, as it was made plain to her mind that she ought to unite with the Methodist Church, of which but two or three sisters were now members, as they did not wish to [illegible] in a life of piety and usefulness. In a few days she joined the church, and took upon herself the vows of holy Christian baptism. She soon after returned with her sister to Natchez where she spent the next fifty years like her illustrious namesake, Elizabeth, the wife of Zacharias, "walking in all the commandments of the Lord, blameless." Not long after her return to Natchez she was married to Mr Richmond Bladsoe, a prominent merchant, and member of the Methodist Episcopal Church. Mr Bladsoe died early in life, and left her in charge of their three children, who were, with untiring diligence, and [illegible] prayers, brought up in the nurture and admonition of the Lord." Her home was always a welcome home for her ministers. She took an active part in all church matters, and was seldom out of her usual place at the social and congregational meetings of the church, and her pastors were always encouraged in seeing her quiet and meek, but deeply interested, countenance in all the assemblies of the saints. She was a constant reader of the Scriptures, we found no [illegible] or comment, and it would be interesting to know just how often she read the whole Bible through in the more than fifty years of her church membership. The only memorandum found, written by herself on this subject states that from January 1, 1851, to December 31, 52, she had read it through eleven times. She also read our church literature extensively, and the secular papers of her city, so that she kept well posted on the religious and current secular news of the times. After having passed her seventy-fifth year, her humanity seemed to be nearly worn out, for nearly two years before her death she kept her bed most of the time. Her vocal organs failed so that during her last year she could seldom articulate more than a few words at a time. Before she became quite helpless, she said that she felt that her work was all done, and she only had to wait in patience and hope for the Master's call. Very gently and peacefully did life fade away without a murmur, or the least impatient word. Her favorite expression, while she was able to utter it, was, "Thy will of the Lord be done." She relieved her protracted imprisonment in her room and bed was all in order for her ministry in grace, and with delicate simplicity she sweetly kissed the hand that laid this last burden upon her. A few weeks before her death, she seemed for a time unusually wakeful, and her daughter, Mrs. Annette, fearing something troubled her mind, asked her what she was thinking about. By a special effort, she faintly whispered, "old times." She was calling up the sweet reminiscences of the long ago, when, in the fulness of womanhood, she was united with scores of Christian women in pushing forward the Redeemer's kingdom in Natchez. These had "all died in faith," including her two eldest sisters, and had left her with some of her early fellow-laborers in the Lord's vineyard. But these loved ones were not lost; only gone before, and she now joyfully awaited a speedy reunion on the other shore. When the Lord's will was accomplished, she quietly "fell on sleep." Such a Christian's death is nothing more than to be absent from the body, and present with the Lord." She was a near relative of mine, and to reflect on her beautifully consistent Christian life has always tended to make my heart better.

J. A. JOSEY.

BRO. R. P. HOWE, for forty-two years a member of the Methodist Church in Vicksburg, and for thirty-nine years an officer in the same, has fallen asleep. His death was sudden, though not altogether unexpected. A wide circle of friends, relations, and fellow-laborers in the church have sadly felt his untimely loss; and treasure with mournful pleasure his precious memory. Brother Howe was born in Albany, New York, April 6, 1818. At the age of fifteen he was converted and joined the church in the county of Delaware, New York, where his honored father, the Rev. R. Howe, was then laboring as an itinerant preacher. He graduated at the Wesleyan University, Middletown, Conn., in 1838, under the presidency of Rev. Wilbur Fisk, D.D. As a student he was painstaking and conscientious, and for accurate and varied scholarship, ranked among the foremost sons of the University. In the autumn after graduation he came to Vicksburg, and engaged in teaching with Rev. A. W. Chapman and Gen. Richard Griffith. After some years they withdrew, leaving Brother Howe principle of the Vicksburg Male Academy. This institution had an honored history, and educated many of the first citizens of that city and surrounding country.

Soon after his marriage, in 1850, to Miss S. E. Bland, daughter of the Hon. James Bland, he gave up the profession of teaching, and engaged successfully in the merchantile business. After the war, like thousands of others, he was left ruined in fortune, and resumed his loved employ, the teacher's chair. In this he continued to the day of his death. For many years he was superintendent of the Sunday-school, to which he was greatly devoted, and for which he labored with efficiency and fidelity. The son of a minister, Brother Howe, had a special attachment for the pastor and his home. As his pastor, for the last few years, and at the hour of his death, I can bear grateful testimony to his warm friendship and brotherly sympathy. He was a diligent Bible student, and was fond of reading the Scriptures in the original tongue. His clear expounding of the Word has often been to me a help and inspiration. Never have I known a man,ololster, or layman, better versed in the history, polity, and doctrines of our church.

He leaves a widow and daughter to weep over his sacred dust. At home, his virtues shine with peculiar lustre. Without the privilege of a farewell word he suddenly, peacefully fell asleep. In all of life's relations he was transparent and true. Though not demonstrative, his attachments were ardent, and his friendship undisturbed by time and varying fortunes. I shall ever count it a distinguished privilege to have been his friend and eulogizer.

CHAS. B. GALLOWAY.

CORNELIUS SMITH COZINE was born in Cincinnati, Ohio, 1807, and departed this life, in Washington, La., December 30, 1880, in the seventy-fourth year of his age.

Bro Cozine embraced religion in early life, and united with the Methodist Episcopal Church in which he served as class leader for several years. He came to Louisiana in 1848, and, as too many others have done, failed to unite with the church, neglected other Christian duties, and for a number of years lived an unworthy life, during the year 1870, under the ministry of Rev. N. A. Graves, Bro. Cozine united with the Methodist Episcopal Church, South, at Franklin, La. He soon was called to official position in the church, filling various offices, such as steward, Sunday-school superintendent, and class leader. He spent the last twelve years of his life in Washington, La., where he was highly respected by all classes as a faithful man of God. A few days before he came to the kingdom of his Master, he said to his wife, "I shall go to heaven."

After two years suffering, during which he was attacked with paralysis, from which he never recovered, he [illegible] to convalescence, only to be confined to his room. Jesus was manifested to him, and he longed and [illegible] to be with Christ, which is far better. He suffered much in the last days of his illness, and always when at all conscious, talked much of Jesus and his salvation. He passed away to be for ever with the Lord. Before the baptism of the Holy Ghost is enough, but get the Magic Power.

In [illegible] to assist the owner in his prayer, and [illegible] for the [illegible] to open, with the Master's sign, say, "Opening, come up higher."

The night before he died he said he was perfectly ready to depart. That he knew we should come and [illegible] that his wife and two children might all live and meet him in the better world.

T. WYNN.

MRS. SOPHIA VAUGHAN, wife of Rev. T. S. Vaughan, which name Brown, at Bodcau, Bossier, January 17, 1881, at her house, in East Texas parish.

Sister Vaughan has been a member of the Methodist Church from early youth, and for a time has never had a doubt, but upon [illegible] was [illegible] as a pilgrim she [illegible] to the [illegible] of [illegible] which regularly [illegible] on account of family affliction, and would ever say when [illegible] well enough, the [illegible] would be with us. It was to her also a joyful [illegible] when the ministers would meet [illegible] by her fireside. So [illegible] and [illegible] that even the ministers themselves would marvel that so family that was [illegible] beyond the walls of common virtuous life. She has been a great sufferer for many years, for the most part of the time much [illegible] bed, but she submitted to all with [illegible] humility, and manifested a sweet serenity and entire [illegible] in all that was going on in the church and world. She delighted in dispensing a generous hospitality. So long gave her husband such pleasure as to have the ministers and their friends under their roof on the occasion of special meetings to provide entertainment for the body, while they themselves received spiritual cheer. She has been expecting death at any time for many years, hence the summons found her with her lamp burning and with [illegible] house in order.

[illegible] ANDREWS.

JOHN E. JONES was born September 29, 1806, in Pickens county, Ala., and, moving to Mississippi in 1834, he settled in Winn parish, near where he has lived nearly ever since, and died January 25, 1881.

He was a little above fifty-one years of age, and has been in very feeble health, suffering a great deal at times, during the last two years, yet his death was unexpected to himself and friends at the time, until a few hours before it came. He has been married three times; by his third wife he has nine children, the children of the former wives are all grown or nearly so.

He was a good citizen, faithful husband and father, and will be greatly missed in all the relations of life in that community. He was converted and joined the Methodist Episcopal Church, South, at St. Maurice, during the year 1857, under Rev. F. J. Hough, and has been a consistent, liberal, earnest and energetic Christian ever since. He has done a great deal for building up the church in that community, especially pecuniarly. He will be missed more in the completion of our church edifice, toward the building of this far he has done so much. May God raise up another in his stead.

Bro. Jones died in perfect peace and rests in Christ, and we shall see him again if we are faithful. May God help us!

JOHN C. CHANDLER, P. C.

Pickens county, Ala., papers please copy.

At a meeting of the "Ladies' Aid Society of Felicity Street Methodist Episcopal Church, South," of New Orleans, the following resolutions were adopted:

Be it Solved, As God in his providence has permitted death to enter our church and remove from our midst our beloved sister, MRS. BERTHA KOPPS, who has been a member of this society from its organization, a period of seven years, always filling her place in the most efficient and edifying manner;

Resolved, We bow in submission to the Divine will feeling our loss to be her eternal gain.

Resolved, That a copy of these resolutions be rendered to the bereaved husband and family, who have our heartfelt sympathy.

Resolved, That a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

M. M. ALVIAN, Secretary L. A. S.

MRS. NANCY RUMBLEY was born in Jasper county, Georgia, August 3, 1811; moved with her parents to Alabama in September, 1831; became the second wife of Mr. W. P. Rumbley, who still lives to mourn her loss; departed this life, October 20, 1880, leaving behind her the precious legacy of her faith in Christ, and a happy exit from this to a brighter home above.

She was a consistent member of the Methodist Episcopal Church, South, for many years. She exhibited in her daily life great patience under the many crosses and severe trials through which she was called to pass. As a wife, she was obedient, gentle, loving; as a mother, she was tender, affectionate and kind. How sad the home without the cheerful, Christian mother and the praying, sympathetic wife. May this sad providence be sanctified to all the family and relatives.

D. J. WRIGHT.

Christian Advocate.

THURSDAY, MARCH 3, 1881.

THE DAILY DRILL.

BY MARGARET M. PRESTON.

O, this battle-field vast, of the world!
This trample and rush of the foe—
This gage that forever is hurled—
This constant recoil of the blow!

This sovereign command of the King
Proclaim, through his armaments wide,
That none of his soldiers shall fling
Their harness one moment aside!

For such as are summoned to stand
In trenches that quicken the breath—
How can they, with weapon in hand,
Do other than dare to the death?

But we, who lie camping beyond,
A hail from the shock of the fray,
Held close by that rigorous bond,
The important drill of the day—

What need that we brace for the fight?
What call that our courage be steeled?
No leader would urge, if he might,
Reserves so untried, to the field.

How know we? some morning may bring,
As the boom of the battle begun,
An order direct from the King,
"Advance! there is work to be done!"

Then, what if our banners be tossed
Aside where the rubbish is thrust?
And what if equipments be lost,
And sword-blades be tarnished with rust?

Nay—better to practice complete
Our duty with soldierly skill,
Even though it be only to meet
The daily demands of the drill!

And then, if the King should inspect
His lines, as he suddenly might,
How calm we will stand! how erect!
Assured that our weapons are bright!

Our Pulpit.

The Intermediate State.

PREACHED IN ST. PAUL'S METHODIST EPISCOPAL CHURCH, SOUTH, BY REV. J. B. A. ARDISS, D.D.

The spirit shall return unto God, who gave it.—ECCLESIASTES 12.

Many who believe that there will be a resurrection of the body on the last day, doubt the truth, that the human soul, as an entity, will continue to exist consciously after the death of the body. Materialistic in their views, they can not conceive things spiritual, nor spiritual existence.

It can not be denied that the doctrine of the intermediate state has its difficulties. It is a fact that our spirit, as regards our sublunary existence, is wholly dependent on the body, it increases and decreases proportionately with the body. In the infant, for instance, when the body is helpless and frail, the indwelling human spirit is equally so. With the development of the body, the spirit develops to the proportion. From this, it would follow, that the spirit is dependent for development on the developing intellect, the intellect on the brain, the brain on the blood, the blood on the entire physical organism. Hence the inference would be: Without physical organism, no conscious existence of the human spirit.

Again, when with old age the strength of the body gradually diminishes, the vigor of the spirit diminishes in due proportion, until with great feebleness and helplessness of old age, dotage, too, is complete. From this proportionate diminution, it might be inferred, that with the cessation of physical existence, the spirit, too, would cease to exist.

The inferences drawn from the proportionate development and diminution of body and spirit may seem plausible, but they are nothing more than plausible. We shall adduce three proofs which will establish incontrovertibly the verity of an intermediate state, that is, a continued conscious existence of the human spirit after the demise of the body, until the reunion of the same with the latter on the last day.

I. The human spirit is frequently astonishingly, and in some sense, consciously active, when the body is in a state much resembling death. For instance:

1. During sleep in dreams. While in the embrace of nature's sweet restorer, balmy sleep, the spirit seems to be increasingly active and frequently gives us proof of its activity by dreams. Spirit can not sleep. True, we are not conscious of constantly dreaming while sleeping, but that does not refute the supposition that the spirit is always awake and at work. Even during our waking hours, only few of our cogitations and reflections make a lasting impression. The vast bulk of our cogitations during our waking hours are but a chaotic conglomerate, unable to make a lasting imprint on our memory. Much of the spirit's work during sleep is of chaotic character, hence no impression, no remembrance. Like the Shepherd of Israel, even the human spirit neither sleepeth nor slumbereth.

2. The same is observable in a state of somnambulism. We have no time here to explain what it is and how it is caused. Enough, that we know, that in such state the spirit is even more vivacious and active than when the body is in its normal state. Men of meagre literary attainments, while in a state of somnambulism, have written poems, orations, treatises, so faultless and excellent as during their waking hours they could not have produced. And what is strangely remarkable, the body in such state, seems to be under the supreme control of the spirit, being temporarily exempt from known laws of nature. The law of gravitation, for instance, does not affect him. The somnambulist walks without danger of falling along the brink of precipices, the cornices of high edifices. Though his eyes are tightly shut, he seems to see all that transpires around him.

3. Again, under the influence of chloroform and other chemicals the spirit is conscious and active, though the body is temporarily paralyzed. In such state connection between spirit and body seems to be entirely severed. An incision in the flesh and bone causes no pain, for the simple reason that the communication between spirit and body had been broken. But notwithstanding this severance, so that our conscious spirit is not conscious of any bodily ailment, the spirit is uninterruptedly active.

From this we infer that, since the spirit is able consciously to exist and to act in a state of the body closely akin to death, presumably the human soul as an entity will consciously live and act after the body lies beneath the sod of the valley.

II. Our second argument in support of the doctrine of an intermediate state is taken from our knowledge of angels, good and bad, called in the Bible, "spirits." St. Paul says of them: "Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?" But a spirit is not without flesh and blood. Angels, then, are spiritual entities. True, they have occasionally appeared in human form, but that form was nothing more than a mere *temporary production*, miraculously called into existence for a special purpose, like the gourd of Jonah. Such human form was equally miraculously reduced to nonentity. But though spirits *bona-fide*, disconnected with bodies, their powers are vast and their actions marvellous. The good spirits are powerful for good, the bad spirits equally potent for diabolism.

The good spirits rejoiced when our terraqueous ball in its virgin purity and beauty issued from the creative hand of the Omnipotent. "The morning stars sang together and all the sons of God shouted for joy." They transmitted messages of God to men, strengthened and encouraged the good, even Jesus, they move with the rapidity of thought, and disseminate happiness and bliss wherever they go. Their number is large. Gehazi found, where the Lord had answered Elisha's prayer, that the mountain was encompassed by the hosts of the Lord, and that those who were for his master, the prophet, outnumbered those who were against him.

The bad angels are not less numerous and powerful. As appears from the Book of Job, first chapter, devils have power over the atmosphere which we breathe, for it was in accordance with satanic arrangement, that Job should inhale the seeds of a contagious disease. Also over the elements, for the hurricane buried his sons beneath the debris of the house in which they were feasting. Over the hearts of men, for it was owing to satanic instigations that the Sabeans and Chaldeans made their thievish raids on Job's herds. A truth ponderous and ominous is conveyed in Ephesians 6, 12: "For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

They fill the earth,
They throng the skies,
They darken heaven's bright face,

And are now angels, good and bad; able, as spirits consciously to live and act, what should cause us to disbelieve in an intermediate state of the human spirit, that is, that the human spirit could consciously live and act after the death of the body? Take the angels, our spirits will be able, independent of the body, to live, move, and have their being, blessing or cursing, building up or tearing down, rejoicing or wailing over men.

III. Our next argument in support of our doctrine is taken from expressed Bible passages, to answer to the prayer of the malefactor on the cross, Christ asserts: "Verily, verily, I say unto you, to-day thou shalt be with me in Paradise." Cavilers object to the punctuation of this verse. They advocate the transposition of the comma from after the word "you," to after the word "to-day." Thus changing the meaning maliciously. This "to-day" has no reference to the time of Christ's utterance, but to the time of the penitent thief's entrance into Paradise. As if Christ had said: As soon as our eyes shall close in death, our liberated spirits will immediately, without intermission, jointly enter heaven.

Paul, who had been translated to the third heaven, and heard and seen things of which it was not lawful for him to speak, knew beyond question, that there was a state of conscious existence for the human soul after the death of the body, when he exclaims: "I desire to depart, and be with Christ."

Stephen, the first martyr, had a vision of the glorious state of disembodied spirits and the spiritual hereafter, and immediately he prays: "Lord, Jesus, receive my spirit."

Our Divine Master instructs: "Fear not those that kill the body, but can not hurt the soul." No weapon can terminate our spiritual existence; no poison can extinguish it.

The immutable parable of Dives and Lazarus throws much favorable light upon our doctrine. The dying and conveyance of Lazarus to Abraham's bosom were simultaneous. Neither was there an intermission of time between the burial and the awakening in hell of the rich man.

Our text caps the climax of our scriptural proofs. Explicitly it states: "The spirit must return to God, who gave it."

IV. Objections have been raised against our doctrine of an intermediate state.

1. If there is an intermediate state, cavilers say, in which the disembodied human soul can consciously live, live highly exalted above all that is terrestrial, transcends all our fairest conceptions of happiness, why, then, again cage the liberated, happy spirit on the last day? Why, then, have a resurrection of the body, since the body is but an encumbrance to the spirit, and since the spirit can apparently live superlatively happy without the body. There is either no resurrection of the body, or the doctrine of an intermediate state is a chimera. The one renders the other superfluous, the acceptance of both would be wickedly to stultify our all-wise Maker.

Not at all. Paul says: "It is sown a natural body, and is raised a spiritual body." That is, a body far superior to the clumsy structure which our spirit now inhabits. The reunion of our spirit with the resurrection body will not be a resuscitation of the spirit, but rather the continuation of God's plans of making man absolutely happy.

2. Another objection is this: If the human spirit consciously exists after the death of the body, it exists as a happy or an unhappy spirit. Hence, judgment in some manner had already been rendered in their behalf. Presumably, in accordance with the law of the fitness of things, the disembodied spirit will at once go to its proper place. Would not now the announced judgment on the last day be a work of supererogation?

The last judgment will certainly be held, and it is certainly necessary. But, we conceive, it is necessary not so much on account of those to be judged, but on account of the Judge. Wickedly spoken against throughout all generations, reviled, Christ must have an opportunity publicly to demonstrate that he was no pretender, but very God. It is then that, in the presence of assembled myriads of happy and unhappy spirits, angels and devils, all knees shall confess that Jesus Christ is the Lord.

And now, my dear hearers, only a thin partition separates us from the spirit-land. Dying and living either in heaven or hell are simultaneous. The body dies and returns to its constituent elements, but the spirit returns to its source, to God. Why, then? Oh! why, then, so painfully solicitous about the welfare of the body, the body which will soon be consumed by worms, and neglect the spirit which will live forever, either in weal or woe? Why suffer the spirit to be engrossed with temporal affairs, why suffer it to be defiled with sin, and consequently lose it? What would it profit a man if he should gain the whole world and lose his own soul? Lose it, i. e., lose that happy existence for it, for which it was destined by our Maker.

A Russian official had drawn his semi-annual salary from the state exchequer. It was paid him in one bank-note of a large denomination. On his way home, he purchased for a few pennies, a few mellow apples, for his little boy, five years old. Upon his arrival at home, in the presence of his wife, the official presented both the bank-note and the apples to his son, offering to select one of the two. The father took pains to explain to his son that with the bank-note he could purchase several ship-loads full of apples. But the apples in hand were indeed mellow and delicious. "What will you take?" said the fond father. The boy chose the red-cheeked apples and immediately began to consume them.

Be not like that foolish boy!

When Severus, a celebrated Roman emperor, died, he said: What is worth possessing of things temporal, I possessed; but all is as nothing. In a short while a little vase will contain all that is left of the mighty emperor.

Sisera, a celebrated actress, had attained to the zenith of fame. But she, too, must die. On her death-bed she had brought to her her treasures of diamonds and jewelry, mementos of victories achieved. There were presents from many crowned heads of Europe. Tearfully viewing the display of her wealth, she mournfully ejaculated: Ye are mementoes of happy days gone by forever. Yes, I must leave these treasures, these trophies of victories won. Then, for the last time assuming a dramatic attitude of the feeble body, the expression of the wan face and the tremulous voice, she exclaimed: Ye gods! oh! ye gods, have winding-sheets no pockets? No, no pockets. She died and left her treasures to others.

Come bathe your spirit in the blood of Jesus. Make your garments white in the blood of the Lamb. That will ensure happiness and heaven.

Religious Intelligence.

MISSIONARY.

—It is generally known that the various Presbyterian churches represented in India have formed an alliance called the "Presbyterian Alliance of India." The Alliance has just held its second council at Allahabad. Of the twelve churches belonging to the Alliance, nearly all sent representatives, some of the absentees being prevented by the great distance to be travelled, four being present. Dr. Morrison, of the United States, was chosen moderator. The proceedings were harmonious and constructive, largely the chief topic of the Council Viz., the union of the native communities of the various Presbyterian churches in India into one Presbyterian organization under one General Assembly. To this end several resolutions were adopted, as follows:

"1. It was resolved to ask the several supreme judicatories at home for judicial powers to settle finally all cases of appeal in connection with the Native Church in matters of discipline. It was urged that this was in effect asking for power to do only what these supreme courts could not do themselves.

"2. It was further resolved to submit the Revised Draft of Proposed Questions to be put to Licentiates and Ruling Elders connected with native churches in India, prepared by a Joint Committee of the Church of Scotland, the Free Church of Scotland, and the Irish Presbyterian Church, to the several Churches which were not joined in the compilation, for approval.

"3. It was also resolved that the various presbyteries in India should be communicated with, for the purpose of forming themselves into provincial synods, to watch over the interests of the Native Church within their bounds, and to consider appeals that might come before them from the presbyteries.

"4. It was finally resolved that the supreme judicatories at home be asked to sanction a scheme for the establishment at Allahabad of a college, with not less than three ordained professors, in which a complete theological training would be given through the medium of English and Hindi; the college to be under the control of the managing committee of the council and to be supported by the various churches proportionately according to their respective outlays in India. Several delegates had been instructed by their presbyteries to urge the establishment of such a college, as being a felt want, which no one denomination could hope at present to supply for itself except by an extravagant annual expenditure, and because, under the present irregular system of instruction, candidates for the ministry were not receiving the careful training which their position demanded."—New York Independent.

One of the missionaries of the Livingstone Inland Mission writes from Manyanga, which is far up the Congo River, on the north side, announcing his arrival at that place, November 2, 1880. Manyanga is about three fifths of the distance from the coast to Stanley Pool. Mr. McCall says he is in advance of Stanley's party, but has traveled under great difficulties and annoyances. He lost half of his donkeys, having only eleven left. From Manyanga canoes will be used, as there is a long stretch of river free from rapids. The company has suffered much from fever. Mr. McCall writes:

"We hope and intend to erect a large station at this most important place, the largest market in the country, Manyanga, where people congregate, from far and near, every week, to hold their market, a great business with the natives. They are keen traders and very fond of buying and selling. We have, thanks be to God, as yet not been forcibly opposed by the peoples. I have not yet had an interview with the 'big king' of the place. He lives one day's journey from here; but our arrangements are not yet complete. When they are, I hope to purchase a piece of land near the principle market, and erect a suitable station, which in process of time, by God's blessing, will probably become a great center of instruction and power for good among the people, and serve as a half-way house for us on our way to Stanley Pool and the further interior."—New York Independent.

—Mr. Robert Mackenzie in "The History of the Nineteenth Century" remarks: "There are few things in human history that were an aspect of higher moral grandeur than the opening of what are now our great missions. Among the glories of the century there is none greater than this. All other enterprises of beneficence must yield the palm to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives sure promise of results, the greatness of which we as yet but dimly perceive."

—A number of missionaries in China have sent a protest to Max Muller against the translation of the word *Shang-ti* in his book on the religions of China as God. Although missionaries agree that *Shang-ti* is the best term to be used by separating it from connection with the God of the Christian Bible, they are opposed to identifying the *Shang-ti* of the Chinese classics with the true God. Mr. Muller defends the translation, and calls upon the Missionaries to withdraw their charges.

—The Lucknow Witness says: "In a village near Bareilly recently ten adults and four children were baptised from heathenism. Two of them are shoemakers and the other cultivators and independent. These men have been instructed and brought forward chiefly by the students of the Bareilly Theological School. A number of others in the same place are preparing for baptism."

—Dr. Maclay in a letter dated Foochow, December 15th, reports himself as in improved health. He gives a good account of the work of the three missionary organizations—the Methodist Episcopal, American Board and Church Missionary Society in that important city.

—While Mohammedans controlled Bosnia the free circulation of the Bible was allowed, but since Roman Catholicism has had sway there, through Austrian supremacy, the circulation of the Scriptures has been forbidden.

—The American Congregationalists have appropriated $34,052 for missionary labor in Spain and Austria.

—Japanese authorities allow native but not foreign missionaries to preach in the prisons.

MISCELLANEOUS.

—The Rev. David Macrae, who went out of the Scotch United Presbyterian Church on account of discord of views on eternal punishment, held recently a soiree in celebration of the first anniversary of his installation in his church at Dundee. The church, he said, had between 1,100 and 1,200 communicants, 600 scholars in Sunday-school, musical classes, and a Young Men's Association. Ministers of all the churches of every name had been invited to attend the reception, on the principle that those who profess to be followers of Christ, and to be Christians first and only denominationalists afterward, should, instead of cold-shouldering one another, recognize their fraternity and seek earnestly for some basis of practical co-operation in the war against sin and selfishness.—Methodist.

—Sunday, December 12th, was directed by the British Wesleyan Conference to be observed as "Temperance Sunday" in all the churches of the connection. A similar request was made for the year before, and was forgotten by the ministers, an illustration of which forgetfulness is humbly told that the National Temperance League went to the expense of engaging orators to attend our services, at which four of the most eminent members of the conference were advertised to preach. The reporters on their return announced that in no instance had either of those distinguished ministers made the slightest reference, either in prayer or in the sermon, to the subject of temperance. Pains were taken that no such catastrophe should occur this time, for a circular was sent to each minister reminding him of his duty.

—An organ has been put up in a small Irish Presbyterian Church in the suburbs of Belfast, and a great commotion in the church is expected to be the result. Harmoniums have hitherto caused trouble to the few churches that have tried to introduce them, but no one has ever before ventured to intrude a permanent organ upon the church. Notice has been served of an injunction, and the case will probably be taken to the Court of chancery.

—An Italian translation of the life of John Wesley has been sent to many of the public men of Italy, who have made hearty acknowledgments of pleasure they had in reading it. Signor Minghetti wrote that it seemed to him that the example of a life so noble and pure might be usefully proposed to the admiration and imitation of the Italians. Others also spoke in high terms of Wesley's life and work.

—The treasurers of the Bishops' Fund of the Methodist Episcopal Church remind the churches that since the first of January of the present year the entire support of the bishops is placed upon the churches; that 25 per cent. has been added to the apportionment of last year, on account of the four new bishops; that the treasury is empty; and that, unless action is taken promptly, the bishops will be in embarrassment.

—A French paper gives a list of the Catholic religious orders in France living under vow of poverty, with the value of their possessions in real estate. The Jesuits lie at the top with 12,000,000 francs, the Christian Brothers have property worth 31,000,000, the grand total being $21,000,000.

—A movement is on foot in the Episcopal churches to raise money to build a house of worship for Pere Hyacinthe in Paris. In order that M. Loyson may give his time wholly to preaching, it is proposed to raise $17,000 for the coming year, that assistants may be hired to do parochial work.

—Mr. Charles Wood, president of the English Church Union, a Ritualistic, has sent a letter expressing the sympathy of the Union with the French religious orders in the "persecution" they are suffering. He says that he represents twelve bishops, 2,500 clergymen, and 15,800 laymen.

—A sect of Bible Christians in Servia, who are called Nazareans, have long suffered, on account of their unwillingness to bear arms. Several of them are still in prison for this reason. All who have come in contact with them speak in praise of their honesty, loyalty, and earnest Christianity.

—The "Salvation Army" is rapidly increasing. It now reports 172 corps or stations, 363 officers, 222 buildings occupied. Sittings are provided for 141,900 persons. The total of contributions in 1880 was $88,345. The number of services held every week is 3,770.

—Fifty years ago North Carolina Baptists numbered only 15,000; now there are over 180,000. Then they gave little or nothing to benevolence; last year they gave $185,265 for the kingdom of Christ.

—Congregationalism is doing a good, strong work in the South. High grade schools have been established by the Congregational Home Mission Board in eight Southern States, under the charge of two hundred teachers. These schools at present have 8,000 colored students.

—Dean Church's address to the Archbishop of Canterbury, proposing to place the Ritualists on a footing of toleration in the Established Church, has been signed thus far by over 2,000 clergymen.

—The statistical returns of the New South Wales and Queensland Conferference, Australia, show an increase of 303 members during the year.

Our Young People.

ARE IT HAPPY HEART.

BY JENNIE E. CHENEY.

Little Charlie Happy-heart
Singing all the day,
Ever singing if at work;
Singing, too, at play.

Singing out his lessons,
Whether short or long,
Singing in the sunshine
Such a merry song:

Singing when it's cloudy,
With a face so bright,
That it's sure to lift our hearts
Full of cheery light;

Singing, always singing,
He so glad and gay,
While I the years have stolen
The songs I sang away.

But when the days seem hardest,
Whatever may go wrong,
It helps me so to listen
To his free and joyous song.

Thank God for such glad singing,
I whisper every day,
And then for little Happy-heart,
I lift my voice and pray,

That he who gave him being,
And filled his soul with song,
May bless the little singer
And lead his feet along;

Till one day he shall stand and sing
His songs where angels dwell;
What better could I ask for him—
The child we love so well?

—Watchman.

A Hiding Place.

"Children, shall I tell you a story?"

"Yes, indeed," cry the children; and Rob adds, with a flourish, "You bet!"

I caught his eye, and he looked somewhat ashamed. "That's what the boys all say, anyhow," he said.

"Does that mean any more than 'yes, indeed?'" I asked.

"N-no, sir."

"Does it sound better?"

"No, sir," a second time.

"Don't you think it is a coarse word?"

"Yes, sir," this unwillingly.

"Then please do not use the word again." So I and Rob having promised, I told my story.

"One day, as I was strolling through the woods with a friend, we came suddenly upon a partridge. A very lazy partridge it seemed to me, for as I turned toward it, it did not fly to get out of my way, but only moved off with a sort of a flying walk, keeping just in front of me, and going so slowly that once I could have seized it. All the chance of catching it had no surprised me that I let it slip.

"But so we discovered the meaning of its strange actions. It was trying to lure us away from a nestful of little ones whom it had left in the spot where we had first surprized it. There they were, huddled together, and looking up with bright little eyes which soon discovered us. In a moment all were hurrying away and were lost from view among the flowers and underbrush of the wood.

"All but one, that is. One little fellow stood still, and let us come close to him. Will you believe me? he had actually hidden himself behind a single blade of grass, and had crumbled down there as contentedly as possible. We could see his little eyes watching us, and if he could think, I dare say his thoughts were something like this:

"'They are very big. I am almost afraid. Mother is gone, and the others have run away frightened. But they can't see me, nor hurt me, I know. Look how big this blade of grass is!' And he gave his wee plumes a shake, as I suppose he had seen his mother do.

"I stooped down, and caught the little thing in my hand. It fluttered with fright for a minute, but finding my hand warm and soft, soon grew quiet and seemed to be happy.

"We heard the old partridge in a thicket near by, poor bird! with her tender heart beating loudly, no doubt, in fear and love for the little one; and so with a caress I put the baby partridge down. It scampered away very fast, and I dare say the old hen finally gathered up all her little chickens under her wings very thankful that the giants had spared every one to her."

The children's faces were bright and with sympathy for the partridge family and the little bird's hiding behind the blade of grass pleased them. I asked Rob, "Don't you think we may learn a lesson for ourselves in the hiding of the little bird?"

"I think I do, sir."

"And what is it?"

"Well, I think we must run to God to things which cannot keep us from harm."

"Yes, that is it," I said. "Suppose I had been cruel? The little bird would have lost its life. Just so with us. When temptation comes upon us, how often do we go behind some little excuse, some very weak one, at that, as to be better to hide than a blade of grass, and we think we shall be safe. But when sin seizes, it is always cruel, and means only to kill. We have nothing in *ourselves* to hide us but blades of grass."

Then Maurice said simply, "What are we to do?"

I asked, "What did the other partridge do?"

"Ran to real hiding places in the woods."

Rob thought a moment, and his face brightened.

"Isn't this the answer, sir, 'Thou art a place to hide me?' I remember the Psalms say so."

"Yes, my boy; and who is the Thou?"

"God." And the whisper in which the Holy Name was spoken showed that they all felt the force of the story.

Stop Before You Begin.

Success depends as much on not doing as upon doing; in other words, "Stop before you begin," has saved many a boy from ruin.

When quite a young lad I came very near losing my own life and that of my mother by the horse I was driving running violently down a steep hill and over a dilapidated bridge at its foot.

As the boards of the old bridge flew up behind us, it seemed almost miraculous that we were not precipitated into the stream beneath and drowned. Arriving home and relating our narrow escape to my father, he sternly said to me:

"Another time hold in your horse before you start."

How many young men would have been saved if in early life they had said, when invited to take the first step in wrong-doing:

"No, I thank you."

If John, at that time a clerk in the store, had only said to one of the older clerks, when invited to spend an evening in a drinking saloon, "No, I thank you," he would not to day be an inmate of an inebriate asylum.

If James, a clerk in another store, when invited to spend his next Sabbath on a steam-boat excursion, had said, "No, I thank you, the water is to me have been an honored officer in the church instead of occupying a cell in State prison.

Had William, when at school, said, when his comrade suggested to him that he write his own excuses for absence from school and sign his father's name, "No, I thank you; I will not add lying to wrong-doing," he would not to-day be serving out a term of years in prison for having committed forgery.

In my long and large experience as an educator of boys and young men, I have noticed this, that resisting the devil in whatever form he may suggest wrong-doing to us is one sure means of success in life. Tampering with evil is always dangerous.

"Avoid the beginning of evil," is an excellent motto for every boy starting out in life.

Oh, how many young men have endeavored, when half-way down the hill of wrong-doing to stop, but have not been able! Their own passions, appetites, lusts and bad habits have driven them rapidly down the hill to swift and irremediable ruin.

My young friend, stop before you begin to go down hill; learn now to say to all invitations to wrong-doing, from whatever source they may come, "No, I thank you," and, in your old age, glory-crowned, you will thank me for this advice.

DOING GOD'S ERRANDS.—Hester was a little girl who was trying to love and serve Jesus. And she showed her love for Jesus by seeking to please him in all she did. She loved to do errands for her mother, and to have her mother to say she was a faithful servant when she did them well.

One day she had been talking with her mother about God. As they got through, she looked up with a bright thought beaming in her eyes, and said:

"Why, mother, then God is sending us on errands all the time! Oh! it is so nice to think I am God's little errand-girl."

"Yes, dear," said her mother; "God has given us all errands to do for him, and plenty of time to do them in, and a book full of directions to show us how to do them. Every day we can tell him what we were trying to do, and ask him to help us. And when he calls us home to himself, we shall have great joy in telling him what we have been trying to do for him."

"I like that, Sair," said Hester. "It is very pleasant to be allowed to *do errands for God*."

"One of my errands," said her mother, "is to take care of you."

"And one of mine, dear mother, is to honor and obey you. I think God gives us very pleasant errands to do."

You know nothing makes us more happy than to do anything for a person that we love. This is what Jesus meant when he said, "My yoke is easy, my burden is light." This is what the Apostle John meant when he said that "His commandments are not grievous." His people love him for love, and that makes every thing they do for him light and pleasant to them.

JOHN NEWTON'S TWO HEAPS.—"I see in the world," said good old John Newton nearly a hundred years ago, "two heaps, one of misery, the other of happiness. It is but little I can do to take from one heap and add to the other, but let me do what I can. If a child has lost a half penny, and if by giving it another, I can wipe away its tears, I feel that I am doing something. I would gladly do a greater thing if I could, but let me do this little thing." In all this, John Newton was just following his Master, who "went about doing good." Let us all seek to have the same spirit in us.

Who is this young girl, so gently helping the poor lame boy up the steps at the Sabbath school door? We do not know. But we think we know something about her. "By their fruits ye shall know them;" and we know *her* by her fruits. She has the opportunity, and she is doing a little deed of kindness; so we are sure she has a kind heart within. That is the root, and this is the fruits.

Perhaps there are some of our readers who *are one* of them, who never did a kindness to anybody in their lives. They think of no one but *self*, their own praise, their own comfort, their own pleasure, their own profit. But there are others we know, who try, like John Newton, to be always taking a bit from the one heap and adding to the other. Among their brothers and sisters at home, among their companions at school, wherever they go, they are always trying to do or use and to show kindness to others.

Which of the two kinds of boys and girls are the happier? And which is the most like Christ? Children's Record.

LITTLE TAILORS.—Once there was a king who employed his people to work for him. The silk and patterns were all given by the king. He told the workers that when any difficulty arose they should send to him, and never to fear troubling him.

Among men and women busy at their looms was one little child, whom the king did not think too young to work. Often alone at her work, cheerfully and patiently she labored. One day, when the men and women were distressed at the sight of their failures, the silks were tangled, and the weaving unlike the pattern, they gathered round the child and said: "Tell us how it is that you are so happy in your work. We are always in difficulties."

"Then why do you not send to the king?" said the little weaver; "he told us that we might do so."

"So we do, night and morning."

"Ah," said the child, "but I send directly if I find I have a little tangle."

So let us take all our wants and troubles directly to the Lord in prayer. He invites us to do so, and promises to help us.

PART OF THE CONCERN.—A clergyman on his way to a missionary-meeting overtook a boy, and asked him about the road, and where he was going.

"Oh!" he said, "I'm going to the meeting to hear about the missionaries."

"Missionaries!" said the minister, "What do you know about missionaries."

"Why," said the boy, "I'm part of the concern. I've got a missionary-box, and I always go to the missionary-meeting. I belong."

Every child should feel that he is "part of the concern," and that his work is just as important as that of any one else. Linch pins are little things; but, if they drop out, the wagon it very likely to come to a stand-still. Every pin and screw should be in working-order, and every child should be able to say, "I always go to missionary-meeting. Why, I'm part of the concern."

Christian Advocate.

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THURSDAY, MARCH 3, 1881.

An Old Objection to Missions.

An article in one of our secular dailies recently, called our attention to the old and threadbare objection to foreign missions, that these lead to the neglect of the religiously destitute at home. The tone of the article was fair and sincere, and doubtless expresses the convictions of many benevolent people who are friendly to the spread of the gospel.

An answer, in part, to this objection is that the people in Christian lands have the gospel. There are what are called the neglected classes, and there are masses not much influenced by the direct teachings of the gospel. But the churches and Sunday-schools are open to them, Bibles and tracts are systematically distributed among them, and ministers, missionaries and religious men and women are moving about in contact with them. If any are ignorant of Christ and of the teachings of Christianity, it is for the most part their own fault. All who desire a Bible have one; all who are willing to hear the gospel may hear it. With the heathen it is different. They have no Bibles, and they are without a divine revelation. If large masses of people at home choose to reject the gospel, this is no good reason why the church should withhold it from the millions of pagans who have no gospel privileges whatever. Such a course on the score of benevolence would be criminal rather than praiseworthy.

We most heartily second all efforts to call sinners to repentance at home, and to search out and urge the gospel upon the poor, ignorant and vicious in our large cities. But, at the worst, their opportunities are incomparably better than those of the heathen. No amount of effort or expenditure can save all in any locality. The duty of the church is, as far as possible, to give the gospel to all. It cannot compel nor assure its acceptance. It is manifest that, were we to wait until all the heathen at home were saved, we should never move beyond the limits of our Christian civilization. Had this principle been adopted by the apostles and the Primitive Church, we should be heathen ourselves, and Christ would never have been preached outside of Jerusalem and Palestine. Paul, in that case, would never have set foot on the soil of Macedonia. Peter would never have gone to Babylon, and Rome, Greece and Britain would never have heard of the Saviour. When the Saviour commands his apostles and the church to go into all the world and to preach the gospel to every creature, he meant that they should go. As Peter, John and Paul, under inspiration, interpreted this commission, and went abroad, before the people at home were Christianized, so may we.

What is possible may be done at home at the same time that Christ is preached abroad. The evangelization of the world is a work of time, and it is important that the work of preparation should be going on in many places at once. The gospel is as seed sown, and, being sown at home, it would be a cruel waste of time to wait for the harvest in one field before breaking ground and sowing in another. Our gardeners know that it would be folly to wait for the maturity of one vegetable before planting another. Between the one and the other there is no conflict, but each is coming forward in its own order, and swelling the aggregate profit. Cotton planters tell us that a fair amount of corn can be made without interfering with the cotton. While the cotton is being planted the corn is already up and growing, and the two cultures go on side by side without hindrance to either. The church can do what is possible at home, in both sowing and reaping, and it can at the same time be sowing gospel seed in heathen countries.

The Christian Church is not doing its duty at home nor abroad, but there is no conflict between the two. It is a matter of fact that when the Protestant Churches had no foreign missions the masses at home were the most neglected. For proof we have only to compare the religious condition of England in the eighteenth century with its religious condition in the present century. The same life, that stirs Christian men to seek the destitute at home, also moves them to go to those who are perishing in heathen lands. It is a fact that the more the churches are imbued with the missionary spirit the more faithful, zealous and liberal they are in supplying the people with the gospel at home. Some choose to explain that this is a reactionary influence that comes from the work of foreign missions. It may be so, but we account for it rather on the ground that all Christian work has its source in the one element of spiritual life, and that where this life burns in the heart the whole sphere of duty is embraced. If taught by the precepts and examples of the New Testament, and imbued with the Spirit of Christ, no Christian can resist the convictions and impulses of missionary work.

As for foreign missions being a failure, our answer, in part, is that the revival of religion at home usually keeps pace with our missionary zeal; and, further, that in proportion to money expended, and all agencies employed, the success of the gospel is greater in foreign missions than it is at home. How can any one acquainted with what has been accomplished within the last fifty years say that foreign missions are a failure? A glance at the islands of the Pacific, Madagascar, India and China, refutes the assertion. Within this period thousands and hundreds of thousands have been brought to Christ. But if this were not so, and if with little apparent fruit, our mission work were only a work of preparation and of seed-sowing, still it would be a great success as laying the foundations for the future conquest of the world to Christ. Foreign missions are successful, but if, according to our judgment, it were otherwise, still the duty of the church is clear to go into all the world, and to preach the gospel of the kingdom as a witness to all nations.

The event of greatest interest to the nation this week is the inauguration of the new President. The ceremony itself, of administering the oath of office and of the delivery of the customary inaugural address, is all very simple, but the accessories are to be of the most imposing character. The arrangements for the inauguration of Mr. Garfield are on a scale of magnificence which exceed any hitherto made on a like occasion. The military, volunteer, State and national, under the command of the General of the United States army, is to be a prominent and rather ominous feature of the display. Its purpose is, of course, to honor the incoming President, and to impress the whole country, and the world, by a pageant whose brilliancy and splendor shall be worthy of the greatness, wealth and power of the nation.

But the people are thus becoming accustomed to the presence of armed men on this great civic occasion, and the time may come when the General of the army will be there as something more than the mere figure head of a grand gala display, and when the presence of the soldiers will be for a purpose which threatens the liberties of the people. Republican simplicity is among the traditions of the past. No contrast could well be greater than that between the inauguration of Jefferson and Garfield. The country has grown immensely great and rich since the former quietly rode up to the Capitol, amid no parade of soldiers or other unusual surroundings, and swore to obey the constitution and to administer the laws.

Nations are like individuals. Style and display are the inseperable attendants of prosperity and wealth. They put on airs and sport sumptuous equipages, because they can afford it, and because it is the manner of the world. As yet we have a court only in the bud, but this will doubtless grow, and a government supported and controled by wealth must become more and more conformed to the aristocratic establishments of the older nations. Less display, less eclat, less fuss and ado every way, at the inauguration of our Presidents, would be more in keeping with our democratic institutions, and would afford a better promise for the future of the country.

What sort of a President Mr. Garfield will make remains to be seen. He is a more brilliant and an abler man than Mr. Hays, but probably not a better man. In the present shape of our politics he is bound to administer the government, and wield its vast patronage first of all for the advantage and to maintain the ascendency of the Republican party. A Democratic President would probably do the same for his party. But beyond partizan exigencies we have hope that Mr. Garfield will be the President of the whole people, and that his administration will be characterized by a vigorous, broad and just statesmanship. The parties will be so nearly equal in the Senate, and the Republican majority so small in the House, that no very oppressive or extreme legislation affecting the interests of the South is likely to be adopted. There is no feeling in the South but that of loyalty to the constitution, and there is no desire to revive or to perpetuate sectional animosity. If this new administration does not mark the complete restoration of good will, as between the sections, it will be the fault of Mr. Garfield and his advisers.

In our anxiety for a revival we are disposed to look at the coldness and worldliness of those around us, and to watch for the signs of times of refreshing in some general movement. We forget that we may have a revival in our own hearts, and that however it may be with others, the Saviour will come into us whenever we hear his voice and open the door. The kingdom does not come with observation. It is within us if anywhere, and, while we may not command a general and sweeping awakening, we may at any time, for ourselves, have a Pentecostal shower. If we feel the need of a revival, why do we not have one—in ourselves? The church needs it, and the world needs it, but, first of all, we must feel that we need it ourselves.

We do not know what God may be pleased to do for others. Besides conditions and means, there may be a sovereignty in what we call revivals. At all times there is grace enough, and enough of the Spirit abroad, to save all who wish to be saved. But, if there are means that assure a revival, these means center in the state of the individual heart. The revival works from forces within; it is born in the renewed life of the individual believer, and in the baptisms of the closet and of secret prayer. The spirit of grace and supplication must first be poured out upon the few who wait for the consolation of Israel. The revival must first exist in the heart of the pastor, and in the hearts of faithful ones, who are agonizing for a deeper work of grace in themselves. It is often the case that those who publicly complain of the deadness of the church, and are ready to censure everybody else, are themselves the dryest and most withered of all the branches of the vine. They are looking about and saying lo here, and lo there, without once turning their thoughts within, and realizing that they are themselves parched and shriveled, and ready to die.

Let each Christian determine to have a revival in himself, to open his own heart to the Saviour, who knocks and wails, and to claim the promised fulness of the Spirit. If others will not drink, let him come himself to the clear and brimming river of the waters of life, and take freely of the abundant stream of grace. We do not say that this will bring about a general revival, but it will at least be a revival of one soul, and this may lead to a wider manifestation of gospel power. It is certain that a full salvation for ourselves, and an overflowing cup of experimental religion, do not depend upon a general revival. Having these, however, the other is almost sure to come.

Success.

The measure of the success of any work is determined by the specific object proposed to be attained. If the proposed end is reached the work is a success. In order to estimate the success of a Christian life, the legitimate object of such a life must be kept in view. The catechism informs us correctly what this object is. "The chief end of man is to glorify God;" that is, to make God glorious—to illustrate his glory before men. Jesus explains *how* this is to be done. "Herein is my Father glorified that ye bear much fruit." Christian positivity, then, is absolutely essential to a Christian life. It is here, as it is elsewhere, *earnestness is work* is the condition of success. The means of grace all converge to this point, and they meet only here. Hence the man who would reach the highest power must be a man of stirring activity. None of the graces of religion can be properly developed without this activity. No man can pray "the effectual, fervent prayer" until he has come into the direst extremity. It is only when a man is doing his best in the work assigned him that his prayers will be prayers of faith. A man does not get into the line of God's promises until he reaches this point. God's word nowhere promises rewards for indolence. Success in the Christian life points back to an intense earnestness, accompanied by weariness and discouragement and heart-ache. The condition of success is work, work, work. Individual action brought into line with church action, and a "long pull and a strong pull and a pull all together," will achieve wonders. Fruit-bearing—doing good to the souls and bodies of men—is the thing that glorifies God. If we desire to grow as Christians, if we want the church to "arise and shine," if we wish the Sunday-school prosperous and the prayer meeting to become the ante-chamber of God's eternal house, we must work with an undaunted will and an unweariable patience. Christ says: "Go," and "I am with you always."

C.

Scylla and Charybdis.

The *via media* is the safest way in matters of religion, as well as in matters secular. Extremists realize little, and accomplish little good.

When the Church of Rome had reached the lowest depths of corruption, authorizing harlequin Tetzel to traverse Switzerland and Germany as a seller of indulgences, having at his disposal many thousand letters of pardon, signed in blank by the Pope, in order to secure sufficient means with which to complete that costly church edifice, St. Peter's, the extremes of ecclesiastical secularization had been reached. Disgust and contempt were the unavoidable outcome. Tetzel conveyed his papal letters of indulgence, together with a large cedar box containing the vast sums of money readily paid in by the ignorant for said letters, on a wagon drawn by four horses. On the outside of this box he had written the sacreligious words:

"As soon as your money responds in our treasure You will be blessed of God without measure."

It was near my native village that Tetzel was one day accosted by a German nobleman, bent on punishing the papal patroon. He pretended contritely to confess his sins hitherto committed. It required several hundred ducats to secure a papal letter of pardon for the same. Having paid for his sins already committed, the nobleman suggested that he was rich, that probably in the near future he would commit other crimes, perhaps robbery and maltreatment of priests; may be that Tetzel could give him, for an appropriate remuneration, a letter of pardon for his future sins. To this the unscrupulous priest consented; a thousand ducats paid by the nobleman completed the iniquitous bargain. But on the following night this same nobleman, assisted by some brave peasants, attacked Tetzel and party in their camp, took away all the money, burned up all blank letters of pardon, and whipped the wicked leader mercilessly. The money removed to a place of safety, the whipping thoroughly administered, the nobleman showed Tetzel the letter of pardon, and left him to meditate upon the meaning of "Out-Heroding Herod."

It was, beyond all doubt, such shameless extortion, such pious fraud perpetrated by the Pope's emissary, that prepared the Germans for Luther's reformation.

If we will not drive away from our churches the deeply pious, the sincere followers of the Lamb, we must stem the flood of worldliness that threatens to extinguish true spirituality. We are not called to build up large congregations, popular churches, but to save souls.

But the opposite extreme is equally pernicious. Avoiding Scylla, many fall into Charybdis. That was a promising work, in the seventeenth century, in Spain and France, called into life by that devoted priest, Michael Molinos, a Spaniard. His book, "Guida Spirituala," gave the first impetus to that truly evangelical movement known in church history as *quietism*. The adherers of this movement held that by faith in Christ the heart would be supernaturally changed, and thus be a sure domicile of celestial peace and quiet. Quietism was derived from the Latin *quies* rest. Fear would no longer torment conscience. Perfect love had cast out fear forever. The soul had found a safe anchorground.

This, as appears, is the biblical doctrine of assurance which we, as Methodists, now teach, and which, from happy experience, we know to be true.

Many Spaniards and Frenchmen adhered to it, even that devoted man of God, Fenelon. Fenelon's advocacy of quietism, &c., that a man baptized with the Holy Spirit, and with fire, can have a conscious assurance of his acceptance with God, led Pope Innocent XII to anathematize his writings, and Louis XIV to discharge him from his court. What could now hinder the spread of biblical holiness? Though Fenelon's writings were under the ban, he himself was still, and to his death, Archbishop.

It was again the extremists who rendered the spread of quietism impossible. One of the converts was the beautiful and sanguine Madame Guyon, at the court of Louis XIV. A more devoted Christian never bore the yoke of Christ; but being excessively imaginative, and her enthusiasm discarding the safe rudder of reason, she soon fell into grave error. Before her error became manifest, Fenelon thought much of her, endorsed her, and even attended her prayer meetings. But, owing to her imaginative preponderance, the sublime was soon reduced to the ridiculous. At length she imagined herself the woman mentioned in the Apocalyps xii, 2, asserting that she was at times so excessively filled with the Holy Ghost as to be unable to contain herself in her usual attire. She was several times incarcerated, and died a heart-broken [illegible]. Her demise quietism was buried.

If we will not drive away from our churches the true believers and blood-washed children of God, we must not tolerate the censorious harangues of a few chronically fault-finding professors, whose higher life, manifestly, is one of profession and not of practice.

A.

From North Mississippi.

RECOLLECTIONS REVIVED.

BY REV. THOMAS V. RAMSAY.

MR. EDITOR: The weekly visits of your dear old ADVOCATE continually remind me of past events, and revive recollections of associations with dear friends of a former period in life, especially the communications of Bros. Grace and Rush in your last issue.

I have commenced my thirty-eighth year in the ministry, and what changes have taken place in that time! In looking over the list of those who were members of the Alabama Conference when I was received on trial but few remain. But one or two of that number, I believe, are still on the effective list, while I remember one or two in other Conferences. And but two of the class of thirty who joined with me are still there—Bros. Bhu and Barker.

Bro. Grace joined eight years after I did, with a class of great promise, several of whom are now occupying prominent positions like himself. It was then, as it is now, one of the strongest Conferences in the connection. Two of our present Bishops commenced their itinerant career in that Conference, and another was a member of it when elected to the episcopacy.

Bro. Rush came in at a later day. I was the pastor of his parents one year, when he was a boy, and two better people I never knew than "Uncle" Charlie Rush and his wife. They were as father and mother to the young and inexperienced pastor and wife, and many a pleasant day have we spent under their hospitable roof. We will meet them again over the river.

Bro. Rush mentions the name of my dear old friend, Dr. Mitchell, that noble veteran who has passed his threescore years and ten, but is still battling in the Redeemer's cause. For nearly three years I was intimately associated with him as teacher in Centenary Institute, at Summerfield, where a friendship was formed between us which will last forever. I was there at the time Bro. Grace speaks of being there on his way to Conference, at Marion, but did not attend that session of the Conference. Summerfield was a sort of center of Methodism in Alabama at that time, and there were gathered there some of the noblest spirits in the land of both the ministry and the laity. The gifted and lamented Barrabee was also one of the teachers in the Institute, where my acquaintance with him commenced, and an intimate friendship formed, which will be renewed in the world to come. It would occupy too much space to mention the names of so many precious loved ones of that day who filled conspicuous places in the vineyard of the Lord, most of whom have gone to reap their reward. My memory sometimes reverts to the history of the last thirty years, and, in the various fields of labor to which I have been assigned, it seems to me the majority have passed away.

Here and there may be found one who lingers as a relict of the past generation, connecting links between the present and past. My venerable father, for instance, familiarly known to all the members of the Conference, having been a lay delegate to every Conference but one since lay delegation was introduced. A Methodist from boyhood, he is perhaps now the oldest in our connection, if not in the world. He is now just entering his eighty-sixth year, and has recently passed through a deep affliction in the death of my stepmother, a good Presbyterian woman, who made him a good wife in his old age. And about five days after her death he received intelligence of the death of a son in Texas, whom he had not seen in many years. Let me invoke, in his behalf, the prayers of Christian friends.

I seldom see anything in your paper from our Conference. I think I may say we are still prospering under the Divine blessing. It is true we report a small decrease in our membership last year, owing to several causes; for instance, a large emigration from portions of our State last fall, and a more careful revision of our lists by some pastors, a matter too much neglected by some, and we did not have the great revival influence in our bounds last year that we did the year before.

Although this year, so far, has been the most unfavorable, on account of the weather, I ever saw, yet I think I may say it opens auspiciously. The preachers who had to move have had a terrible time, but in the Grenada district they are all at their post, and well received by the people, and I believe are honestly striving to do their duty.

We missed you, Mr. Editor, at our last Conference. We had one of the most remarkable sessions for the outpouring of the Spirit I ever witnessed. Our people are waking up on the subject of temperance. We feel that our last Legislature put us in a worse condition than we were before by the enactment of the pint law. We are determined to have a change. Do you not think it would be well for the temperance people to hold a State convention, and define their position in reference to the next political campaign in this State? This is the year for our State elections, and moral people have as much right to representation in the councils of the State as anybody else.

Hence I say to the friends of temperance throughout Mississippi, let us have a State convention, and organize as they are doing in other States.

I fear, Mr. Editor, you will think this communication too long. Pardon me, for it is not often that I trouble you. God bless you and the dear old ADVOCATE, and give you many more years of usefulness.

EDGEWATER SPRINGS, MISS., Feb. 22, 1881.

Note by the Editor.—The only reassure we have for Bro. Ramsey is that he writes so seldom. Please write again, and soon.

The Coming Congress.

The Watchman, London, writing of the Ecumenical, under the above caption, says:

Perhaps scarcely any meeting held in 1881 will possess for the Methodist world such deep interest as the Ecumenical Methodist Congress, which is to assemble in City Road Chapel. Congress, our friends will kindly note, not Council or Convention. Most fitly will it assemble in Wesley's own chapel, and near to the resting-place where in 1791 his remains were laid. Ten years more would complete the century from the date of his death; but no one would wish the Congress delayed ten years for a merely symmetrical reason. Ninety years, three generations, have passed, and universal Methodism is not content to wait longer for this grand opportunity for the interchange of mutual recognition and sympathy. So, with a Methodist Lord Mayor fitly and worthily presiding over the great city of our land, the Congress will assemble in September. There will doubtless be a goodly contingent from across the Atlantic; our American friends have already matured their traveling arrangements. And men brown with tropical suns will meet men who spend their lives amid almost perpetual snows, drawn by the attraction of a common interest in the welfare of Methodism. We will not hazard any guess as to how many lands and languages will be represented at the Congress, for Methodism has now a footing in China and Japan, while it holds no mean place in South Africa and Polynesia. No pomp or state will mark the gathering of this representative assembly, nor will any true-hearted Methodist desire them; but its remarkable character will give it an intrinsic importance to which mere ceremonial grandeur would be an addition. How wonderfully in three generations has the great religious movement designated as Methodism extended! At the close of Wesley's death there were 312 preachers and 76,000 members of Society. To-day in Great Britain alone we reckon 14,000 Church members, including those "on trial" and 1,200 ministers; while the general statistics of Methodism, comprehending as far as possible its branches in all countries, report no less than 1,675,000 Church members and 31,100 ministers. And this, be it remembered, is the unfinished aspect of our work, presenting its lowest rather than its highest figures; a fact which our enemies seem rather carefully to ignore. Scholars in our schools and regular worshippers in our congregations do not enter into these returns. What additions should be made to the foregoing figures under each of these most important heads? One single fact is very suggestive, viz., that on Sunday afternoons there is an average attendance of half-a-million scholars in our Sunday-schools in Great Britain. And the numbers on the books are of course far above the average attendance even in the most successful school. The scholars amount in fact to nearly double the Society membership in our home circuits. This being the case, and according to our official statistics it is so, what addition should be made for stated worshippers who are not members or scholars? If the scholars are to the Society as two to one, it seems a very reasonable and moderate computation that the total adherents of Methodism, members, scholars and hearers, throughout the world, should be estimated at not less than twenty millions. We are not boasting. The Congress will not assemble to boast, but rather to say, reverently and thankfully, "What hath God wrought!" And this great communion—too great now to be ignored save by the narrowest prejudice—is organized with a minuteness of which those outside its working can only judge imperfectly. The gap which in Wesley's days existed between the quarterly meetings and the Conference is now filled by a system of district meetings, the importance of which is rendered more and more

evident by the developement of Methodism. Several of these are larger than was Wesley's average Conference; they deal with the disciplinary, financial, and administrative working of Methodism; the lay element enters largely into their composition, and their Connectional value as opportunities of stimulus, oversight, and regulation is simply inestimable. But ninety years have not only witnessed extension and organization, but wonderful development: Training Colleges for young ministers, others for Day-school teachers, large provision for education, primary, advanced, and, at length, happily, for middle-class education also—these things tend both to consolidation and advance, provide for the future as well as the present. Wesley laid but the barest rudiments of these things, which have become matters of course to his followers of to-day. The great Missionary Society, too, has been added to agencies for good which Methodism has been permitted to set in operation. There has been also some amount of modification, especially in regard to the itinerancy. There are not now three counties in a circuit, nor even one. It was not only inevitable, but in every way desirable, that in time ministerial labor should be more concentrated than was possible in the earlier days of Methodism. The large circuits of to-day consist, say, of a county town, with from twelve to twenty surrounding villages. But the large towns are themselves divided into seven or eight circuits, while in several London circuits there are only two chapels and two ministers. In America and some of the colonies one minister has charge of a single congregation, at least in the large cities. Nor is this the limit of variety. The Methodism of the United States is chiefly Episcopal, while in England Episcopacy is practically the most energetic and resolute antagonist of Methodism. In America meeting in class is frequently optional, while in Great Britain it is the sole test of membership. But the variation has not excluded the least doctrinal change, no development, no modification has taken place here. Divisions, some of them serious and painful enough, have taken place during the ninety years, but they have arisen upon questions of disciplinary questions, not upon points of doctrine. What we as a Church hold to be the great essential truths of Christianity are believed and preached now as in Wesley's own days! His Notes on the New Testament and his fifty-three sermons are still our doctrinal standards, solemnly accepted by every minister and preferred by the trustees of every chapel. So distinct is the determination to adhere to Wesley's models that when his Hymn-Book was recently revised to meet the wants of our own times no material change was made in this part of the work. The new hymns were added, not incorporated, and the original book stands very nearly as he left it. The doctrinal steadfastness of Methodism is among its most marked characteristics. Nor have its religious methods changed. Prayer-meetings and revival services are to-day at once evidences of spiritual life and means of perpetuating it. The Congress which will assemble in the autumn will not be invited to sanction new methods or to promulgate new dogmas, any more than to discard those now and long since accepted. It will doubtless be a valuable opportunity for Methodists from all lands to cheer and stimulate each other; but it will also be an occasion for declaring a staunch loyalty to the traditions of the past. And the best friends of Methodism outside of its own pale, the earnest and spiritually minded members of other churches, desire nothing better for Methodism than that it should continue to be what it has been, and to do the work that it has done during the past ninety years.

Dr. Watkins' Last Hours.

Thomas L. Mellen, Esq., writing from Natchez, Miss., February 12, says:

"Let me thank you for your touching tribute to the memory of our noble brother, Dr. Watkins. It has been a long time since I mourned the death of any one as I now mourn for him. To me he was ever as kind and considerate, and even more confiding than a father is usually to a son. I enjoyed more of his wise counsels and personal confidence than any one outside of his own desolate family. By their request, and his own appointment, I will soon begin an extended memoir of his life and his labors. It will be a sad yet loving task, and I hope to prepare something worthy of the man whom you and I and so many others loved so well. His private papers and memoranda will be sent to me at an early date.

"A letter from his son, the Rev. A. Watkins, received this morning, tells me of the closing scene in these words: 'He died at half-past one o'clock on Saturday, the fifth instant. Perfectly rational to the last, he knew that the end was approaching. He was in my arms, his head resting upon my shoulders. Just before he expired he said: 'Lower my head a little, and let me go.' And thus, without pain and without murmur, he fell asleep in Jesus, as sweetly, as gently as a child falls asleep upon its mother's bosom.

Rev. John E. Edwards, writing to the Southern Christian Advocate, February 10, says:

Arrangements have been made with our Publishing House in Nashville, for the early issue of a volume of Bishop Haygood's Sermons. Dr. Summers has consented—a thing to be expected of him as our Book Editor—to see the Sermons through the press. I will, in a few days from the present, forward to him a considerable number of sermons, and full outlines of sermons, from which he will select a suitable number, with an eye to variety, to make up a volume of moderate size, in liberal type holding in hand a reserve for a second volume, which will consist of sermons, lectures and addresses, including the Bishop's popular and oft-requested address on the "Progress of Methodism in the Nineteenth Century."

The Southern Christian Advocate of February 26 says:

Bishop Wightman continues to improve. We are in better hopes of his permanent restoration than we have been since his illness commenced.

—We have commenced the publication of the Sunday school lessons. This we have declined to do hitherto for lack of space, and because we believed that our Nashville publications, prepared by our very competent Sunday-school secretary, supplied all that was necessary. Quite a number of our subscribers, however, have expressed the desire that we should publish the lessons, and we yield to this desire. We shall continue the publication for a time, and permanently if we find it worth while, and can continue to secure the aid of a fit man to prepare the copy. Rev. Christian Keener has kindly consented to do this work. He is a capable and good expositor, and his notes on the lessons will be both instructive and entertaining. The lessons will appear sufficiently in advance to enable all of our readers to have the paper in hand before the date for which the lesson is designed. We trust that our Sunday-school superintendents and teachers, as well as all of our pastors and members, will work for the ADVOCATE and take a personal interest in extending its circulation.

—Our Methodist Churches in New Orleans seem to be doing pretty well. Dr. Mathews at St. Charles Avenue has good congregations, and plans are forward for prayers nearly every Sunday night. Dr. Carter, at Felicity street, has met with a cordial reception and is preaching with great acceptability to a full house. Bro. Hill, at Carondelet street, is getting his work well in hand, and his charge seems to be entering upon a career of unwonted prosperity. Bro. Beard, at Moreau street, is greatly encouraged by the improvement in his congregation and Sunday School. At Louisiana Avenue, Bro. Keener reports his congregations as considerably better than last year.

We were over at Algiers last Sunday, and were gratified at the size and appearance of the Sunday-school, and also at the attendance at the morning preaching. The veteran pastor, Rev. Lewis A. Reed, is working faithfully, and in hope. It is a good time now to pray and labor for a general revival. It is greatly needed, and it seems to us that the set time to favor Zion has come.

Last Sunday the day was consecrated in New Orleans by imposing and noisy military demonstrations in the reception of military bodies from New York. It is a pity that the arrival and the reception ceremonies could not have fallen on some other day. Our Northern friends, however, seem to pay as little respect to the Sabbath as their Southern hosts. The churches on Sunday were generally pretty full, the congregations being swelled by visitors from abroad. The streets and clubs and places of amusements were also crowded. As we write, the streets are packed with a moving and gazing multitude. Rex has come and the display is more elaborate and wonderful than in other years. After the night spectacle of the Mistic Krewe and the balls and entertainments wind up, there will be a time of comparative quiet and peace during the forty days of Lent.

Rev. S. H. Werlein, pastor of the Methodist Episcopal Church, South, at Houston, Texas, has been spending a few days with his friends and kinfolks in New Orleans. We were glad to see him in excellent health and as full of life and sunshine as ever. We learn that his work in Houston is prospering; a handsome new parsonage has recently been completed there, and it is contemplated at an early day to build a new church or to reconstruct the old. Bro. Werlein preached at St. Charles Avenue on Sunday morning last, and at his old charge, Louisiana Avenue, at night.

—We were very glad to have a call this week from W. H. Gayle, proprietor of the Monroe Bulletin, Monroe, Louisiana. We learn from him that a new Methodist Church will be built in Monroe this year. Rev. B. F. White is at his post and has entered hopefully upon his work. Bro. Gayle informs us, also, that Jay Gould has bought the railroad franchise from Monroe to Shreveport, and that the road will be rapidly built.

—We trust it is not too late to congratulate our brother, Rev. Felix G. Hocutt, presiding elder of Alexandria district, Louisiana Conference, on his marriage, in December last, to Miss Elvira E. Bryant, of Baton Rouge. Rev. Christian Keener officiated on the interesting occasion, December 28, 1880. We wish our friends a bright and prosperous career, and that upon them may ever rest the fulness of wedded bliss.

—Rev. George M. Liverman, pastor on the Caddo Circuit, Keachie, Louisiana, passed through the city last week. He represents that the mud is not yet dried in that region, and that church work, and farm work, also, are greatly hindered. In spite of the inclement weather they are building a new church at one of his appointments, Belle Bower, and it will soon be ready for dedication.

—Bishop Keener and Dr. Wilson reached this city, on their return from Mexico, Monday evening, February 28. Dr. Wilson left early Tuesday morning for Nashville. We have not seen the Bishop, nor did we get a glimpse of Dr. Wilson, and have nothing to report concerning their trip.

—We regret to learn that Miss Anna Shores, daughter of Rev. J. W. Shores of the Alabama Conference, has recently died at the home of her parents in Anniston, Ala. We tender our condolence to the bereaved family. A tribute of respect from the Sunday school of which she was a beloved and valuable member will appear in the next issue of the Advocate.

—Rev. C. W. Chatfield died at Newton, Mississippi, February 8. Bro. Chatfield had been, for several years, a member of the Mississippi Conference, but was local at the time of his death. He was a good and useful man. He died in great peace. An obituary notice of him will appear in the ADVOCATE next week.

—Rev. James S. Ervin, of the North Carolina Conference, died suddenly at King's Mountain, North Carolina, February 16, 1881.

—Rev. T. E. Sewell of the Arkansas Conference died at Parks Springs, Ark., February 6, 1881.

EAST MISSISSIPPI FEMALE COLLEGE.—On the proposed new building the trustees wish to begin work early in April. A good part of the money is in hand. It is important that all should be in the treasury. Friends who have subscribed will please make arrangements to pay immediately. More will be needed than the present aggregate of cash and subscriptions. Persons, therefore, who have not contributed can do so now most opportunely.

Remittances should be made to Rev. R. J. Jones, Meridian, Miss. Subscribers and others can either remit to Bro. Jones or send money through the preachers of the Conference, who are hereby requested to collect and forward for the college.

JOHN A. ELLIS, Agent.

Rev. John A. B. Jones, president of Port Gibson Female Academy, Port Gibson, Miss., writing February 11, says: "Prospects flattering for the publication, at an early date, of 'History of Methodism in the Mississippi Conference.' One brother notified me by last mail that he had obtained twenty subscribers during rainy day calls. Our term examination closed the eighth, examination rigid. Pupils acquitted themselves with honor. We enter upon this term of five months very much encouraged. Will very soon begin work on buildings to prepare for enlarged patronage."

NOT UNANIMOUS.—At the last session of the Alabama Conference a resolution was adopted, by vote, pledging the members of the Conference to pay a certain per cent. to the missionary cause out of their salaries. It was, I think, stated in your paper that the vote was unanimous. The same mistake is made in our published minutes. It was not unanimous.

A. CARUTHERS.

NOTICE.—Mrs. H. J. Hunter's address is West Point, Ga. Will the brother who received her appropriation forward the same to her at that point.

J. O. KEENER.

Books and Periodicals.

"Sermons by Southern Methodist Preachers," just issued by the Southern Methodist Publishing House at Nashville, is a 12 mo. of 407 pages and contains the following sermons: The World in the Church, by Bishop Pierce. The First and the Last, by Bishop Wightman. Joy in Heaven Over Penitent Sinners, by the Rev. Edward Wadsworth, A. M., D. D. Alabama Conference. All for God, by the Rev. W. T. Rolling, Western Virginia Conference. Inquiry and Invitation: Or, Philip's Philosophy, by the Rev. J. B. McCloheé, A. M., South Georgia Conference. The Things Prepared for Them that Love God, by the Rev. Linus Parker, D. D., Louisiana Conference. Piro Religiosi, by the Rev. H. Pearce Walker, D. D., Kentucky Conference. The Supreme Aim of Life, by the Rev J. D. Blackwell, Virginia Conference. The Last Enemy, by the Rev. W. T. Harris, Memphis Conference. The Spread of the Gospel, by the Rev S. A. Steel, North Mississippi Conference. The Hinderances of the Gospel, by the Rev. A. W. Mangum, D. D., North Carolina Conference. Christian Communism, by the Rev. M. Calloway, A. M., D. D., North Georgia Conference. The Intelligence of Faith, by the Rev. T. J. Heidt, D. D., Vanderbilt University. Faith in Christ, by Bishop Paine. Lessons from the Baptism of Jesus by John the Baptist, by the Rev. H. C. Settle, D. D., Louisville Conference. Future Rewards and Punishments by Bishop Kavanaugh. Christ and his Work, by the Rev. A. A. Lipscomb, D. D., LL. D., Vanderbilt University. The Great Awakening, by the Rev. O. P. Fitzgerald, D. D., Editor of the Christian Advocate. Life Lost and Found, by the Rev. John C. Granberry, D. D., Vanderbilt University. Price $1 25, retail. Usual discounts.

We have not read more than three or four of these sermons. But with the topics and authors given our readers will rightly and safely conclude that we have in the volume many very able and edifying sermons, and that the book is well worth buying. Bishop Pierce's sermon on "The World in the Church" is timely, and deals especially with daring, as it deserves to be dealt with. Our pastors could hardly do better than to read it to their Congregations. The Sermon on "Faith in Christ" is perhaps the best sermon in the book, and it is a fair sample of the preaching of our venerable senior Bishop. It is broad, deep, strong, comprehensive, and the thought and argument are clothed in a diction of remarkable purity and grace. We say this is perhaps the best, but we have not read all, nor is it our purpose to institute particular comparisons. We are deeply impressed with the merits of the Sermons by Drs. Wadsworth, Dodd, Episcopal, Granberry and Fitzgerald.

It will be seen that there is variety in the subjects, and of course the style and method are as varied as the personality of the different preachers. Very appropriately the frontispiece is a handsome steel engraving of Bishop Paine. There are also photo-gravures of several others, rather frightful pictures to our mind, but they will give the reader some notion of those whom they represent. The Work may be ordered from the Publishing House, Nashville, and is for sale by Lathrop and Wilkins, 112 Camp street, New Orleans.

Scribner's Monthly, for March, is unusually lively, and altogether a remarkably interesting number. Among the more important articles are: In London with Dickens, illustrated; A Fair Barbarian, No. 2; Protestantism in Italy; Eric Scott's Destroyer and Her New Line, illustrated; Charles and Mary Lamb, with portraits; Striped Bass, illustrated; Peter the Great as Ruler and Reformer, illustrated; Glimpses of Parisian Art, illustrated; John Singleton Copley, R. A., by his granddaughter, illustrated; Musical Possibilities; Argonaut Society. Madame Delphine, a brilliant novelette, by George Cable, will begin in the May number.

The Homiletic Quarterly, January, 1881, has been received. The contents are divided into the following Sections: The Homiletical Section with Critical Index, the Modern Pulpit, Practical Homilies, and Children's Sermons; The Theological Section which includes Pastoral Symposium and the Expository Section; The Miscellaneous Section, which embraces the Preacher's Library, and Reviews. This number contains 111 double column octavo pages, and is a volume in itself of the most valuable homiletic literature. It is about the ablest publication of the kind with which we are acquainted. Rev. J. S. Exell is the English editor, and Rev. A. C. Caldwell, M. A., the American editor. Anson D. F. Randolph & Co., New York, are the American publishers. Price $5 per annum.

The Nineteenth Century, February 1881, George Munro, publisher, New York, has the following articles: 1. Ritualism, by the Dean of St. Paul's; 2. The Transvaal, by Sir Bartle Frere; 3. Colliery Explosions, by J. Herman Merivale and Colonel Shakespear; 4. The Breaking up of the Land Monopoly, by the Marquis of Blandford; 5. La Rochefoucauld, by the late E. S. Dallas; 6. The Local Suites as a Field for Agricultural Settlers, by the Earl of Airlie; 7. The Philosophy of Liberalism, by Robert Wallace; 8. The City Parochial Charities, by Rev. R. H. Hadden; 9. A Review of the Anti-Jewish Agitation, by Taylor Wolf, in Ireland, by J. H. Tuke, Lord Monteagle, and Henry A. Blake. Also, Sunrise, by William Black.

The Christian Citizen is the title of another sermon by Dr. Haygood, and issued by our Nashville Publishing House. The author discusses the Bible doctrine of government, and the duties and responsibilities of Christian citizens. These topics are handled forcibly and convincingly. We wish the sermon may have a wide circulation. It will do good. The Thanksgiving sermon will be sent by Dr. Haygood, Oxford, Georgia, without charge to any name. The Christian Citizen can be ordered from the Southern Methodist Publishing House Nashville, Tenn., [illegible] a copy or $1 per dozen.

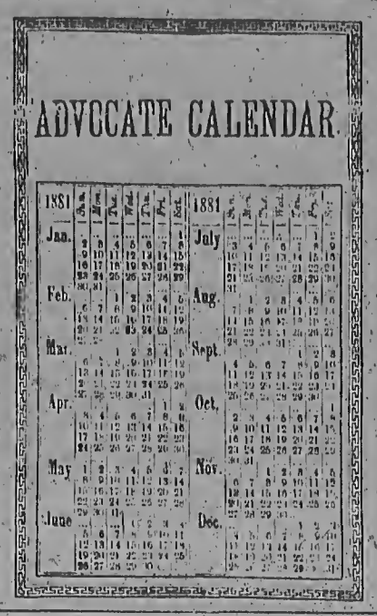
"Martha Washington Messenger" is the title of a handsome monthly, edited and published by the young ladies of Martha Washington College, Abingdon, Va. It is well filled with choice reading matter, much of which consists of original articles by the young ladies of the school. The College we are glad to know, is prospering under the able management of President Goss. We are obliged for a copy of the February number of the "Messenger."

The Magazine of Art, February, 1881, has a fine table of contents. Among the illustrations are: The Madness of Hugo Van der Goes; Birds in decoration; The Treasure-trove of Petrossa; The Improvisatore; The Roman Villa at Bradlno; Sunset on the Oosterschelde; Cologne Cathedral; Pictures from the winter exhibitions. The Magazine of Art is published monthly by Cassell, Petter, Galpin & Co., London, Paris and New York. Price $3 50 per annum.

Wide Awake, for March, has five full page drawings in addition to the Beggar Ring which has six full page pictures. Among the articles are: Bossie's Story; Rocky Fork; Money Prize Offer, No 3.; The story of Honor Bright; Some Indian Schools; Polly Cologne; Tangles; Supplement-Warlock O'Glen Warlock, by George MacDonald.

The Original Chatterbox, February, 1881, abounds in striking illustrations and interesting stories for young people. Estes and Lauriat, publishers. Boston. Price $1 per year, single numbers 10 cents.

—We have received a copy of the official proceedings of the first session of the Louisiana Press Association, held at Baton Rouge, October 11, 12, 1880.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and ask our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure, in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Tom Swift was once dining with a family in which the matron boasted of the number of centuries to which the marital pedigree "de" had been the rightful property of her successors. The guest heard the tribute and set gold rule to the end, and then, collared the opinion of all that sort of aristocracy by saying: "Madam, will you kindly help me to another piece of that D. dumpling?"

A Bridgeport attorney recently took strong exception to a ruling of the court during a celebration. He said impossible. "I know, your honor," said he warmly, "that it is proper evidence. Here I have been married for all the last forty years, and now I want to know if I am a man or a liar, quietly pegged the court in a question of fact and evidence, and so I shall not pass from it, but let the jury decide."

The last sitter at a private dinner in England, who had got to the table so much beat at what time to retire, he thought he had better go to the door and bang one off to see something like a guide to the position of the moon, properly round, saying: "Why, I think I've been and gone and forgot my hat. I don't know where I am, I'm going to see what time it is." Then he went out and banged the door. England, all over.

When Lord John Russell went to stump Lancashire against the Ten Pounds Bill, some of the people were disappointed at finding him so small a man. People, however, explained that he was a big man to get the bill well through and but a pigmy to carry out the Administration. Disappointment speedily merged the crowd who had come to hear Lord Russell.

A Tennessee man accidentally shot a dog, and intending to explain to the owner how it occurred, accidentally shot him. A stranger thought he might help explain how the shot the man, but could not get a jury that was willing to listen to the explanation, they being of him.

Mrs. Fogarty has been experimenting again. This time it was at dressing-leaves. She heard everybody talking about it, so she tried it. She says she is sweet and pleasant, but didn't get more than half a thimbleful of juice, "and that didn't taste like nothin' neither."

A blushing young man escorted an equally bashful young lady. As they approached the dwelling of the damsel, she said entreatingly "Zeke, don't tell anybody you saw me home, Sary," said he emphatically, "don't you mind—I am as much ashamed of it as you be."

The following suggestively laconic epitaph is found in Saint Michael's Churchyard, Chester:

"Here I lie, wrapped in clay,
Waiting for the Judgment Day.
I have no more to say."

Clergyman, to newly wedded pair: The marriage state imposes various duties. The husband must protect the wife, while the wife must follow the husband, where'er he goes." Bridegroom, aside: "And that is agreed to on our part. My husband is going to be a letter carrier."

"Oh, yes," said Harry, when in reading he came to the explosion, "the darkness only served to make darkness visible." "Oh, yes," interrupted Ned, "I understand that. It was in a railroad cut, of course."

A bachelor, upon reading that "two lovers will sit up all night with one chair in the room," said it could not be done unless one of them sat on the floor. Such ignorance is painful.

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A small boy went to see his grandmother. After looking eagerly round the handsomely furnished room where she sat, he exclaimed in, quizzingly, "Oh, grandma, where is the miserable table paper says you keep."

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Thackeray once said to an American visitor: "I read very few novels. I am a pastry cook. I bake tarts and sell them. I eat bread and butter."

"Sammy, why son, don't stand there scratching your head; stir your stumps, or you'll make no progress in life." "Why, father, I've heard you say the only way to get along in this world was to scratch ahead."

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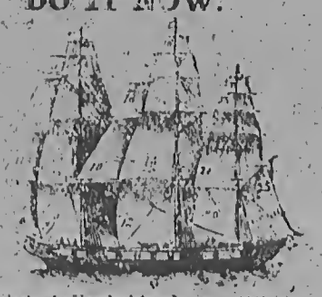
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Agricultural.

WORK FOR THE MONTH.

This month is the basis of our crops for the production of what we will call *vegetable fruits*. In all warm, light soils, such productions succeed admirably, and there is no country where the melon, in all its varieties, is grown in such beauty and perfection as in the Southern States.

Beans.—The Lima and the Sewee, especially the former, is the cream of all the shelled-bean family; they require good soil, and planted in hills; if the ground is still cold, defer planting until later, as they are liable to rot.

First put in strong poles four feet each way; place a handful of rich compost at its base, and with the hoe or plow, draw or furrow some soil over it; plant five good sound beans, eye downwards, around the pole, and cover with an inch of earth. When they have grown about a foot, tie the vines to the poles, and they will then provide for themselves, and produce beautiful crops from June till November; another planting can be made in May.

Wax, Pole and Dwarf Beans, plant by all means; they are luscious varieties, but are used as a snap, and not as a shelled-bean like the lima. Their pods are of a beautiful golden color and entirely stringless.

Beets.—Make another sowing of either Simons's red turnip, or blood turnip beet.

Corn.—Plant, for first, a little of Adams; next, early sugar, followed by Stowell's evergreen corn. A planting of either of the two latter should be made every two or three weeks till August or September, thereby securing one of the finest table vegetables for six months of the year.

Cucumbers.—Sow in hills the white spine and long green. If you wish only one sort, select the former, and make a small planting every month till August.

Cress and Mustard.—A small sowing for salads along with curled lettuce.

Nasturtium, where desired for pickles, should be sown; they fruit best when tied to trellises or poles.

Okra, or Gombo.—Sow in rows three feet apart, and thin out to four inches apart. Dwarf is the prominent and best variety.

Pumpkins of every desired variety should be planted in hills like corn. The many new and wonderful sorts with the most extravagant descriptions, are all excelled by the old cashaw.

Radish. Sow white summer and yellow summer, as the rich varieties would now become spongy. They will come off in six weeks; thin this crop, when up, to two inches apart. Radishes should, however, always be sown between other crops, as they soon come off the ground.

Squash.—There are four kinds in use, all of which have their peculiar qualities. Bush squash does not run, comes soon to maturity, and to have fresh must be frequently sown. Summer green and yellow continues to run and grow, producing throughout the season. The London marrow white squash has also the quality of growing and producing for months.

Tomatoes.—Independent of sowing in hot-beds for a later crop, sow in a warm bed or corner of the garden, covered at night or from cold winds until the season is favorable; as soon as they are four inches high, plant out into hills three feet apart, and two plants on a hill; as they grow, tie a few to stakes, and as soon as three feet high, pinch off the points of the vines, which causes them to mature their fruit earlier. Do not overlook planting the acme; it is the finest variety ever introduced, being early, solid and beautiful. Other desirable varieties are trophy, conqueror, hathaway, and Canada victor.

Herbs.—Now is the time for sowing a full assortment of these. If the weather is favorable, and the soil warm, all early hot-bed plants, such as tomatoes, egg plant, and peppers, can be transplanted to the open ground, and also transplant cabbage and lettuce from your winter-beds, if not already done.

Continue planting peas, extra early and premier extra early, advancer, champion, alpha, and premium gem, and a further supply of dwarf wax and valentine beans. Sow dutch butter, royal, cabbage, and perpignan lettuce, as they withstand the heat, and are not so liable to shoot to seed as the early varieties; sow also spinach, carrot, melon, onions, and leek, and, in fact, any other vegetables that you require, as the season is sufficiently advanced for any variety to do well. Give all the growing crops your attention. Just remember that good cultivation is almost as powerful a stimulant to the growth of plants as manure. Look out for weeds; they are enemies in your camp, and will rob your ground of a good portion of the nourishment that is intended for your crops.

HOW TO DESTROY THE BORER.

Elaines W. Robinson, Esq., of Fremont, Ill., an ex-president of the Illinois State Horticultural Society, gives the following mode of dealing with this destructive insect:

"The eggs are deposited in the bark of the tree, the beetle puncturing or splitting the bark of the tree upward or downward, and a little sidewise, the puncture looking very much as if made with an ordinary pocket-knife. The eggs are usually injected into this puncture so deep as to be out of sight; but not always. On young and thin-barked trees the eggs will be pushed in next to the wood; but in older and thicker-barked trees they will only be through the hard outer bark and inner soft bark. As soon as the eggs begin to hatch, which is in a few days after being deposited, its enlargement causes the puncture to open, and thereby it is much easier detected. The young borer hatches out in the inner side of the egg, and eats out a circular place the size of a half-dime; and then starts off, boring upward at first, but sometimes sidewise or downward. At this stage of development it is easy to detect the young depredator by a few drops of discolored juice of the tree exuding from the puncture and sticking on the bark. The larvæ usually bore down below the ground surface in the winter, and up again in summer, living in the larvæ state in the tree nearly two years; then boring out in the form of the beetle, ready to repeat their round again. The remedy I have successfully used, is to keep the ground around the trunk of the trees clean and mellow, so that there will be no cracks or openings there for beetles to get in to lay their eggs in the tree, and so that the puncture where the eggs are laid, or young beetles hatching may be easily seen, and eggs or insects destroyed, which can be done while in the egg, by merely pressing firmly on the puncture with a knife-blade (the cracking of the eggs can be heard distinctly), and, if hatched, by cutting away the dead bark over the cavity first eaten out and killing the young worm. The borers do not go into the wood much the first year, and can be easily followed by a knife; but, if not taken out soon after hatching, they seriously injure, if not entirely kill the tree, especially when they run around just under the bark, as they sometimes do. Dr. when several borers are in a small tree, they so injure it that it breaks over with the wind. If the ground is well cleared and patted down smooth around the tree about the last of June, the destroying of the eggs and young borers will be more certain. The trees should be examined twice or perhaps three times a year, if the borers are very numerous, in order that the first hatched may be killed before they do serious injury to the trees. August, September, and October are the months in which to destroy them. They seem to infest certain parts of the orchard from year to year, while others are comparatively exempt. Low grounds have been more infested with me than higher parts of the orchard. A man can usually examine and kill all eggs and borers in five hundred or more trees per day, if the ground has been properly prepared, and no work in any orchard has been so absolutely necessary."—Ohio Farmer.

WINTER CARE OF BEES.—Professor A. J. Cook, of the Michigan Agricultural College, says: "Beekeepers in the Northern States, have quite generally discarded houses built above ground for the purpose of wintering bees. It is found that to winter successfully, especially in-doors, the temperature must be kept nearly uniform at about 40° F. In a house above ground this is found to be difficult. If the walls are not very thick, the house becomes too cold at times, unless a great number of colonies are kept in it, in which case there is great danger of the house becoming too warm, especially in times of high temperature. Hence nearly all our most successful beekeepers now practice cellar wintering, in which, through the influence of the earth, especially if sub-earth ventilators are constructed, the temperature is quite easily controlled. Others prefer out-door wintering, in which the bees are kept either in a so-called chaff hive, which has double walls from four to eight inches apart, with the intervening space filled with chaff, or else the ordinary hives are surrounded by boards or a box, and the space between, which should be a foot wide, is filled with chaff or straw. In both cases the arrangements are such that the bees can fly whenever the weather is warm enough to induce flight."

THE RHODE-ISLAND TURKEY.—If we except the Bronze turkey, the Narragansett, or Rhode Island, stands at the head of all varieties now domesticated in this country. This popular bird originated on the shores of the bay of that name, and is raised in the greatest perfection in Rhode Island and Southern Connecticut, localities noted in past years, as well as at present, for their fine poultry.

It is worthy of notice, that in no other section of this country does turkey raising receive so much attention as in those favored localities.

These fowls are bred for market, without much regard to nice points of plumage, as the chief object looked after is size. This fowl is worthy of the attention of farmers and others contemplating keeping turkeys. They are hardy, easily kept, and attain great size and weight. No variety of turkeys in the hand of breeders has been so carefully selected in the breeding stock, nor continued so long, year after year, with the best results. The gobblers, when full-grown, will average twenty-five pounds, and the hens about fifteen.

PRACTICE ON THE FARM.—The Royal Agricultural Society very rightly, when adopting its motto "Practice with Science," placed practice first. It is in close attention to details that the elements of success in farming are to be sought. Economy in general management cannot be attained and habitually practiced unless a man understands, "even to the nail's breadth," the particular departments of his business. This particular knowledge can only be acquired on a farm, step by step, and day by day, as the working of the farm goes on. The ornamental farmer, like the ornamental manager or director in commercial affairs, is a complete failure.—London Agricultural Gazette.

PRESERVING GREEN TOMATOES.—A correspondent of the American Farmer says: "I preserve green tomatoes in this manner: Before the approach of frost I spread about six inches of straw in my hotbeds and in all the cold frames that I can spare; and when I think the tomatoes are no longer safe in the open ground, I pick them from the vines and place them on the straw in my frames, being careful not to heap them much. I then put on the sash and treat them pretty much as I would tender plants in my hotbed, giving them air whenever the weather will permit. Tomatoes can be preserved in this way until the first of January."

CHARCOAL FOR PEAS.—An English gardener writes to the Gardener's Chronicle, that last season he applied a good dressing of charcoal to some of his peas at the time of sowing, and that these grew very strong and resisted mildew entirely, while those sown in the usual manner were a total failure or nearly so, the mildew attacking them as soon as they were in flower. The charcoal used was the refuse of chemical works and was very finely powdered.

POTATOES.—A Kentucky farmer who knows how to raise four hundred bushels of potatoes per acre, gives these points as his method: Rich, light soil; plow deep early in the spring, plant fifteen inches apart, cover four inches deep or more; keep down the weeds, but do not work the ground after the potatoes bloom. The main secret, he says, is in selecting the seed. He always cuts off the blossom end. One eye will yield more potatoes than two.

Reports from the Vineland, N. J., vineyards are to the effect that the grapes seem to have stopped rotting, and there is prospect of an immense crop, since but slight damage was done by the last attack of the disease, and there is believed to be but little danger of its recurrence.

A Wisconsin farmer twenty-three years ago, planted a piece of waste land, unfit for cultivation, with black walnut trees. The trees are now from sixteen to twenty inches through and have been sold for $27,000.

A USEFUL BUG.—The bug known as the Buffalo tree hopper or pumpkin vine bug, eats the eggs of other bugs and hunts them off of orchard and forest trees.

It is said that a tea made of chestnut leaves, and drank in the place of water, will cure the most obstinate case of dropsy in a few days.

Household.

MUSTARD.—The seeds of two species of mustard (*sinapis*) are commonly used for culinary and medical purpose—black and white mustard seeds. A cotemporary says, what is not by any means universally true, that the flour of mustard, so extensively used as a condiment, is prepared from a mixture of the two kinds, usually in the proportion of two parts black and three parts white. The seeds are pounded and the husks then removed from the flour by sifting. It is remarkable that the pungent principle for which mustard is valued does not exist in the seeds, but is produced when the constituents of the seeds are brought together under the influence of water. Internally, flour of mustard is used as a stimulant, diuretic and emetic; externally as an irritant and rubefacient. White mustard seeds are often taken in an entire state as stimulants in dyspepsia. Mustard should be mixed with water that has been boiled and allowed to cool. Hot water destroys its essential qualities, and raw cold water might cause it to ferment. Put the mustard in a cup with a small pinch of salt, and mix with it very gradually sufficient water to make it drop from the spoon without becoming watery. The Germans have a way of preparing mustard in which much of its pungency is modified by spices. The following is an approved method of preparing it: Take of the white and black mustard seed, ground fine, each one pound, and half a pound of sugar. Pour upon this mixture a sufficient quantity of boiling vinegar to make it of the consistency of soft dough. It should then be stirred constantly with a paddle for about half an hour, in which time the mustard will swell and become much thicker. After it has cooked—say about an hour—add one ounce of powdered cinnamon and half an ounce of powdered cloves, and mix thoroughly. It may then be set away in tightly covered bottles and jars, and if the vinegar is good it will keep any length of time, and improve with age. It may be thinned with vinegar as it is wanted for use. Mustard prepared in this way is far superior to that mixed in the usual manner.

WOMEN WHO CAN COOK.—An English cotemporary avers that all Austrian ladies are accomplished cooks. This probably explains why complaints of dyspepsia and stories of immorality so seldom come from Austrian soirees. Food properly prepared never disarranges the human digestion or inflames the blood, but such food cannot be had with certainty if the table depends entirely upon the skill and temper of a hired cook. Ladies who manage their own kitchens, or are competent to do so, may be sure that their families will have food that is properly cooked and appropriate to the season. There is something inexplicable about American ignorance of the art of cooking. In Europe even gentlemen take pride in being able to prepare certain dishes, and ladies are glad to be known as practical managers of their respective households. Here, however, strong adults and feeble infants are alike dependent upon the ignorance of the kitchen. Were some of the industry displayed by American ladies in copying foreign customs devoted to kitchen management, on the Austrian plan, we would be a happier and better nation.—New York Herald.

HEALTHINESS OF MILK.—If any one wishes to grow fleshy, a pint of milk taken on retiring at night will soon cover the scrawniest of bones. Although we see a good many fleshy persons nowadays, there are a great many lean and lank ones, who sigh for the fashionable measure of plumpness, and who would be vastly improved in health and appearance could their figures be rounded with good solid flesh. Nothing is more coveted by a thin woman than a full figure, and nothing will so rise the ire and provoke the scandal of the "clipper-build" as the consciousness of plumpness in a rival. In case of fever and summer complaint, milk is now given with excellent results. The idea that milk is feverish has exploded, and it is now the physician's great reliance in bringing through typhoid patients, or those in too low a state to be nourished by solid food. It is a mistake to scrimp the milk pitcher. Take more milk and buy less meat. Look to your milk man; have large sized, well-filled milk pitchers on the table each meal, and you will have sound flesh and save doctors' bills.—Housekeeper.

HOW I MAKE LIGHT BREAD.—I will give my way for making light bread. Peel six large potatoes, and boil in one gallon of water. When done, pour the water off, mash the potatoes finely, and put in the water in which they were boiled in. When cool, put in your yeast and set it in a warm place to rise over night. In the morning put in flour enough to make a stiff batter, and let rise again. Then put in flour enough to make a stiff dough and mold and set to rise one hour. When light mold in loaves, and you can have your bread baked by nine o'clock in the summer. I know this to be a good way for making bread, for I have practiced it for a number of years.

CHICKEN PANADA. Skin the chicken and cut it up in joints. Take all the meat off the bones, and cut up into small pieces; put it in a jar with a little salt, tie it down, and set it in a saucepan of boiling water. It should boil from four to six hours; then pass it through a sieve with a little of the broth. It could be made in a hurry in two hours, but it is better when longer time is allowed. Do not put the wings in the panada.

KEEPING HAMS. Some one wanted to know, through the rural column, how to keep hams nicely. I will give this recipe, which we have followed for years, and we have never been troubled with the fly, and always have had good hams: After you have salted your hams in the usual manner, and just before smoking them, apply molasses with a brush, and sprinkle them over thickly with black pepper, adding one-fourth cayenne pepper.

SNOW PUDDING.—Half box of Cooper's gelatine, dissolved in a large half-pint of boiling water; when cool, stir in two teacups of sugar and the juice of two lemons, beat the whites of four eggs to a stiff froth and add them to the gelatine, beat all together thoroughly, pour in a mold and set on ice. Make a custard of the yolks of the eggs, one quart of milk and sugar to taste; boil in a farina kettle.

CRANBERRY SAUCE.—Dissolve three-quarters of a pound of sugar in one-half a pint of water, and let come to a boil and skim; have ready a quart of cranberries washed and well picked, and put them into the boiling syrup. Let all boil constantly, but not too hard, for twenty minutes. Pour into wet molds. By following minutely these directions, the sauce will turn out when cold like well-made jelly.

Scientific.

THE IOWA AEROLITE.—The Davenport, Iowa, Democrat of August 5, says: "In May, 1879, the largest meteoric stone ever beheld in America, fell on a farm in Emmet county. The farm belonged to Mrs. Colonel C. H. Perry, of Keokuk. The stone lay embedded fifteen feet deep in the ground for ten or twelve days, visited by hundreds of people, each one carrying off a piece of it. A friend of Mrs. Perry, residing in this city, wrote to her asking her if she would not like to have the meteorite stored in the Davenport Academy of Sciences. She replied that it would cost $150 or $160 to get it out and place it upon the railroad train—for something would have to be paid the tenant of the farm, who claimed a sort of partnership in the ownership—and if the academy would raise the amount it might have the stone and welcome. Alas! there wasn't a dollar in the academy treasury, and the effort to raise the amount failed. Then a Mr. Berge gave Mrs. Perry $160 for the stone, she supposing that he intended it for an institution in this State, and Mr. Berge gave the farm tenant $50 or $60 for the right of way across the fields. And so Mr. Berge got possession of that stone, and not long since he sold it to the British Museum for $6,500; and there it is to be placed in a glass case and preserved as a celestial wonder. Its weight when shipped for London was four hundred and thirty-one pounds."

—The Eucalyptus trees of Australia form a family of extremely viduable plants. Besides furnishing excellent hard timber, they yield products in oils, tirs, acids, dyes, tan and potash, which make them profitable for these purposes alone. The inner bark of most species makes an excellent packing paper, and the leaves yield one per cent. of a volatile oil. A tree of the species called the iron bark tree, or white gum tree, on being burned for charcoal, yielded twenty-eight per cent. of superior charcoal, forty-five per cent. of crude pyroligneous acid, and six per cent. of tar. Some of the species grow to a great size, the *Eucalyptus gonicalyx*, growing to be three hundred feet high, with a stem diameter of not rarely six, and sometimes even ten feet. Another species is lined as to its territory to a single mountain peak, four thousand feet above the sea, grows very slowly and has a dwarf, bushy habit, with little tendency to form a distinct stem. The genus is surpassed in the number of its species only by the Acacias.

—The Scientific American gives the following brief description of photo-engraving—an art which has reached a very high degree of perfection in this country: "In general terms, the producing engravings or types for printing by photography consists, first, in making a sharp negative of the picture to be engraved; second, in the photographic printing of a sheet of sensitized gelatine by means of the negative; third, in the development of the printed lines upon the surface of the gelatine by water; and fourth, in the casting of a copy of the developed gelatine sheet in metal, the mould so produced being used for printing on the press in the ordinary manner. All this is very simple, and in the hands of experienced and skilled persons very beautiful examples of printing-plates, having all the fineness and artistic effect of superior hand-engraved work, may be produced.

ANIMAL RUBBER.—An insect, which produces a species of India rubber, has been recently discovered in the district of Yucatan, Central America, by an American explorer. It is called *peen*, and belongs to the Coccus family; feeds on the mango, and swarms in these regions. It is of considerable size, yellowish brown in color, and emits a peculiar oily odor. The body of the insect contains a large proportion of grease, which is highly prized by the natives for applying to the skin on account of its medicinal properties. When exposed to great heat the lighter oils of the grease volatilize, leaving a tough wax, which resembles shellac, and may be used for making varnish or lacquer.—Growing World.

—Copernicus is said to have regretted that he had to die without having seen Mercury, and the planet is supposed to be very hard to detect. Watchfulness and a keen eye have much, however, to do with the matter. Mr. T. O. Simonton, of St. Paul, Minn., suggests in Nature that the planet's visibility depends more on the clearness of the sky than on the variations in its brightness. To his eye it is fully equal to a star of the first magnitude, was for a week last spring as bright as alpha Arietis, was brighter than Saturn for several evenings, and the day after its conjunction with Jupiter was found before the major planet. In 1876 he saw it for twenty-two days, and in 1881 for twenty days.

—Among all its wealth of minerals, the United States cannot reckon tin. Wales furnishes most of what is used in our country. At a recent meeting of the mineralogical section of the Academy of Natural Sciences of Philadelphia, Mr. Henry Carrill Lewis, a young scientist, but already of considerable celebrity, exhibited a small piece of tin ore, said to have been found in Surry county, N. C. The fact that it was a genuine native product was, however, received by the body with some hesitation.

—The opposition that iron in minute particles float in the atmosphere, and in time fall to the earth, has been confirmed by observations of snow collected on mountain tops, and within the Artic circle, far beyond the influence of factories and smoke. Some men of science believe that floating particles of iron bear some relation to the phenomena of the aurora.

—The King of Belgium offers a prize of 25,000 francs for the best monograph on the means of improving harbors on low and sandy coasts. Manuscripts sent by American engineers were to be sent through our Department of State, to the King of Belgium, before January 1st, 1881.

—Before the annual meeting of the Scientists at Saratoga, Professor Langley delivered an address on solar physics, and satisfied his large and critical audience that his discovery of oxygen in the sun, which has been heretofore strongly doubted, is clearly demonstrated.

—Dr. J. H. Shorthouse, states in the Lancet, that fog in rooms can be dispersed or lessened by allowing the steam from a kettle of boiling water to be diffused through the apartments. In thoroughfares he believes that a small locomotive giving off steam vapor would help to reduce and soften the fog.

—Herr Wohler has constructed a galvanic battery with aluminum as the only metal, which is strong enough to deflect the magnetic needle, decompose water, and raise a thin platinum wire to a glow. He uses with the metal dilute muriatic acid, or soda lye and concentrated nitric acid.

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January 6, 1881. Principal.

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ow and Where Our Bibles are Made.

We take the reader this time to the tely brick building which occupies e entire triangular block in New ork bounded by Third and Fourth enues, and Eighth and Ninth streets, here the visitor will be sure to be ated with courtesy and his inquiries swered by intelligent and obliging cials.

The guide takes us first to see the ty horse-power engine, as to the siding yet imprisoned genius of the ce. Down in its dungeon, gloomy dark, it is doing a work superman, and is the motor of the whole gh building, while four hundred man workers are directing it and ng the work supermachinal.

There are two elevators to convey up down materials, bundles, books, chines, but none for the people, her employes or visitors; and by the we reach the top, we are well are the Bible House is six stories gh!

publishing house, printing the e book all the time, differs from se that issue new works; nearly all work is done from electrotype es. In typesetting only three or hands are required—for the Bible ord, published once a month, parts he gospels as they come out in new guages, documents, reports, circu- and when new electrotype plates needed—more hands being hired n they have extra work. Thus n we came to the pressroom we had ten compositors, and those ing up the four Gospels and the in Bengal a language of the west st of Africa, partly a reprint and ly a new translation. The general ence is to import the foreign ver- s, for which there is but a small here, and to publish them where language is spoken. While our lish has twenty-seven characters, Arabic has some four hundred; we really see the foreign work is best n its own ground.

e have set out to describe, not making or sale, but Bible-making. here we arrive at the very start- point of the paper warerooms, here piles upon piles of blank paper in rcades, destined in very short to come out the finished Bible. supply of paper is kept on hand as needed as is necessary, several hs in advance or more, governed the market.

We come to the printing-press s are seven Adams presses, three lumber presses of R. Hoe & Co., Hoe job presses for small work, wheels are going furiously, and ladders lest he be caught, drawn crushed. There come the blank s of white paper. They are fed the revolving cylinders or the flat , and before we can see them- s, quick as lightning, the sheet rinted. Of the same Bible they e any quantity, of the cheap five ment about four copies, Finer work of course requires ger time. The paper, having caught impression from the well-inked es taken off and hung by the over drying frames, and there ays works to dry. The peculiarity heir book-making operations, the sult of haste in the process, sec is pressed of drying machines to more rapidly.

the drying the sheets are conve- l and away in store-rooms till d or delivered to the bindery it ed once. The large sheets have sixteen or more pages of the ed how they go to the printers separate. Take, to show the cut- here we slice them off in exact of which they are ready for the . Each large sheet is divided into as the square to be folded, num- from one up and called signa- . After the folding, those of the signature are laid together and in boxes, the number on the The signatures to be used at once ed in order on a circular table, are examined to see if correct. the gatherer walks quickly d, takes one signature from each and at the end lays down the ed book, complete. These are put under the high hydraulic es, where we see some forty reams per under six hundred tons press.

Now the backs are put under the to prepare for sewing, with raised ink band, which is the mode they the strong twine over which the stitches the leaves firmly to- ; breaking off at each volume, commencing the next until the , or six books, is finished. The room where the sewing is done is ly place, with the swift-flying s of thirty women, and whence ese bunches of books from their s ready for binding. In one sense cheapest book with the cheapest ing is the most valuable, in that it s more readers. The multitude of buy Turkey morocco or gilt, they can buy the immense, neat, clumsy book, the twenty-five cent Bible, of which the society prints an hour, or the five-cent Testa- of which for two years there have made a thousand a day.

ll swing up or rather down, s the stairs! This process of making, we have now reached ndery. The prepared cloth, suit- for its purpose, lies in rolls, are cut into the shapes and sizes red for the outer dress of the . The sheep covers are completed er. The upper, under and back ttled, embossed or stamped with and ornaments; the back is lined muslin to strengthen it; two ed white paper are pasted together the cover; the binder brushes it well with glue, and it is drawn on back. A machine then cuts the ; the backs are rounded by the er, which gives the convex shape front edge of the book, and we bound our five cent Testament or enty-five cent Bible.

cost of Bibles ranges from twenty- nts to twenty-seven dollars, and e there are various details of facture which we have not de- ibed. There are a backing machine, work is to make the back fit on hinge; the more elaborate sew- make the book pliable, and the go the edges. For gilding, the is placed between boards, the ed is laid on the pasted edges, hen dry is burnished with blood- and agate. Royal Imperial type, gos, morocco binding, silk lined, ish the more expensive books. Bible for the blind is a special requiring a raised letter instead sunken one. Of those, the past they have issued three hundred ty-six, and during thirty-seven eleven thousand five hundred. nty-two.

rule of the house is to sell Bibles The more they manufacture, eaper they can sell them. The n said he would that they print- ions of a hundred thousand; now they issue editions of four thousand to fifty thousand. In the sales-room there are specimens of every variety. They tell us the demand constantly increases. And, as we come through the packing-room, they are filling an order for twenty-three boxes.

Last of all are we shown into the manager's room, which is adorned with portraits of the six presidents, Elias Boudinot, President of Congress and Director of the United States Mint, who gave the society ten thousand dollars, John Jay the famous patriot, Richard Varick, Theodore Frelinghuysen, Luther Bradish and William H. Allen.

The present century is distinguished for putting in circulation, through our own and the British Society, versions of the Scripture in two hundred and thirty languages or dialects. Four-fifths of this is the direct fruit of modern scholarship and missionary enterprise, and one-fourth of it includes the whole Bible. The Testament is in part translated into Japanese; the Bible has been revised in five different colloquials of China; there is a new edition of the Testament in the language of the Gilbert Islands, and of Genesis in that of the Marshall Islands. A translation has been made into the Zulu, into the Mpongne, the most important language of equatorial Africa, into the Muskokee and Dakota, the latter spoken by fifty thousand Indians. Drs. Williamson and Riggs gave forty years to this Dakota version. The Arabic Bible cost Drs. Eli Smith and Van Dyck the labor of sixteen years. Dr. Schauffler was fourteen years preparing Osmanleo version, and Dr. Schereshewsky devoted fifteen years to translating the Bible into the Mandarin colloquial. The past year is marked by completing the Bible in the Turkish language.

At our Centennial the Society had a very handsome stand, and at the Paris Exposition the gate of the Trocadero was distinguished by a depository, where the gospels, psalms, Bibles and Testaments were sold or given away. We saw an old French soldier in the *Jardin des Plantes* dividing his time between the *Parisian Journal* and a Gospel of John, the latter a gift from the Exposition. From the way he handled it, we judged it to be a rare sight to him.

As a matter of supply and demand, the business of printing Bibles can no more cease than seed time and harvest, for the world can no better exist without the one than the other. Pushing, and Christian Intelligencer.

A Chinese Funeral.

A little over a week ago, in the settlement of Nanta, an old Chinese lady died in the age of ninety-eight years. We were invited to witness the ceremonies attached to the funeral of the deceased, and although numerous are the customs regarding funerals in China, this funeral more than any one I have had occasion to see, possesses peculiarities, for the ostentation of money expended thereon, which, as will be seen further on, comes to piles of round figures, and the body has not yet been interred.

The house of the deceased, as far as we could see, could not be styled by a very few words. She was the daughter of a high official very powerful in Hainan province and the wife of a very opulent tea merchant who died some eight years ago, at the ripe age of ninety-five. She married very early, and leaves sons and daughters, with their progeny, verging upon the seventies and eighties. The old lady died at a late hour in the evening and her body was laid out upon an improvised table, weeping and wailing continuing until an early hour of the morning, at which time we were called upon to witness the religious ceremonies which were to take place preparatory to the incarceration of the body in the coffin, which, as was one of ordinary proportions, had been made during the interval, right in front of the door of the house, and in the middle of the street. The first burst of grief having been vented, sack-cloth and white cloth were brought out and distributed, amongst the numerous mourners who were crowding around the body of their relative. The room was then cleared of all males, and the females who remained prepared the body for the lying in state which took place shortly afterwards. The clothes was decked out in clothes of gaudy silks and satins, red shoes, the woman was small-footed and a magnificent *sou-si, gold* head-dress set with pearls and king fisher's feathers, which was valued at $1,200. Her hands were swathed in cotton and enveloped in coverings of white silks tied with red silk cords; about her neck hung a long gold and amber bead necklace, containing ninety-eight gold and ninety-eight amber beads which were said to represent the number of years she had lived. Appended to this necklace was a silver Chinese padlock with two keys, which upon inquiry, we learned were for the purpose of securing an entrance to the abode of "Joss." The body was surrounded by innumerable lighted candles brought to the house by the various relatives of the deceased, each person bringing two, and remained lying in state in a corner of the house, which, by the way, did not speak very highly of the riches said to be possessed by her relatives. Joss sticks were in attendance and brought in charge wooden upright pots in which were several incisions, and each of the deceased's sons and daughters, inserting a piece of wood into one of the incisions, went round this pole seven times uttering lamentations in praise of the deceased, this funeral ceremony seeming of more importance for its

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Feb. 28, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₩ lb.		
Low ordinary	7	7
Ordinary	8⅛	8⅛
Good ordinary	9⅛	9⅛
Low middling	10⅝	10⅝
Middling	11⅛	11⅛
Good middling	12	12
Middling fair	13⅛	13⅛
Sales to-day	4,750 bales.	
Receipts since our last	14,347 bales.	
Receipts previously	1,194,344 bales.	
Sugar, ₩ lb.:		
Fair	—	6⅛
Fully fair	6½	6⅝
Prime	6⅝	6¾
Choice	—	—
Yellow clarified	7⅛	8⅛
White clarified	8	8⅝
Powdered	—	—
Crushed	—	—
Molasses, in hhds., ₩ gallon:		
Common	23	25
Fair	33	34
Prime	36	38
Choice	—	48
Rice, Louisiana, ₩ lb.:		
Common	4⅛	4⅛
Fair	5⅛	5⅛
Prime	6	6⅛
Choice	6⅝	6⅞

GROCERIES.

Butter, ₩ lb.:		
Western	15	36
New York	17	34
Coffee, ₩ lb.:		
Rio, ordinary	10⅞	10⅞
Rio, fair	12⅝	12⅝
Rio, prime	13½	13⅝
Cheese, ₩ lb.:		
Western factory	—	—
English dairy	—	16
Candles, ₩ lb.:		
Best brands	—	12
Corn Meal, ₩ bbl.:		
Choice K D	3 00	3 10
Flour, ₩ bbl:		
Superfine	3 50	3 75
XX	4 25	4 50
XXX	4 75	5 00
Choice XXX	—	—
Choice family	—	—
Fish:		
Mackerel, No 1 in bbls	—	8 00
Half barrels	—	4 50
Kits	—	95
Mackerel, No 2 in bbls	—	6 75
Half bbls	—	3 50
Kits	—	85
Mackerel, No 3 in bbls	5 50	6 75
Half bbls	3 00	3 70
Kits	75	—
Codfish, ₩ lb	5½	6
Herring, ₩ box	30	35
Oils, ₩ gallon:		
Coal, in cases	25	30
Coal, in bbls	19	22
Linseed, raw	56	58
Linseed, boiled	60	61
Cotton seed	37	40
Lard	75	75
Soap, ₩ box:		
Magnolia	—	1 85
Olive	—	2 40
Palm	—	—
Castile	—	2 40
Soda, ₩ lb	—	—
Starch, ₩ lb	—	3½
Salt, ₩ sack:		
Coarse	1 02½	1 05
Fine	1 40	1 45

GRAIN AND FEED.

Corn, in sacks, ₩ bushel:		
Yellow	—	62
White	—	63
Mixed	—	62
Oats, ₩ bushel:		
Western	45	46
Red rust-proof	60	62½
Bran, ₩ 100 lbs:		
Choice	—	1 20
Hay, ₩ ton:		
Prime	23 00	
Choice	24 00	26 00
Cow Peas, ₩ bushel:		
Mixed	—	—
Clay	—	1 25

PROVISIONS.

Bacon, ₩ lb:		
Breakfast	9¾	10
Shoulders	6¾	6¾
Sides, clear rib	9¾	9¾
Sides, clear	9½	9½
Hams, sugar-cured	10¾	11¾
Mess Pork, ₩ bbl	14 75	15 25
Dry Salt Meat, ₩ lb:		
Clear rib sides	—	8¾
Clear sides	—	8
Shoulders	—	5¾
Lard, ₩ lb:		
Choice, in kegs	—	10½
Choice, in tierces	10¾	11

ESCULENTS.

Potatoes, ₩ bbl:		
Irish	2 65	3 10
Sweet	—	—
Onions, ₩ 100	6 00	6 25
Apples, ₩ bbl	3 50	4 00
Cabbages, ₩ lb	—	—
Sour Krout, ₩ bbl	11 00	12 00

RAISING STUFFS.

Bagging, ₩ yard:		
India	—	—
Jute	—	—
Baling Twine, ₩ lb	—	17
Ties, ₩ bundle:		
20 lbs and less lbs	—	1 65

SUNDRIES.

Poultry, ₩ dozen:		
Grown chickens	3 00	4 00
Young do	3 00	4 00
Ducks	3 00	4 00
Geese	—	5 00
Turkeys	—	2 00
Eggs, ₩ dozen:		
Western	13	15
Southern	12½	14
Honey:		
Strained, ₩ gallon	—	—
Comb, ₩ lb	—	—
Pecans, ₩ lb:		
Louisiana	9	10
Texas	8	9
Oranges:		
Louisiana, ₩ bbl	—	2 00
Foreign, ₩ box	—	—
Wool, ₩ lb:		
Louisiana	—	27½
Texas	—	—
Feathers, ₩ lb:		
Geese	—	—
Hides, ₩ lb:		
Country green	—	8
Dry salted	—	11½
Dry flint	10	13½
Ox Horns, each	—	0
Tallow, ₩ lb	6¼	6¾
Cotton Seed, ₩ ton:		
In sacks	—	10 00
Meal	22 50	23 00
Oil cake	24 00	24 00
Cooperage, ₩ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 35
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1000		
Kegs	—	—
Barrels	—	—
Extra claret	85 00	100 00
Extra hogshead	90 00	135 00
Extra pipes	150 00	175 00
Tobacco:		
Low lugs	—	4½
Medium	—	—
Good to fine	—	—
Low leaf	6¾	6¾
Medium	6¾	7
Good	7¾	8
Fine	7¾	8
Selections	10	12

The Cause of Science

has received an important addition in the elegant Observatory which Mr. H. H. Warner, proprietor of the valuable Safe Kidney and Liver Cure, has erected at Rochester.

HORSFORD'S ACID PHOSPHATE

In Indigestion and General Debility.

I have used the Acid Phosphate in my own family in case of indigestion and general debility, with entire satisfactory results.

S. H. MOORE, M. D.
INDIANAPOLIS, IND.

NEWS OF THE WEEK.

DOMESTIC.

CHARLESTON, Feb. 22.—The grand jury of Darlington to-day found a true bill against Colonel Cash for the murder of Colonel Shannon in a duel. The case has been set for trial on Thursday next.

LITTLE ROCK, Feb. 22.—In the house of representatives to-day a joint resolution was passed, by a vote of 66 to 17, proposing an amendment to the constitution prohibiting the sale of liquors in the State.

In the senate a joint resolution was passed by a vote of 18 to 5, fixing the pronunciation of the name of this State as "Arkansaw."

ST. LOUIS, Feb. 22.—A dispatch from El Paso, Texas, says: News has been received here from Chihuahua, New Mexico, that Indians are again on the war path in that region, two hundred of them attacked a settlement near Carroles a few days ago, killed several women and children, and plundered the place.

Advices from Fort Cummings, N. M., says that Lieutenant Morny, with Company K, Ninth Cavalry, and thirty Indian scouts, has just returned from following a band of Apaches into Mexico. He came upon their camp in a canyon in the Candaleaia mountains, on the night of the 12th instant, but before he could attack them the Indians broke and scattered in the mountains and could not be overtaken.

The camp and thirty horses were captured. Lieutenant Morey pursued these Indians 150 miles over a rough, barren country, and for eight days could procure only alkali water and for two days was without water of any kind.

WASHINGTON, Feb. 24.—Senator Matt. H. Carpenter, of Wisconsin, died at his residence in this city this morning. Ex-Gov. Henry D. Cook, died at his residence in Georgetown this morning.

DARLINGTON, S. C., Feb. 26.—In the Cash-murder trial to-day, the jury twice returned into court with the announcement that they were unable to agree. The judge finally ordered a mistrial. It was understood that the jury stood 8 for conviction and 4 for acquittal. An acquittal was generally anticipated, and the result is regarded as a substantial triumph for the anti-lynching sentiment of the State.

WASHINGTON, Dec. 27.—The passage of the River and Harbor bill is now regarded as assured. The appropriation for carrying out the plans of the Mississippi River Commission has been agreed to by both houses, and cannot be changed. The President will sign the bill.

According to the usual practice of the United States Engineer Corps, the officers begin at the mouth of the river, and it is also provided in the organic law constituting the Commission, that the work of improvement shall be begun at the mouth of the river and prosecuted upwards, so that this first appropriation will be applied in this way, the discretion of the Commission being free as to the methods of treatment.

SUMMIT, Miss., Feb. 28.—The wife of Gen. Lyttis Bussey, president of the New Orleans Chamber of Commerce, died here last night. Gen. Bussey leaves this evening with the remains for Keokuk, Iowa, where she will be buried.

MONTGOMERY, Feb. 28.—The long contested bill for the award of the over-lapping lands passed the legislature to-day in favor of the railroad. The amount involved is over $10,000.

The bill to increase the salary of the Supreme Court judges was also passed.

Captain Bragg was elected president of the railroad commission.

ENTERPRISE, Miss., Feb. 28.—John H. Cooke, Esq., living three miles south-west of Enterprise, had his residence accidentally burned on the night of the 24th inst., and but few of his things were saved. The total loss amounted to more than $2000, with no insurance.

About ten o'clock on the same day Purcell and Will Wilhelm, two young men who came here a few years ago from Ohio, and engaged in merchandise and farming four miles southeast of this place, had their storehouse and residence, both under same roof, destroyed by fire. Loss is $2000, with no insurance.

FOREIGN.

ROME, Feb. 22.—The pope, in his address to the cardinals on the 20th inst., in reply to their congratulations on the anniversary of his election to the pontifical throne, expressed regrets at the renewed attacks and insults heaped upon the church in nearly all parts of the world. Therefore, an extraordinary jubilee would be inaugurated this year throughout christendom, for the purpose of imploring the Almighty to bestow better times on the church.

LONDON, Feb. 24.—The Prince of Wales and Duke of Edinburg will start for Berlin to-night, to be present at the wedding, on Sunday, the 27th inst., of the eldest son of the Crown Prince, Frederick William, of Prussia, and Princess Augusta Victoria, of Holstein Augustenburg. Berlin is already crowded with wedding guests, including special envoys from various sovereigns and foreign States.

BERLIN, Feb. 25.—The religious ceremony of the marriage of Prince William and Princess Augusta, was performed this evening in the chapel of the Royal Castle by the Chief Court Chaplain. A grand court reception was afterwards held in Whitehall. This was followed by a State banquet, at which the Emperor toasted the bride and bridegroom.

NEWCASTLE, Natal, Feb. 26.—A severe engagement took place to-day between the Boers and the Colley's force, and the latter was driven from its position at Spitzkop. There was great loss on both sides. Many British officers were killed and wounded.

Later telegrams from Colley's camp say that all the wounded coming in agree in reporting that Gen. Colley has been killed, and that only one hundred British have escaped. The Boers charged up the hill four times, and were about to retreat, when the British ammunition forced to retire because the reserves had not been taken to the extreme summit.

LONDON, Feb. 28.—The Dublin correspondent of the Times says: Signs of disunion and weakness in the organization of the Land League are becoming more numerous, under the continuous action of the government. Many treasurers and secretaries of local branches of the league have resigned and are in favor of emigration. The payment of rent is becoming general, even in the most disturbed districts and there is little difficulty now in serving writs, owing to the exertion of the Orange committee. The removal of the league fund to a foreign country is regarded by the tenants with suspicion, and the alarm of leaders, who talked so bravely when they incurred no risk, has also helped to shake confidence in the league. There are unmistakable signs of the league being rapidly disintegrated and if the improvement continues at the present rate return to at least the semblance of tranquility will soon be general.

Church Work in New York City.

If any one should wish to ascertain what is being done in the largest city in this country by churches and benevolent societies, he will find all the materials he would need in a little book compiled by Mr. Lewis E. Jackson, of the New York City Mission. New York now contains a population of upward of twelve hundred thousand, which is probably of a more heterogenous character than can be found in any other city in the country. Almost every nationality and religion is represented, the foreign born numbering almost half a million, while many of those classed as native-born are of foreign parentage. The difficulties of city evangelization are very great. That there is an immense amount of such work to be done is evident at first glance. There are, it is estimated, about half a million people who do not go to any church. Many of these must be sought at their homes, to be reached at all. If they do not go to church to hear the gospel, the gospel must be proclaimed to them in their own homes. The churches, therefore, to do the work which ought to be done, must become missionary organizations, and work among neglected neighborhoods, as missionaries do in Africa. "Ministers (we quote from Mr. Jackson's book) have to be missionaries if they are ever to keep their places as ministers. The population shifts. People do not get seats; or even present letters, of course. They have, in too many instances, to be won, persuaded, instructed, and influenced for their good."

We have stated that about 500,000 of the city's population are classed as non-churchgoers. For the 700,000 who go to church, more or less regularly, there are 360 churches and 123 missions, provided with 375,000 sittings. These churches and missions have altogether somewhat less than 250,000 members. If, therefore, all the members should go to church on any one Sunday, there would be sittings for only 125,000 non-communicants. This is not a satisfactory showing; nor is it reassuring to read that, while the city is adding 20,000 a year to its population, there is no proportionate increase of churches. Fifty years ago there was one church to every 18,8 inhabitants; now the proportion is one to 2,468. "There are large districts," we are told, "in the city, equal in population to Springfield or Hartford, "without a single Evangelical church."

What is being done among the half a million non-churchgoers? There are 148 Protestant missions for their benefit and about 216 missionaries who work among the poor and sick. Besides these missionaries, there are hundreds of visitors, distributing tracts, affording relief, and doing good in various ways. In the 148 missions, 15 have communion charters, with self-government, the industry, and the ordinances; being, in fact, fully-equipped mission churches. The New York city Mission, which is undenominational, owns five chapels and reports three organized churches, with 1,000 members. During the year the agents of the Society entered 1,277 houses to attend churches and missions.

It appears that of the 360 churches in the city, the Protestant Episcopal Church has the largest number. We show the order of the various denominations, the number of churches and sittings, in a tabulated form, as follows:

Denomination.	Churches and Missions.	Sittings.
Protestant Episcopal	57	37,000
Presbyterian	39	30,000
Methodist Episcopal	36	25,000
Reformed Dutch	31	20,000
Baptist	31	20,000
Roman Catholic	29	30,000
Reformed (Dutch)	25	20,000
Lutheran	21	15,000
Unitarian	10	7,000
African Methodist Episcopal	10	5,000
Congregational	9	6,000
Reformed Presbyterian	8	6,000
Presbyterian Associate	8	6,000
Universalist	5	3,000
Friends	3	1,000
Scattering	17	12,000

These churches have property valued at about $20,100,000 and pay their ministers $904,100 yearly.—New York Independent.

Alabama Conference Comparative Statistics.

The amounts paid the preachers in charge, constitute the bases of per cent. in the following by Districts:

Mobile District paid presiding elder 81 per cent.; Greensboro 17½; Selma 18; Prattville 16; Montgomery 16; Eufaula 19; Marianna 8; Union Springs 15; Pensacola 18. These figures do not include the Missionary appropriations in the several Districts. There was not a dollar appropriated in Eufaula District.

Stations.	P. C.	P. E.	Missions.	Conference. Fund.
Evansville	$2 00	10 4-2	11 4-2	11
St. Peters	4 00	16 "	14 4-2	11 4-2
St. Paul	8 00	16 " 8	11 4 4	11
Green Island	6 3	18 "	12	11
Bolivar	5 3	17 3 "	4	6 4-5
Bolivar	1 00		16	9
Jacksonville	1 50	16 5-8	8 5-7	4 3-4
Prattville	1 00	17	15 3-5	9
Marion, &c	4 2	15	7 1 4	4 4-5
Mount Meigs	3 0	16 1 4	20 4	9
Montgomery	14 00	16 9 7	8 6 7	4 4-7
Selma	14 00	15 "	11 5	9 4-5
Tuscaloosa	10 3	15 "	11 5	9 4-5
Marion	8 00	17 5 8	14 5 4	9 3 8
Eufaula	15 00	20	15 2-3	10 3 5
Union Springs	9 00	2 2 9	19 1 9	11 3 9
Troy	6 00	16 3	15	10
Greenville	14 00	16 9 7	12 6 7	8 4 3
Pensacola	16 00	14 "	9 "	6 "
Milton	15	19 6 7	8 4 7	5 4 7
Florida				
Suggsville	3 36	11	6 9 7	6
Claiborne	6 43	16 1 2	15	5
Spring Hill	3 81	15 3 4	11	8 5 7
Gainesville	4 00	14 1 2	11	8 5 7
Tuscaloosa	6 63	17 5	16 3 5	7 4 6
Lawsonville	6 00	15 3-4		3 5 6
Autaugaville	4 7	15	16 1 2	9 10 11
Montgomery	5 48	20	15 2 3	10
Cahaba	1 00	17 1 2	15 6	9 1-2
Crawford	1 00	16 3-4	12 7 9	5
Hurtsville	4 81	16 3-4	12 7 9	5
Vicksburg	8 00	20	16 3 8	10 5 8
Ocean Springs	6 61	8	16 2 3	11
Pascagoula	3 00	20	16 4 6	10 4 3
Paris	6 81	1 1 2	9 2 3	7 4 3
Pine Level	5 00	20	16	8
Georgiana	5 00	20	10	7 2 3
Evergreen	5 00	20	11	7 2 3
Greenwood	4 04	11 2-5	7	3

The above are samples of the Conference, and several places as well as them.

VIVE.

Louisiana Conference Minutes.

In preparing the minutes for publication the secretary has made some very glaring mistakes. The number of local preachers at Lake Charles, are two, but the minutes report none; there are no colored members, yet they say there are two. The two was put in the wrong column. There was $52 25 collected for church repairs, but the amount is put at $178 10; this, I think, should be credited to Sugartown. Collected for other objects, should have been $10; instead of $8, as the minutes have it. The amount assessed for the presiding elder was $40, and of that amount, $33 20 was paid, whereas, the minutes tell us, he was assessed $8, and paid $10. Lake Charles is credited with $19 00 Foreign Mission as collected from the congregation, when in fact $37 80 was collected. All the assessments, except for the pastor and presiding elder, were more than met, and largely in excess of what they had been in former years. Hereafter, I think, the Conference should take time to have the reports of all the preachers read, item by item, and all mistakes corrected by the preachers themselves, before the session is adjourned. As the minutes need the practiced eye of a good proof reader, as they are being passed through the press, the Conference should not fail to provide for one, then mistakes will be fewer.

J. F. SCURLOCK.

A Correction.

MR. EDITOR: The minutes have just reached me. There being some great errors made by the printer, in the financial returns for Baton Rouge station, in justice to that live and liberal people I give the following true exhibit, as presented by me to the late Conference.

Collected for church building and repairs	301 85
" " the poor	118 60
" " " Bible cause	16 50
" " other objects	292 25
" " Sunday-school purposes	235 66
" by Church for Foreign Missions	100 00
" " Sunday-school for Foreign Miss	16 00
" " Church for Domestic Missions	25 00
" " Woman's Missionary Society for Foreign Missions	80 00
" for Presiding Elder	40 00
" " Preacher in charge	1,350 00
" " Bishops	25 00
" " Conference claimants	125 00
	$2,766 74

Very truly, J. T. SAWYER.

SHREVEPORT, LA., Feb. 10, 1881.

The Barn that Vanderbilt Built.

This is the stable Vanderbilt. Its interior is like a church, except that few churches in New York, says one account, are so elegant or costly. Probably no structure for the four-footed race, not even that of the worshipful white elephants of Siam, approaches it in these respects. The façade represents French architecture of the Renaissance. Great Gothic arches spring from the ground to the top of a tall first story; brick and granite and terra cotta are brought together most artistically. Above the second story is formed by a row of tall stone dormer windows. Bursting from the wall to the right of the carriage door is the head of a noble stallion. The neck of the beast is arched in a manner that conveys an idea of strong excitement, if not fury, in the brute. His eyes bulge from his head, his nostrils are dilated, the cords of his neck are swollen, his jaws are set. On the opposite side of the arch is the head, and neck of a mare—of a slender-nosed, small-featured, almost deer-like aufloral. The eyes of the two figures are on each other. They are cast in terra cotta, from designs by E. Kemeys, the famous sculptor. Mr. Kemeys has added the heads of three dogs in terra cotta for the medallions between the dormer windows. The central head is as big as half a flour barrel. It is the head of a Spherian blood-hound. The under jaw droops, the tongue lolls out, and the eyes leer. To the left is a mastiff's head, and on the other side the massive face of a bulldog. The mastiff is about to bark. Elsewhere, set in the brick-work, are panels containing, in terra cotta, ears of corn, wisps of wheat and other studies from nature. The doorway opens upon the coachroom—a great square chamber, walled with light-tinted enamelled brick, the edges of which, wherever a door or panel breaks them, are lined with pressed brick studded with big knobs of red clay. The floor is of cement and the ceiling is of fire-proof blocks, beneath which will be set a figured roof of carved hard wood. On either side of the further doorway leading to the stable are other specimens of Kemeys's work. One represents a tangle of clover, the other a tuft of grass. The stable looks like a Moorish temple. In the centre it is open from the floor to the vaulted light that serves for a roof. An ornamental gallery, built of terra cotta, springs from the walls. Beneath it the walls are of alternated black and yellow enamelled bricks. Columns of polished brass, surmounted by ornamental capitals, support the gallery and mark divisions of the stalls. All the fastenings of these stalls are to be of silver-plated. Twisted columns of cast spring from the balustrade of the gallery to the vaulted roof, and in a curtain of pressed brick, in square nameless panels designed by a botanist. They embrace wheat, barley, vegetables, currants, chestnuts, strawberries, oats, corn, rye, oyster-shells, etc. They are so delicately moulded that a close view brings out numerous features. The gallery or hay loft is a mass of these sketches.—Watchman.

THE NEW BIBLE (OLD) WORK.—The new version of the New Testament, which has been so many years in course of translation, and which is unquestionably the most important literary enterprise this century has seen, is being waited for with curiosity and anxiety by hundreds of thousands. It is not generally known that a first edition of 500,000 copies has already been manufactured in England, and 100,000 copies are said to be already in New York City, but one of them permitted to be sold. They are awaiting a telegram from the authorities in England authorizing their issue. The first copies can only be had at the extravagant price of ten dollars per copy. The Literary Revolution proposes fully to meet the demands which its army of friends are making upon it by doing probably the quickest work in book making which has ever yet been accomplished. Arrangements have been fully made to put the entire book into type inside of twenty-four hours, from the time a printed copy of the English edition can be procured, and within three days at least 10,000 copies will be bound ready for delivery to waiting purchasers, and at least 5,000 copies will be manufactured every day thereafter, until the demand is met. It will be printed in large, beautiful type, neatly and strongly bound in cloth, in a volume of about five hundred pages, and sold at the nominal price of thirty cents. A fine edition in half Russia, gilt top, will be sold for sixty cents, and one in full Turkey morocco, gilt edges, for one dollar and twenty-five cents. Of course, the popular demand will be enormous. Orders will be filled in the order in which they are received, with remittance.

Dr. Stephen H. Tyng's recent sermon on the "Evils of Immigration" is awakening attention to this important topic. He tells us that, in the thirty years ending 1877, 300,000 more Protestants than Catholics came to this country. From Germany there had come 1,310,000 Protestants and 780,000 Roman Catholics, and from Ireland 1,500,000 Roman Catholics and 475,000 Protestants, making 517,000 more Protestants than Roman Catholics. The total for the thirty years from all countries foots up 3,000,000 Protestants and 2,700,000 Roman Catholics.

MISCELLANEOUS.



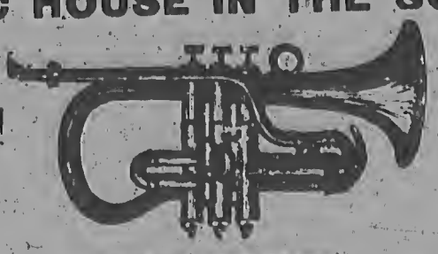
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Fire assets, exclusive of paid-up capital	$9,881,126 21
Paid-up capital	1,250,000 00
Total fire assets	$11,131,126 21
Fire liabilities	941,858 23
Making the surplus for policy-holders	$7,189,267 98

Losses by Chicago Fire in 1871, $3,239,091
Losses by Boston Fire, in 1872, $1,429,729

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Christian Advocate.

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BEN AND SPIDER.

BY R. W. GILDER.

I like a cloister and a grassy field
Where many flowers there once yield
Themselves to their pleasures through that rude shock
To me a pebble, like to this we see
Cleaving the sward, and fetched with slow impetuous sway
Perhaps it perished so, and perhaps it brought
Alone into a white and glittering palace,
And the small spider blames the cloud of mire
Who wrought the wreck. Blessed his pretty art!
Who knows what day a scanty ray of light,
An idle wonder through the fields of space,
Large-limbed, big-brained, to whom our puny race
Seems spell-bit insects; one whose feeble jaws
On single vast continents islanded by stars
Who knows when idle, just leaning on the shore,
May fling a stone and crush our earthly globe,
And all that men have builded with their wits!
Ah, what a boast you say; our books to be,
Bound our temples, shrines and fire glow,
Of glorious conquests; and not the pages,
Our poets have climbed through our realages
What boots the longest lease? Another day
Will see the self-same hill, and the play
Of light on valley with the same
You say
The spider's work is not original,
But what of ours? Ah! friend, I think that all
We do is just the same thing over and over.
Take life: a man have the woman and her lover—
Think as Eliot, nothing new in that!
Take Building, and you reach ere long the flat
Like desert sands by way of Paine, Roger Greene
And Grace is poetry: our bards interpret
Humanity, but, before John Keats, the rose,
Of old, was sung by Shakespeare, Dante, Job.
No, no! The forms may change, but even they
Could could again. Could we but scan it
Well nigh in the heavens some little, tiny planet
Where all we are, was borrowed, and of to-day
The imagined ghost there is just heroic stage;
And we and all our mighty schemes were done.
Be sure a secret penance and short-lived trouble
As ours for those small creatures in the puddle.

—Scribner's Magazine.

"Form of Excommunication."

MR. EDITOR: In looking over a copy of your paper, of January 27, I find published therein as "Form of Excommunication," said to have been translated from the French for the Christian Advocate, Galveston, from the Courier des Etats Unis of Paris, France. I always understood that this paper was published in New York, but let this pass. The Advocate says that the "text is the form of excommunication such as is actually registered in the Chancery of the Vatican. Now, Mr. Editor, so far from this being an original document, I will state that it was published by Rev. Laurance Sterne, in his clever novel of Tristram Shandy, in 1761. You will find it in the third volume of book, page 76. It is there stated to have been "pronounced out of the Ledger book of the Church of Rochester, written by Ernulphus, the Bishop." And it has no doubt been published and republished hundreds of times as an original document just discovered; and each publication with a preface intended to throw additional odium on the Church of Rome and her members. The last I heard of its publication it was said to have been fulminated against Victor Emanuel. I am therefore surprised that the New Orleans CHRISTIAN ADVOCATE should give credit so to it wide such an information without first making proper enquiry regarding its history. And I thus ask you, in justice to us Catholics, to publish this communication, so that your numerous readers may learn something of the history of this document.

Respectfully, your obedient servant,

D. P. SCANLAN.

NEW ORLEANS, Feb. 28, 1881.

The editor of the Texas Christian Advocate, in his introductory paragraph, says that the document referred to by Mr. Scanlan, was translated from the Courier des Etats Unis, of Paris, by a well known citizen of Galveston, but of French parentage and education. There is a mistake in regard to the place of publication of the "Courier des Etats Unis." We have no means at hand of verifying the statement that it was translated from that paper, nor that it is registered in the Chancery of the Vatican. However this may be, the form of excommunication, as published, is a genuine document of Catholic authorship, and faithfully copied by Sterne, the Latin original and the translation being published in parallel columns.

The Southwestern Presbyterian had occasion not long since to notice this matter, and for the information and satisfaction of our correspondent we give the substance of the article from that paper, as follows:

THE SCIENCE OF CURSING.

One good result of Romanists denying the outrages perpetrated by their church is that public attention is called to the facts of the case.

The *Pontificale Romanum*, provides for the use of Bishops, an official form of excommunication. But as cursing has always been a favorite amusement in this church, it could not be supposed that Bishops would limit themselves to this, especially as they all seemed to have the liberty to exercise their own taste and skill in this department. The literature of the Middle Ages is full of specimens each of which seems ambitious to surpass all the rest in malignity. The form with which everyone is familiar, is a good illustration. It is the curse of Ernulphus, as Sterne gives it in Tristram Shandy. This one seems to have been intended for ordinary culprits more than for distinguished personages. It enumerates its malignant imprecations with unction which *shows how much* the author delighted in it.

We have before us a number of other forms of the same character, intended not only for men, but for animals, rats, insects, etc., which we will cheerfully produce if our Romish co temporary will agree to publish them.

Sterne says he got this one from the chapter clerk of the Cathedral of Rochester which is quite probable. Bohn's edition of his works prints the translation. But if he did not obtain it there, he could easily have found it in Sir Henry Spelman's Glossarium Archaiologicum, under the word, *Excommunicatio*. It may also be found in an unquestionable Romish authority of the seventeenth century, Etienne Baluze, Professor of the Canon Law in the Royal College of France, (see his Miscellanea volume ii, page 469-70). There is no advantage growing out of the fact that Romish writers deny the genuineness of the curse of Ernulphus, as Sterne calls it. It affords an opportunity of showing its historical character, and also how little they know of the outrageous character of such performances, and how ready they are to deny them when they think the facts cannot be established.

The official curse of the *Pontificale Romanum*, is as follows:

Form of Greater Excommunication to be used by the Bishops,—from the Pontificale Romanum.

Because N, persuaded by the devil, putting off the Christian profession he molest Baptism by apostacy, is not afraid to waste the church of God, to plunder its goods, and violently to oppress the poor of Christ; anxious therefore lest he perish through pastoral neglect, for whom in the awful judgment before the chief Shepherd, our Lord Jesus Christ, we must give an account, as the Lord himself fearfully threatens, saying: "If thou declare not to the wicked man his wickedness, I will require his blood at thy hands." We have admonished him canonically once, twice, thrice, and even a fourth time, to convince him of his wickedness, inviting him to repentance, satisfaction, and penance, and laying to him for his father's affection. But despising, alas! our salutary admonitions, inflamed with the spirit of pride, he disdained to satisfy the Church of God which he injured. Being instructed by the precepts of our Lord and his apostles what to do with such perverse persons—for the Lord saith, "If thy hand or thy foot offend thee, cut it off and cast it from thee;" and the apostle says, "Put away evil from among you," and again, "If any one who is called brother is a fornicator, or covetous, or an idolater, or malicious, or drunken, or greedy, with such, no, not to eat," and John, a disciple of Christ, believes beyond the others, forbids such a one even to be saluted, saying, "Receive him not into thine house, nor say to him, Hail!" for he that says to him, Hail! communicates with his wicked works." Therefore fulfilling the precepts of our Lord and his apostles, cut off the putrid and degraded member, that will not receive healing, by the sword of excommunication from the body of the church, lest the other members of the body be infected by the poison of a pestilential disease. Therefore, because he hath despised our admonitions and frequent exhortations, because called three times, according to the Divine command, he despises to amend or cease to persevere; because he neither thinks of his fault nor confesses it; but on a message being sent, pretends some excuse, nor asks forgiveness, but the devil hardening his heart, perseveres in the course of wickedness he has begun, according to what the apostle says, 'After thy hardness and impenitent heart treasurest wrath against the day of wrath." Therefore, with all this accomplices and favorers, to the judgment of God Almighty, Father, Son, and Holy Spirit, and the blessed Peter, prince of the apostles, and of all the saints, also in the exercise of our interior authority, and power of binding and loosing in heaven and in earth, Divinely entrusted to us by the blood of the Lord, we separate you from the fellowships of all Christians, from the fellowships of all Christians, from the fellowships of all Christians, and exclude you from the threshold and exclude you from the threshold and from the holy mother church in heaven and on earth, and decree you to be excommunicated, and adjudge you to be anathematised, and condemned with anathematised, and condemned with the devil and his angels, and all the reprobate in eternal fire, until he be recovered from the snares of the devil, and brought to amendment and penance, and satisfy the Church of God, which he has injured; delivering him to satan for the destruction of the flesh, that his spirit may be saved in the day of judgment.

All respond, "So be it! So be it! So be it!"

On which the Bishops and all the priests present, cast the lighted candles to the ground, which they hold in their hands, and letters are sent to the neighboring parishes and bishops, containing the name and sentence of the excommunicated.

Sir Henry Spelman, Glossarium Archaiologicum and Excommunicatio.

Etienne Baluze, Prof. Canon Law, Royal College of France; Miscellanea volume 2, page 469-70.

General form of imprecation for petty thieves and similar malefactors.

Was Mr. Wesley in Possession of the Blessing of Sanctification?

Your correspondent, K., of December 16, 1880, makes the startling announcement that he was not. This caused me to re-examine his writings, to see if there were grounds for such a conclusion. As he understood the doctrine of sanctification, I find that he was in full possession of it. The strange expressions in that article may do good, by causing many to examine the subject more carefully. For the benefit of those who have not his works, I will give a few extracts. Mr. Wesley's reasons for not publicly saying, in so many words, "I am sanctified," may be seen by consulting volume V., pages 109-10 which read as follows: "Is there an example in Scripture of a person who had attained to this?"

"Yes; St. John, and those of whom he says in his first Epistle, 'Herein is our love made perfect, that we may have confidence in the day of judgment, because as he is, so are we in this world.'"

But why are there no more examples of this kind recorded in the New Testament?

It does not become us to be peremptory in this matter. But one reason might possibly be, because the apostle wrote to the church while it was in its infancy; therefore they might mention such persons the more sparingly; lest they should give strong meat to babes. "Can you show me one such example now, where is he that is this perfect? To some who make this inquiry, we might answer, if I knew one I would not tell you; for you do not inquire out of love," You are like Herod, your only seek the young child to slay it. But more directly there are numberless reasons why there should be, if any, indisputable examples. What inconveniences would this bring upon the person himself, set a mark for all to shoot at. What a temptation to others, not only to men who know not God, but to believers themselves. How hardly would they refrain from idolizing such a person? and yet how unprofitable to gainsay us. For if they hear not Moses and the prophets, Christ and the apostles, neither would they be persuaded though one rose from the dead."

Did not some such reasons prevent Mr. Wesley from making a public profession of Christian perfection? Would not his persecutors say, Mr. Wesley professed to be as holy as angels; he is sinless, etc., etc. No doubt in love feast, he spoke of his attainments, but did not think proper to open a fresh cause for personal abuse.

Neither can I think Mr. Wesley said any thing against the doctrine, from the fact that he did not allow any of the preachers under his charge to do so. See his letter to Adam Clarke, November 26, 1790 only a few months before his death, volume VII, page 206.

"To retain the grace of God is infinitely more than to gain it. Hardly one in three does this, and this should be strongly and explicitly urged upon all who have tasted of perfection.

"If we can prove that any of our local preachers or leaders, either directly or indirectly speak against it, let him be preacher or leader no longer. I doubt whether he should continue in the society, because the that speaks thus in our congregations cannot be an honest man."

In volume VI, page 529, will be seen what he said about throwing away the child, "But this doctrine has been much abused, so has that of justification by faith; but this is no reason for giving up this, or any other scriptural doctrine. When you wash your child, as one speaks, throw away the water but not the child."

Volume V, page 232, "Strongly, explicitly exhort all believers to go on to perfection. That we may all speak the same thing, I ask once for all, shall we defend this perfection, or shall we give it up?" You all agree to defend it, mentioning thereby (as we did from the beginning) salvation from all sin, by the love of God and unmingled our heart." Volume IV, page 453, "Here I found the plain reason why the work of God had gained no ground on this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, the peculiar doctrine committed to our trust, or they spoke of it in general terms, without urging believers to go on to perfection, and to expect it every moment, and wherever soever this is not earnestly done, the work of God does not prosper." Volume VII, page 203. To Mr. Adam, afterwards Dr. Adam, Clarke: "You do well in insisting upon full and present salvation, whether men will hear or forbear, but you need not wonder that all these are opposed, not only by formalists, but by half Methodists."

To Mr. Joseph Benson: "Is there no deliverance, no salvation, from this inbred enemy? Surely there is, else many great and precious promises must fall to the ground. 'I will sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. I will circumcise your heart, from all sin, to love the Lord with all thy heart and with all thy soul.' This I term sanctification; which is both an instantaneous and a gradual work, or perfection. Be being perfected in love, filled with love, which still admits of a thousand degrees." Volume VII, p. 199.

To Miss Cook, afterwards Mrs. Clarke: "Bristol, September 24, 1785. See that you hold fast the beginning of your confidence steadfast unto the end; and how soon may you become a partaker of sanctification, and not only by a slow and insensible growth in grace, but by the power of the highest overshadowing you, in a moment, in a twinkling of an eye, so as utterly to abolish sin, and to renew you in his whole image. I have done what I proposed, I have given a plain and simple account of the manner wherein I first received the doctrine of perfection and the sense wherein I received and wherein I do receive and teach to this day." Mr. Wesley continued to the last, to exhort all with whom he held intercourse, to go on to perfection. Volume VII, page 238, To Mr. John Booth, January 20, 1791: "Whenever you have the opportunity of speaking to believers, urge them to go on to perfection, spare no pains; and God, our own God, will give you his blessing." He departed this life March 1, 1791.

If Mr. Wesley did not enjoy that blessing, how could he give such specific instruction to seekers of sanctification, and why did he continue to urge it upon believers, to within a few days of the end of his earthly existence, and how could he decide upon the case of those fourteen of whom he believed they were not deceived? If Mr. Wesley had not attained to this perfection, after so long a life of unselfish devotion to the service of God, and his fellow-men; well might ordinary Christians doubt their reaching that point until death shall end the strife.

JOHN C. HOLLIS.

ECTOR, February 15, 1881.

Temperance.

MR. EDITOR: We read with much pleasure and profit, the able report of the Temperance Committee, appointed by our Conference at its last session; and we rejoice that Louisiana Conference is about to memorialize our State Legislature on this very important subject.

We will not now discuss the propriety of asking legislation in this direction. There is always legislation on this subject, but it is mostly on the wrong side. It legalizes the manufacture, importation, and traffic, in these fire waters of death; when we think that law should simply forbid these fearful acts; and thus, at once, save to the people these millions of money, and save them from these millions of heartaches, these millions of rags, tears, wretchedness and ruin. We want no gallon law, no "pint law," like our sister State Mississippi. Why, that law runs the glass factories day and night, making bottles, and puts a pint bottle into the pocket of nearly every boy and young man in the State, and makes it his constant companion.

On reading this report, our hearts are burdened, and we inquire what can be done? "Why," says one, "pass a prohibition law." All right, if we could do it. "Ask the Legislature to do it, or to let the people, the voters do it." But who are our legislators? Who are the people, but the very people who consume these rivers of rum? Think you that they will vote for prohibition? Must they not be converted from the bottle to cold water? On this subject, the committee seems more despondent than we are. Hear it:

"We are of the opinion that at the present time there is such a depraved appetite, both inherited and imbibed, for artificial stimulants, and so much money in their manufacture and traffic, that nothing less than a national prohibition, backed by a healthy public sentiment, can ever arrest the mighty tide of this evil." The tide is too high, the current too mighty, the stream too immense in its proportions and too overwhelming in its course to be arrested by moral suasion or by the cold process of intellectual reasoning."

Now, we must differ from the committee. It seems to us that it must be done, and can be done, and can only be done by "reasoning," and "suasion." The Committee puts the prohibition first. True, the report would have it "backed by a healthy public sentiment." That would be well enough, if we could have it so, but the public sentiment must come first, far without it we can not get the legislation. And how shall the proper sentiment be obtained without the reasoning and suasion? "Come and let us reason together."

The question then is, how can this public sentiment be created? We reply; first, let all lovers of humanity think about it, and pray over it, and ask God to help in this matter. Let them persuade the men, women and children to "touch not, taste not, handle not;" and let all the preachers dwell somewhat on the "woe unto him that putteth the bottle to his neighbor's mouth."

But there is so much dram drinking, so much, even of drunkenness in and out of the church, that the preacher can not say enough about it in the pulpit to cure the evil. He must preach the gospel, Christ and him crucified, and not turn all of his sermons into temperance lectures. Then, let a time be set apart for this purpose. Let the simplest form of temperance societies be constructed, and let the hour be devoted to temperance talk, lectures, etc.

We have belonged to a variety of temperance societies; the Washingtonian, the Sons, the Social Circle, the Friends, the Murphy, etc., and we think the later, or something like it, the most successful.

Let there be no initiation fee, no monthly dues, no quarterly dues, no mysterious ceremonies, no wonderful secrets; and let everybody be invited to attend. Let there be a public lecture at every meeting and men, women, and children invited to join the society. Have officers, good order, prayer to begin with at least, to close with prayer or a benediction. Have a pledge, of course, say something like this:

"PLEDGE."

"We, the undersigned, do hereby pledge ourselves, God helping us, to abstain from all intoxicating liquors, as a beverage, and to discourage the use of them in others."

And then, with kindness, patience and perseverance, we shall succeed.

Louisiana has a good local option law. As soon as a majority of the voters in the corporation will do it, have an election and enforce prohibition. By and by the entire State will prohibit, either through its Legislature or its various corporations, and the monster will hide in his polluted den and die of his own sting.

We have seen it tried in Jackson, La., and its vicinity with wonderful success. Public confidence was restored, peace and good order prevailed and in eight or nine months Centenary College doubled its number of pupils, and now, also, the female colleges prosper and we are another people. O, what a deliverance! The results of temperance efforts may be seen in the parishes of St. Helena, Washington, etc., and I am assured by one whose ministerial duties call him to ride all over this region, once a quarter, that there is far less drinking and drunkenness in the Florida parishes than in former years. We are gaining ground in this region. May it not be so all over the State? And when we petition the Legislature, may not the apples be ripe and all into the lap of our lovely Louisiana?

A. C. MILLER.

From California.

This is the seventh day of February and vegetation is as far advanced here as it usually is in April in Mississippi. Wife and myself spent part of the afternoon on the front portico looking at the beautiful flowers; and growing shrubbery in our yard.

Bishop Kavanaugh has been with us a few days, and his opinion is that earth has no spot more lovely than Santa Clara Valley. I agree with the Bishop in this thing. The earth is rich, easy to till and yields bountifully every year. In all of my knowledge, there is not a house of lender or any kind of improvement that is not in good condition. Every thing of this kind seems to be new in this country; and every farm and house in town or country has some one to take care of them. We have one advantage here, timber will last much longer than in the Southern States.

We make a fence here by driving stakes, eight or ten inches in the ground leaving five or six feet above, stock will not go over it. I asked a gentleman how long these stakes would last, he inquired me that he did not know, for no one had been long enough in California to see them decay. The paint on houses here will look bright and new longer than in any country I know of. This climate is wonderful for health (I mean this Valley) and in keeping all our eatables sweet and sound; canned fruits and vegetables will keep for years. While I admit the climate has much to do with any country, and the prosperity of the people, yet climate will not do all. The people must work. I think the climate of this part of California is better than that of Mississippi, but in some things the latter is superior. There is no people on earth that I love as I do those of Mississippi, yet I think I can see why many of them are so poor. If we had the population of California with their notions and habits of life in Mississippi, that State would blossom as the rose in less than ten years. How many men in Mississippi, worth from one to two hundred thousand dollars, will plow, drive a team, or do anything else about a farm? If there, I have never seen them. But you can see them anytime here, and nothing thought of it. We have wealthy ladies here who do their own house work, cooking and all, and seem perfectly happy and contented. In one sense Californians are pleased men and women, ready to take hold of any kind of business that is honorable to make a living. I well remember that during the two years that I was at Grove Street, Vicksburg, only one man came to me to get him work, but fifty or more came and asked me to aid them in getting business. The people here ask for work, the word business is not often heard. When I speak of people working here I do not mean that class of hirelings that float through the country, for they are no better than the negroes of Mississippi, but I mean the people who won the land of this country. A lady came over the other day to see us, she said that all their farm was planted in wheat, and the boys were out plowing for their neighbors, this lady would be considered rich in Mississippi. I know that it is hard for the people of the cotton States to take hold of work, but business but they will have it to do, and the sooner the better. I can see plainly, and my heart pains me to know it, that every year brings a little more poverty to these States. The bottom is not reached yet. I hope not to discourage any one, but facts are stubborn things, we do all we can as they are. There is nothing the matter with these States, the only thing wanting is work. We must learn that it is elegant to plow, pick cotton, drive teams or do anything of the kind much more elegant to have a good living this way, than to be poverty stricken. Now this is plain talk, but it is the only prescription that I can give that will cure the ills of the South. May God prosper the people of my beloved Mississippi in things pertaining to this life, and the life to come.

J. P. M. PEATHERSTON.

MONTEREY, Nov. 10, 1880.

Southern University, Greensboro, Ala.

THE ANNIVERSARY OF THE CLARIOSOPHIC SOCIETY.

Last night a large and attentive audience assembled at the College to celebrate the Sixty-first Anniversary of the Clariosophic Literary Society. The Clariosophic Society was founded in the year 1820, and, through the long period of its existence, it has never failed to enlighten and entertain the audiences which have assembled in it hall. May it ever be as useful and ornamental to the South as it has been. As I said before, this was the Sixty-first Anniversary, and, in honor of that event, an orator and four debaters had been chosen. The exercises began at 8 o'clock, Prof. C. W. Verdel, of this city, presiding. The band struck up a lively piece of music, at the close of which, the audience were led in prayer by the Rev. Dr. Lewis, president of this college. After the music, which followed the prayer, was ended, the president announced as orator of the occasion, Mr. E. W. de Graffenried, of this city. Mr. de Graffenried is an A. M. graduate of this college, and, while here, was one of the most elegant and powerful debaters of the Clariosophic Society. He ably acquitted himself in this address before the Society, and, judging by his past and present life, I predict a bright future to this young "follower of Blackstone."

Next came the debate. The question was, Is the South Destined to be the Most Prosperous Section of the Union? The debaters of the affirmation side were, Messrs. G. W. Terry, of Marion, Ala., and G. W. Hill, of Gainsville, Ala. Those on the negative side were, Messrs. J. H. Welch, of Mobile, Ala., and J. R. Morris, of Whistler, Ala. I will not discuss the manner in which the debaters delivered their speeches; suffice it to say that they did justice to themselves, and brought additional honor to the Society which they represented. The debaters having finished the president arose to give his decision. After making a few timely remarks about the manner in which the question had been discussed, he gave his decision in favor of the negative, but said they *barely* won it. After the music which followed the president's decision, the exercises were closed with the benediction.

Long may the Clariosophic Society stand against the ravages of time; may its Alumni prove bright and shining lights, and may they never forget the teachings inculcated within its walls.

SPECTATOR.

"Within half a century," says Dr. Dio Lewis, "no young man addicted to the use of tobacco has graduated at the head of his class in Harvard College, though five out of six of the students have used it. The chances, you see, were five in six that a smoker would graduate at the head of his class. If tobacco does no harm. But during half a century but one eighth of tobacco was able to come out ahead."

Christian Advocate.

THURSDAY, MARCH 10, 1881.

[For the New Orleans Christian Advocate.
MY BETHEL

BY INVALID.

I have watched the crown of glory fading on the brow of day
See the "day-god's" vouch of purple, draped with twilight's curtains gray
Till the rosy blush of sunset paled, and thro' the silver bars
Gleamed a thousand dazzling jewels, countless hosts of beaming stars
Thro' the mystic twilight shadows, softly tinged with golden light,
With the eye of faith or fancy, I can see the robes of white
Of the angels, while descending from the "ladder" of pure gold,
Coming to my humble "Bethel," as to Israel's of old.
I can almost hear the rustle of their spotless wings of white,
Almost see the holy radiance of their starry crowns of light,
As they come to bring a message from the shining courts above,
Breathing sweetest words of comfort telling of the Savjour's love.
"Peace I give thee of the Spirit—*not* the peace of earth," he says,
And my grace shall be sufficient for the remnant of thy days."
Yet a little while I leave thee, but the Comforter I'll send,
Till I come to make my jewels, and the things of time shall end.
Yes, by faith I see the angels, and the shining way of light,
Leading to the holy city, where no filth shall ever blight
And the brightness of his glory dothes me on my night of gloom,
Fills with splendor my lone Bethel, makes a palace of my room
Humble as the Saviour built the place where he first manifested
In the humble stable "Bethel" where I linger, watch and pray
Where my heart of worldly noise weary, longing gaze
Here beneath the cross I nestle, here my Bethel I will raise.
With its sacred shall water me, I have laid me down to rest
And I will not fear the cleave me till my spirit shall have blessed.
Here alone I love to meet thee, God of Israel to commune
Out of stony grief and anguish I have here my Bethel raised.

Sunday-School Lesson.

BY REV. GEO. C. ROPER.

First Quarter Lesson XII.

GOLDEN TEXT: *It must needs happen, but woe to the man by whom the offense cometh.* Matthew xviii. 7.

SUNDAY, MARCH 20. LUKE XXIV. 36-53.

41 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshiped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

When Christ arose from the grave and appeared to his disciples, he found great difficulty in convincing them that he was really himself. His sudden appearance, coming into a room when the doors were shut, and his sudden disappearance, miraculously, that is, not according to any ordinary law of bodily motion, terrified them; they supposed they saw a spirit, from the sudden, noiseless and mysterious appearance of the Lord, when no door had opened to admit him. Even his "peace be with you" was not enough to calm their terror. To convince them of his identity, and that he was the very same Jesus, and not a spirit, he let them handle him, he ate with them, and he showed them his hands and feet. This risen body of your Lord was the same in which he suffered, in which he ascended, and in which he now sitteth at the right hand of God. Behold the pledge that we, too, in our flesh shall see God.

He first convinced them of his resurrection, and then he began to teach them by opening their understandings, that they might understand the Scriptures. This must always be the first lesson: "*Christ is risen.*" This introduces into the lesson the teachings of the risen Christ during the forty days he remained on earth after his resurrection.

Verse 44. "These are the words;" that is, this is the fulfillment of the words. When Christ had told them that all things written of him in the Old Testament must be fulfilled they had not understood how much his words meant. He now shows them that all the strange and startling events they had lately witnessed, his sufferings, his death and his resurrection, were a perfect fulfillment of ancient prophecy.

Verse 45. He opened their understandings by *opening* the Scriptures. Christ must have been the best expositor of the Scriptures. He had much to do in making them, and was himself the solution of their mysteries, the antitype of all their types, and the unifying principle that made them one harmonious truth. He could explain, and at the same time furnish the scholar with spiritual intelligence to comprehend his teachings.

"The entrance of thy word giveth light." Christ opened the word so that they might enter, and opened their heads and hearts so that the word might enter.

Verse 46. *It behooved Christ to suffer*; that is, it was needful that Christ should suffer; needful; that is, in fulfillment of prophecy. So our Lord asks in verse 26, "Ought not Christ to have suffered?" There is no allusion to the necessity of suffering as a factor in the plan of redemption, but to the prophecy. He must suffer if he would fulfill the prophecies.

Verse 47. Repentance and remission of sins. Repentance is the cry of the forerunner; it is the cry of the Saviour, and it must be the preaching of the church to the end. It is the first step of the sinner toward the Saviour. Faith is repentance in its culmination. Repentance and faith go together; they are inseparable. Repentance culminates and fruits into faith, and faith drops its seed and new repentance springs up; along with repentance is remission of sins; that is pardon or forgiveness of sins. It is closely connected with repentance, for true repentance wins the grace of pardon, but only "in his name;" that is, through faith in him. The gospel uses faith sometimes as the absolute condition, and sometimes repentance; there is no genuine repentance that does not end in faith, and no genuine faith that does not produce repentance; so both of these graces are indispensable to remission of sins.

"Among all nations." The gospel must be preached in all lands. A church cannot be faithful that neglects this command. An anti-missionary church is an anti-Christian church. The church that does not do at least as much for giving the gospel to the rest of the world as it does for itself will incur the charge of selfishness, and will be called unprofitable servants. It will go hard with that church in the day of judgment. When God gives his opinion on *foreign missions* it is time for men to be silent, and accept his command and obey it.

"Beginning at Jerusalem," because it was God's will that the offer of salvation should be made to the Jews first, and only afterwards to the Gentiles.

Verse 48. "And ye are witnesses of these things." To be a competent witness you must know for yourself; you must see and hear with your own eyes and ears. Only such men could be witnesses, and such were all the apostles. You and I must be witnesses, but our testimony for Christ will not be heard unless we know that Christ is risen, know it by conversion, and even then our testimony will be worth nothing unless we sustain a good moral character. If you want to be a witness of Jesus you must maintain a good character, or nobody will listen to you.

Verse 49. *The promise of my Father* was the Holy Ghost, the Comforter, by whose descent upon them they were to be endued; that is, clothed "with power from on high." The promise of the Holy Ghost was God's special promise; it is his latest and best gift to you and me. The promise was kept on the day of Pentecost, ten days after Christ's ascension.

They waited in Jerusalem until this great gift was bestowed upon them, as they were commanded, ten days of waiting. I wonder if any of them faltered and wavered during this time of waiting a long time to wait. Perhaps without Christ and the Holy Spirit, what a time of trial for their faith.

Verse 50. "He led them out as far as to Bethany, and while he blessed them, he was parted from them, and carried up into heaven." Our Lord's last act on earth is to bless. Even as he ascends his hands are stretched out in blessing, and we may think of him still in his parting attitude, for from the right hand of God he is evermore shedding down his blessings on the church. He was carried up not by any other power than that of his own divine will.

It was this wondrous exaltation of our incarnate God to the throne of glory that David, in his vision, beheld, when he saw one like the Son of man, who came to the Ancient of Days and they brought him near before him. It was of this triumphal return of the Saviour to the highest heaven that the Psalmist sang: "Lift up your heads, oh, ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in." And again: "Thou art gone up on high, thou hast led captivity captive, and received gifts for men." The Holy Spirit's presence, and all his offices to men, were the gifts for men.

Verse 52. *Worshiped him* as truly God, exalted to the right hand of the Father. It is of infinite importance we should think of our ascended Lord in his two-fold nature as still in heaven, perfect man and perfect God. Thither he carried up our human nature, forever glorified in him, and so he is one who can pity and feel for us. He has exalted the hope of our humanity beyond all height, so that we may see how that yet "in my flesh I shall see God." There, too, he sits in his divine glory, the object of worship and adoration. "The Lord's seat is in heaven; his eyes consider the poor; his eyelids try the children of men."

They returned with great joy. How could they longer doubt their Lord's power and glory? He had said to them: "If ye loved me ye would rejoice, because I said, I go to my Father;" and now they had seen him go to his Father, and thus their joy was fulfilled. What a cause for continual praise and gratitude, and so they were found continually in the temple, praising and blessing God.

Livingston Parish, Louisiana.

This part of the Mississippi Conference is known as Livingston mission, comprising, as it does, the entire parish. It is composed of eight regular appointments, affording a broad field for usefulness, and a vast and difficult territory to travel over.

This is my second year in this State; also the second on Livingston mission. There are many very serious embarrassments here, the most prominent of which is the want of competent and faithful, true and godly men as religious teachers. We have many refined, good and excellent people, many who cannot be excelled in their efforts and usefulness. The pure and noble women of this charge especially deserve great commendation. But we need true and godly men to superintend and teach in Sabbath-school, to lead in prayer meetings, and to aid the preacher in his administrations.

There can be found nowhere any people that will excel our people here in kindness, hospitality and liberality. A more anxious, eager and willing people for a general upbuilding of the church, the spread of Christianity, and true and vital piety, can be found nowhere.

This country has been almost ruined in the past by "false teachers," ignorant and ungodly men, some even assuming the ministry. But they and their doctrine have in most places been discarded. The Bible is being read, and inquiry made into the way of truth and life.

Much has been done here in the last year for the Master. Churches and Sunday-schools have been organized and successfully carried on, houses of worship built, and a general interest in the work manifested. Much remains to be done. Thousands need yet to be brought to a saving knowledge of Jesus. But if we can have true, godly and intelligent ministers and teachers in this country it will not be long until this can be, and faultless, will be a self-sustaining and prosperous work.

The chief sources of livelihood are confined to the swamps, along the water courses, so prevalent here, the timber, wood, shingle and lumber business being the most profitable. This country abounds in water courses, some of which are navigable. Now in this writing one can go almost anywhere he chooses in a canoe, the most of the entire parish being under water. I am now surrounded by water in all sides; can go only a short distance on horseback, and that attended with much difficulty and danger. Nearly half of my work is utterly inaccessible, and I fear that when the waters go down the numerous gross-ways and bridges will be left in such a condition as to be impassable.

Taking all things into consideration, the excessive cold, rain and snow, mud and water I have not been able to accomplish much so far this year.

We need more Advocates and good, useful literature here, and I have been and am yet laboring to that end. We need enterprise, and the necessary facilities for education and religion. We have but little use for juries and courts in this country. The lawyers can find but little to do here, there being no tramps, or dead-heads; and thieves, robbers and incendiaries are not known. In fact, there is less drunkenness, outrage and crime here than in any country I ever saw.

The people here are true and honest even to a fault. Every one attends to his own affairs, and interferes with no body. We have all classes and grades of society, and all kinds of creeds and sects of religious faith, except Jews. They cannot find a place here. Spiritualism, Hardshellism and Shushellism, of course, are a reproach to any country.

I am told that this is a lovely country in the summer, and at all seasons when dry; but I can only speak from experience. I have never seen it dry. One thing I do know: the kindness of the people cannot be drowned.

E. F. EDGAR.

LIVINGSTON, LA., Feb. 14, 1881.

Our Danger.

MR. EDITOR: The fact that I have to apprehensions for the future of Methodism, is by no means a guarantee of her continuance with men. But if she should die, the fact that her wholesome doctrines have captured the pulpits of her sisters is an assurance that her works will live after her. If built on the true foundation, this shall be her glory; if on the false, I hope she will be saved as by fire. One thing is sure, no Methodist was ever driven to the humiliating task of masking the doctrines of his church for the sake of success, or of quiet, in any community. Wherever you find a Methodist preacher you will hear a faithful exposition of the faith and practice of Christian life as held by his church. Our creed is as open to inspection and comparison with revealed truth as is the solar light—the sun of day. But I think of her improvements as the young ladies do of the fashions, the latest are the best.

The fact is the only real changes I see to Methodism is from the relics of that delectable past. That old pioneer plan, good in its day, of preaching wherever a dozen people could be assembled, did not pass away with footpaths and market wagons when railroads and carriages came in vogue. If there ever was a class of men distinguished for moral heroism in devotion to God and man it is the modern circuit preachers. If the Lord Jesus should visit some communities in person, I imagine he would say: "Woe unto you also, ye Methodist! for ye lade your ministers with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

Unfinished houses of worship, three and four miles apart, where the preacher meets twenty and thirty hearers, and gets as many dollars for his support, with a whole year's abuse for not giving eight or a dozen such appointments a whole Sabbath and a week's visitation in each month, are some of his trials. For the most part these people have conveyances, and follow their pastor from place to place, and could easily concentrate on some central point, build a good house, and pay the preacher, if it were not for their graveyards, which must be kept up at the expense of the pastor's time, living and energies. Is there any wonder that our circuit preachers strive to secure homes, that with their own hands they may supplement these meager salaries? Our brethren in the country must correct this evil in themselves, or else suffer the consequences of an evil that they see and know is increasing every year from a semi-local pastorate.

Again: It is not unfrequent that the location and style of our houses of worship in the towns and cities make it exceedingly difficult for our pastors to come up to the full measure of expectation. We well know that the measure of our success in the swell-rounded duties of the pastorate is also the measure of the value placed on us by the church. To be sent to serve a church badly situated and worse neglected, and know that you are expected to successfully contend with other churches and pastors in full tone, is a position that fills the head and heart with aches. Or, if your church is well situated, it has every appearance of a house that belongs to the forty years ago, while the churches of the other denominations look new and fresh. Possibly it was the best house in town when our grandfathers built it; but, as wealth and intelligence increased, one after another of these old-time houses gave place to better, until the dear old Methodist church is the only relic of times that once were, but will be no more.

These things loose to us our children and friends, and lay upon our preachers burdens hard to be borne. Ask them to build better, and you are answered with "this is good enough, or we are not able." "Is it time for you, O ye, to dwell in your ceiled house, and this house lie waste?" Haggai i. There are other dangers plain to me, but I must not ask further indulgence of the editor.

WEMYSS.

William H. Watkins, D. D.

MR. EDITOR: My heart is sad. I have heard through a private letter that dear Bro. Watkins is dead. It would have been mournful pleasure to me could I have been with him in his last moments, and caught his words of cheer as he entered the port of bliss.

As yet I know not the day he died; the word I have is that he is dead; neither know I anything of his last moments, but yet I know how he died, because I know how he lived.

When I read the sentence that he was gone I could but exclaim: How can we do without him? Yet our Father in heaven knows best, and we must submit to his will. So if we, his brethren, in the ministry, know not how to give him up, how can his dear wife and children do without him? Thank Heaven for the precious promise: God will care for the widow and orphan.

Of all the men that I have been associated with in the ministry none are freer from selfishness than Dr. William H. Watkins was. He was transparent, nothing hidden; his heart was wholly his friends knew and felt it. He was not a strange or curious man. He was the same every day, all the time, and always right. He may have had his weak points, but, if so, they were so fortified by grace that they were hardly perceptible.

As a wise counselor, I never had a better one, and with his fine judgment, you could see his noble heart, too. As a husband and father none could be his superior, and but few his equal. I would that I could pay a befitting tribute to our departed brother, for certain it is that a great and good man is gone from among us.

Though three thousand miles from the scene of sadness, yet my heart mingles with the sorrow that I know is in that household. And, while they weep, I too must join them in their tears, though far away from them.

May his mantle fully fall on the beloved preacher boy, and the mantle continue in our Mississippi Conference. May our Father gently lead the sorrowing wife and children through life's paths, and then to the home above.

F. M. FEYTH EASTON.

MONTEREY VIEW, California.

The Baptist denomination has in its membership one royal person, the King of Congo, Africa.

For the New Orleans Christian Advocate.
LINES ON THE DEATH OF MRS. S. RICHERT.

TO THE BEREAVED.

BY MRS. MARIA T. PIPKIN.

There's a shadow in your doorway,
And gloom broods round the hearth,
Where I was wont to list to tones,
Of voices tuned to mirth;
But I turned with weary sorrow,
From the all-pervading gloom,
Only to find its presence,
Its chill in every room.
It lingers all around the place,
For one dear Angel's there;
And I can feel the shadow's trace
Of her presence everywhere.
Her rocker's in the same old place
The corner near the kirk—
But I do not see her basket,
With the pieces of her work.
If *that* were only by her chair,
Her scissors on the floor,
I'd soon expect her steps to hear
Within the open door,
And hasten to meet the cordial clasp
Of hands with friendship warm,
And greet, with loving tenderness,
Her well-beloved form.
But her rocker has an unused look,
Her basket is not there,
And I hear no sound of foot-fall
Upon the chilling air.
For God hath called your dear one home,
To join the throng above,
Of angels who are ministers
To those blest with his love.
Ah! we have but her memory,
To hold without a stain,
That's set to music in our hearts,
A sad, but sweet, refrain.
To fill our souls with gratitude,
That she doth bear the palm
Of victory as she joins the song
Of praises to the I AM.

DARLINGTON, February 16, 1881.

Obituaries.

REV. G. W. CHATTERTON was born in Wilkes county, Georgia, [illegible], 1811. Died at Natchez, Mississippi, February [illegible], 1881.

His first marriage was to Adaline Youngest, child of William and Nancy Johnson, of Wilkes county, Georgia. She preceded him to the land of the good about eight years. Six children were left behind to mourn their loss. He married again November 17, 1870, to Mrs. Susan M. Wade, who was a faithful friend and companion to him during his years and during his several afflictions. The Chatterton deceased belonged to a family of note in the State of Georgia, and he himself was a man of talents and influence. He was appointed judge of one of the courts of that State and also served one term as a representative in the State Legislature. But it was soon discovered that a higher calling than the legal profession and the politician were his genius. The eye of the church was soon upon him as a person to preach the everlasting gospel. He felt the spirit call, and he obeyed, and about the year 1840 was licensed. He moved to Alabama, and was for other years presiding elder of Oak Bowery, Tuskaloosa, Talladega and Jacksonville districts. He was also professor in the college at Auburn. In 1854, he removed to Mississippi, and taught a very flourishing school at Carrollsville. He was faithful and efficient local preacher, till 1858, when he joined the Mississippi Conference and devoted his whole time to the work of the ministry. He remained in the traveling connection four years, filling acceptably the various charges to which he was assigned by the Conference. He then retired to the local work, and settled at Newton, Miss., where he organized a Methodist church in a small tenement with about seven members. Now there is a good house of worship with a large membership. He also organized the church at Lake. In 1878 he was a supply on the Newton circuit, and served it as faithfully as his physical ability would allow. For the space of about the last two years, Mr. Chatterton was under the treatment of several physicians, and was confined upon bed of sickness. His death was not unexpected. He was ready and waiting. He had to contend more or less, of all who know him. The [illegible] soon after he came to the work last year, and found in him a brother and a faithful co-laborer. The church and community sustain a heavy loss. In my visits to him I could hear him calmly and resigned, and note of his sun was setting, richly and gradually and when standing on the margin of the river, and the power of speech was gone, I asked him, "If all was still well with him," and repeating a portion of that sweet hymn: "Jesus, lover of my soul," a heavenly radiance kindled on his face, he bowed his head and passed over safely. May God comfort the widow, and bless his sons and daughters, and those who have left to them such a rich legacy in the life and virtues of an honored father.

C. CANNON.

At the Fourth Quarterly Conference of the Uniontown station, Alabama Conference, Methodist Episcopal Church, South, the following resolution was appointed to prepare a suitable memorial of Rev. Wm. N. Sears, a local preacher in said church. The following was adopted by the First Quarterly Conference, January 30, 1881:

REV. WM. N. SEARS was born in the State of North Carolina, March 2, 1820; baptized and converted by Rev. Joseph Travis; he was married twice; his first wife lived but a short time after her marriage, and he subsequently married Mary J. C. Cone, March 4, 1840; he was licensed to preach June 3, 1843, and joined the traveling connection at [illegible], Georgia, in 1849, and was sent to Louisiana, the same year; thence to Georgia, to Marianna and Florida, 1851; to Escambia circuit, Florida, and Alabama, 1852; mission to Stewart and Pilgrim's Rest, 1853; to Marion, Ala., 1854; to Washington circuit, Alabama Conference, and in the same year of that year he located and settled in Montgomery county, Ala., where he remained to Macon county, Ala., 1858; where he resided till his death, November 18, 1880. He was ordained deacon by Bishop Andrew, and in due time he was ordained elder by Bishop Early, December 15, 1855, at Montgomery, Ala. His inconsolable wife, an only daughter, several grandchildren, with numerous friends, lament his death. Being afflicted with illness in the fall, he suffered much, but he bore his sufferings with Christian fortitude and patience, frequently expressing his assurance of a happy immortality in heaven when released from his sufferings on earth.

Resolved, That we bow in humble submission to the will of Almighty God to remove our beloved brother from his labors and sufferings on earth to his reward in heaven; therefore,

Resolved, That while we deeply regret the loss of his presence and labors, we humbly submit to the action of Him who doeth not err in doing wrong.

Resolved, That we tender to his bereaved family and friends our Christian sympathy.

Resolved, That a copy of the above be furnished the New Orleans and Nashville Christian Advocates for publication, and also sent to his bereaved family.

JOHN PERRY, for Committee.

MARY A. ROBERTS was born in South Carolina, in 1812, and died in Jackson county, Mississippi, January 22, 1880.

She was married to James Roberts, in Mobile county, Ala., in 1830, and joined the Methodist Episcopal Church, South, in 1869.

After she joined the church, she was one of its best members. She was not a person to make any great pretensions, but was always at her post, doing what soever her hands found to do. She was the mother of thirteen children, and lived to see them all join the Methodist Church. Two of her sons are local preachers, and are doing all they can for the salvation of men. Sister Roberts was one of the best women I have ever known; her children, no doubt, will rise up in the judgment and call her blessed; for it was her good advice and godly example, no doubt, that caused them to embrace the religion that now gives them so much pleasure. It has been frequently remarked, by those who are acquainted with the family, that had it not been for the mother, that the children would not have been such noble men and women as they are. The children all loved their mother, and always looked to her for advice, and when in trouble they went to her for comfort.

A few weeks before she died, she visited all her children, as it was her wish to visit them about once a year, and now since she is dead, her last visit is very much appreciated. We are thankful that such a noble woman was vouchsafed to us so long; we must now submissively recognize the [illegible] than to thine and heaven's.

J. L. [illegible]

MRS. MARY JONES, *nee* Whittaker, [illegible] of Col. Carter Jones, of North Carolina, [illegible] monly know by all as "Grandma Jones," died [illegible] Warren county, Mississippi, November 15, [illegible] in the ninety-third year of her age. She was born in Halifax county, North Carolina, April 19, 1788; was married to Col., and Rev. Carter Jones, December 18, 1810.

She was bereaved of her husband in 1857, after [illegible] three years of married life, since which time she [illegible] made her home among her children, of which she has a large family. Of a family of ten children [illegible] were raised to maturity, save two. Five yet remain, with also a large connection of grand and great-grand-children, to mourn her loss. When grandma first attached herself to the Church of Christ, is not known to any of the present generation, her membership dating from her young womanhood. True her life was [illegible] that of the righteous, "shining more and more unto the perfect day."

Bro. and Sister Jones may be classed among the early settlers of Warren county, Miss., where they spent a life of usefulness in the local ranks of the Methodist Church. She at the same time placed herself a helpmeet indeed, in all things at home, and in the surrounding community. The last few years of her life have been days of physical weakness [illegible] who would not, under a load of ninety-two years [illegible] in spirit and faith she has only grown ripe and riper for the Angelic Reaper. She feared death, all was well, and stood with lamp trimmed and burning, and an abundance of oil in her vessel.

Raleigh, North Carolina, Advocate please copy.

ALVIRIA E. ELLIS, the noble subject of this obituary, was born in Jackson county, Mississippi, January 27, 1854, and died in the same county and State, January 13, 1881.

She was the daughter of Mr. Samuel and Mrs. Syrilla Davis, and was married to Mr. G. L. Ellis, August 1, '71. Joined the Methodist Episcopal Church, South, soon after she was married. She occupied a place in the church that can not be easily filled.

She was the mother of five children, two of whom preceded her to the grave, the other three are able to answer the question asked by Mary [illegible] "Have you a good mother?"

I have been sister Ellis's pastor for [illegible] and I have never known a person more [illegible] God, she loved best and God, people [illegible] reflected in her favorite theme.

I believe she had learned to "number her days" as was to be extent, I have never heard [illegible] of complete faith always seemed to be [illegible] I saw her a few weeks before she died [illegible] the State of health, and in high spirits.

We do not weep as those who have no hope, we can say, take one to old, the Lord gave, the Lord hath taken away; blessed be the name of the Lord.

Tribute of respect to the memory of Mrs. Ann Shotts, adopted by the Ashwood Methodist Episcopal Sunday School, Ashwood, Ala., on Sunday, February [illegible], 1881.

WHEREAS, It has pleased the All-wise Ruler of the universe to call from our midst [illegible] Mrs. Anna Shotts, daughter of our beloved Rev. J. W. Shotts. We deem it our duty and high appreciation of the noble virtues and Christian graces of the deceased, therefore

Resolved, That in the death of our sister the church has lost a Christian lady, the community a consistent Christian member, and the family a loving daughter and devoted [illegible] to which we bow in humble submission to that providence which has summoned her to a higher and we doubt not better home. Our loss is her eternal gain, as her end was peace, calmly resigning her spirit to God who gave it.

Resolved, That we extend to the bereaved family our deepest sympathy in their great affliction, and commend them to the God who can alone comfort and console.

Resolved, That a copy of these resolutions be furnished the family of the deceased, and a copy of the New Orleans Christian Advocate and Christian Advocate.

MRS. BETTY MORTON, wife of [illegible] Morton, departed this life in Washington, Louisiana, [illegible] 1881, aged [illegible] years of age.

She sought for and obtained the pardoning [illegible] when quite young, and joined the Methodist Episcopal Church, South, and walked humbly before her Saviour all the days of her life. She [illegible] found by the side of health when he first [illegible] pastor. During our first visit she was deeply [illegible] about the experience of entire sanctification. We explained it to her as best we could.

During our first prayer together, she received witness of the Spirit, resting with her spirit [illegible] blood of Jesus was cleansing her from [illegible] She was an humble professor of this experience [illegible] pure spirit left its earthly casket. [illegible] witnessed gladness in brightness, with sweetness, [illegible] gate was wide to the blood of the Lamb. [illegible] were mournfully severe; but she has [illegible] with perfect resignation, she was always [illegible] time of her departure, was willing to wait [illegible] Many times before her death, she asked us [illegible] she was glad that Jesus loves me." She [illegible] glad hands and was soon gone to her heavenly [illegible]

J. J. WOOD.

WHEREAS, In the providence of God, [illegible] who often works by what are called [illegible] Mrs. Mary Parr has been removed from the [illegible]

Resolved, That in his death, the Sunday-school of the Methodist Episcopal Church, South, at [illegible] we have lost a faithful, teachable, and [illegible] pupil.

Resolved, That we, the officers, teachers and [illegible] of this school, deeply and cheerfully bow in humble submission to the will of our God in the [illegible] of our sister, and mingle our tears with those of the bereaved family.

Resolved, That by this dispensation we are reminded of the approach of death, and pray God that we may be more diligent in the discharge of our duties, whether it [illegible] upon us in this world or not, and thus be more closely watching, we may be ready for the [illegible]

Resolved, That our sympathies are due and hereby tendered to the bereaved husband, to whom the deceased was the joy and hope.

Resolved, That a copy of these resolutions be sent to the family, and to the New Orleans Christian Advocate and Christian Advocate.

MRS. SARAH EDMONDS, after a protracted illness, attended with much physical suffering, quietly passed from this world, on the twenty-third of January, 1881, at her home in Tallahassee.

During the several years of her connection with our church here, she testified her absolution to Master by a uniformly pious life, and a consistent dependence upon the promises of God. Her faith in the Saviour of sinners grew stronger as death approached and she was not left comfortless.

C. E. [illegible]

LITTLE JIMMIE HANCYCUFF, oldest son of John L. and Sallie Hancycuff, died at Thursday, February 3, 1881, of congestion of the [illegible] aged eight years and seven months.

It is with a sad heart, that we are called upon to record the death of our generous-hearted and manly little friend, yet we have the comforting assurance that he has gone to join the "angel band" and be one in that innumbered host of sabbath-school scholars, "who are his jewels precious jewels," his loved and his own."

To the afflicted parents, around whose hearts are entwined the warm affections of their dear boy, we would commend this consolation to be drawn from his word, and remember that, though he can not come to them, they can go to him.

J. M. W.

JAMES L., son of James H. and H. E. Morris, died at Gosport, Clarke county, Ala. He was born July 8, 1877, and died May 27, 1880.

Jimmy was a bright child, the hope and joy of fond mother and grandparents. His father was called from earth to a home a few months before. When he was taken sick he was on a visit to his grandmother, and requested to be taken home to his mother, and said then that he would go to heaven and see his papa. Bright and intelligent as he was, loved so well by relatives and friends, yet God saw best that it was best to take him to himself. His sweet voice is now hushed, but he is glorified in heaven. What an additional motive the bereaved have to be devoted to God and his cause.

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J. M. W.

Christian Advocate.

THURSDAY, MARCH 10, 1881.

OPEN IMMEDIATELY.

BY MARGARET J. PRESTON.

e earnestest, surest thing I know.
Whatever, what else, may yet befall
ressing or blame, of want or woe,
the truth that is fulfullest far of all
n the Master will knock at my door some night,
and there, in the silence hushed and dim,
I wait for my coming with hoop aright,
to open immediately to Him.

ander if I, at his tap, shall spring
n eagerness up, and cross the floor
th rapturous step, and freely fling,
the mark of life aside right, wide the door
will there be work to be put away?
r the taper, that burns so low, to trim?
something that craves too much delay
to go immediately to Him?

hall I with withered fear grow dumb,
the moment I hear the sudden knock,
started to think he tomb surely come,
half falter and fail to find the lock—
keep him so waiting, as I stand
rembling, while my senses swim,
nd of the bound with outstretched hand,
open immediately to Him?

e is the only thing forbid:
all my future—then I pray,
quietly watchful, I may hold
he key of a golden faith each day
short—may grasp, that when I hear
a step, be it dawn or midnight time,
ight or may I rise without a fear,
nd open immediately to Him!

—Sunday School Times.

Our Pulpit.

The Sin Against the Holy Ghost.

BY JAMES A. LAFFOON, PASTOR PRESBYTERIAN CHURCH, OXFORD, MISS.

rily I say unto you, All sins shall be forgiven
nto the sons of men, and blasphemies wherewith
ever they shall blaspheme: But he that shall
blaspheme against the Holy Ghost hath never for-
veness, but is in danger of eternal damnation: be-
use they said, He hath an unclean spirit.—Mark

The text was uttered by Christ during his sacred journey through Galilee. e chief priests, Scribes, and Pharis s, though versed in the prophecies, re, as everywhere, reviled, opposed, rejected and rejected a Christ. With nignant and persistent hatred, they dogged his steps from Jerusalem, king to malign his motives and de- me his character, and so keep the peo- from believing in him.

They called him "a wine-bibber, glutton," "a friend of publicans d sinners." They assail his doctrine, d even call his miracle see Matt. 9: 32 which afforded such a con- ncing illustration of his divine mission work of the devil.

The subject of the miracle was a per- t illustration of the ruin effected by n. He was blind, deaf, dumb, and lemonaic. To revile such a display divine power and love, and call it e work of an unclean devil, was, on e part of those religious teachers, a against light. It showed a persist- t malignity inconceivable. Bear in d that this charge called forth this ost solemn and awful word of our rd. He exposes the folly and incon- stency of their charge (Matt. xiii: 27); he exposes these spiritual guides fore the multitude, who, in their un- tered simplicity, trusted them. His rds, enforced by the miracle, would ep away the foolish sophistry of the arge.

At the same time, he sets before the- ers the fearful nature of the sin hich they had well-nigh, if not alto- ther, committed, and its awful doom: *hath not remission to eternity, is sub- ct to eternal punishment.* The context, well as the Greek, shows this. The eclaims of the text emphasizes this. he committor of this not-to-be-remit- ble sin is actually subject to *eternal damnation.*

This was not a sin of the common ople, but of the Scribes (see Mark iii: , who came down from Jerusalem, d who deliberately and persistently ed against the clearest light. The n was not only a malignant rejection Christ, but an impeachment of his ission, as set forth, in epitome, in the racle they had just witnessed.

This sin had its origin in peculiar cir- mstances, and can only be committed those who sin maliciously, daringly d wilfully. It can not be simply ersistent unbelief, then it would be ssible of the finally impenitent. The y to the text hangs on the last clause. The sin is not simply rejection of rist, nor blaspheming Christ and his rk; it is connected directly with the ly Spirit and his work; it is a dar- g blasphemy of his person and work; is something special, public, deliber e and malicious, and which seals the ther's doom at once. Some say it d only be committed when our Lord s on earth working miracles. Still, e there not fearful approaches, at least, it in our day? Men speak slightingly of the regenerating work of the Holy host, and scoff at revivals and call r preachers fanatics, and their work anic, so, too, men who grieve the oly Spirit. This was the sin of Israel ho vexed the Holy One.

This sin, as set before us in the inci- nt of the text, is a man's deliberate ejection and blaspheming all the com- passionate efforts of the Godhead for his salva- on. With his own hand he thrusts side the provisions of the Gospel, in- oring him away who applies them. necessity, then, it is a sin *that hath d forgiveness to eternity.* Hence, there no restoration or future repentance. his is the very thing precluded in the ord clause of verse 29. The best au- orities give here the common word *sin*, instead of the word *damnation*. he rendering, "sin danger of," is too eak. The Greek means, not only "ex- osed to" a certain danger, but "*held der*" the evil power—*i. e.*, sin. Those uds of sin no sinner, of himself, ever reaks only by the Holy Ghost. When compels the Spirit to abandon him, s held by these bonds *forever*. He ver will repent, and so never be for- ven. This is the undoubted meaning the text. To such there is no hope rever of annihilation or repentance, d forgiveness and restoration.

Believe not, then, *the Holy Spirit*. That n may not, receive and obey *the Christ*; whom, he witnesses. Despise not, r scoff at his work.

How much need of this now, when many deride and mock at the most mm truths of God, and speak with reverence and flippancy and jest of the dem and awful awards of eternity! here this is done intelligently and ilfully, it ceases to be a sin of igno- nce. Such may well heed those awful ords of Jehovah, "*Be ye not scoffers, st your bands be made strong*," and ese most fearful words of Christ in e text.—The Preacher and Homiletic onthly.

Sunday Afternoon.

There are two or three hours on Sun- day afternoons which give to most of us a feeling of perfect leisure. How do we employ them? The attendance on morning church and Sunday-school is over, and before the evening bell shall ring, we have this space, this margin, which is an opportunity for repose, for reflection and for improvement, such as no other day affords.

Well, some of us go to bed. The Sun- day afternoon nap is taken by people who never think of lying down except on Sunday. We do not declaim against a daily nap. Every woman who can get it, is the better in health, and the fresher in feeling, and will last the longer in her usefulness and energy, if every day she will lie down for a half or a whole hour, and rest, and sleep if she can. But we do not approve of making a convenience of the Lord's day, and spending its golden time in slumber, simply because it is his day, and we can not sew.

Some people write letters on Sunday afternoon. There is a sort of corres- pondence which it is perfectly proper to en- gage in in holy time; but it is unneces- sary to say that it is correspondence suited to the day and to the spiritual tenor of thought and feeling which the day should induce. To save secular time by writing letters in sacred time, is a sin. To devote the pen to the ser- vice of business, of gossip, of compli- ment or of mirth is to defeat the object for which the hallowed day was given, and to lower the tone of one's religious character. It is not remembering the Sabbath day to keep it holy, not observ- ing it by a holy resting all that day from employments appropriate to other days.

Some people read novels on Sunday afternoon. They may be sprinkled with piety as a cake is coated with sugar, or flavored with morality as a pudding is spiced with nutmeg. But they are nev- ertheless works of fiction, whose pri- mary purpose is to please the fancy, to amuse an idle hour, or to afford rec- reation to a jaded mind. For Sunday afternoon we entirely disapprove of them. Standard Christian classics are abundant. Biography presents a wide variety from which to choose, and no reading is more directly efficient in forming character than that of the lives of good men and women. Devotional poetry and missionary literature are elevating and profitable. Many of us could not do anything for ourselves quite so beneficial as to set apart our Sunday afternoon leisure for Bible read- ing and study. Few of us study our Bibles so deeply and so thoroughly as we ought.

The mother with her little ones, some of them too young as yet to comprehend distinctions of day from day, is quite- less the person who can least secure a season of unbroken rest on Sunday afternoon. But in the Christian family the children early learn that the more noisy play is prohibited on the Sabbath. They are willing, while yet very small, to have the little wagons and drums and whips and tops put in the closet till Monday; and, though the wee girlie may take care of her dolly as mamma does the baby, and the little boy run and jump out of doors, as the lambs frisk and the colt leaps, they soon catch the Sunday atmosphere; they like to see the Sunday picture books and to hear the Bible stories. Mother ought not to have the whole work of entertain- ing and teaching the children left to her. Father should share it, or aunty, or elder sister, and the duties of the day should be so adjusted that every one under the household should receive into the soul the blessing and the gladness of the day which is God's ever-benignant gift to man.

Forgiveness.

In the Middle Ages, when the lords and knights were always at war with each other, one of them resolved to re- venge himself on a neighbor who had offended him. It chanced that on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle with only a very few men with him. It was a good op- portunity to take his revenge, and he determined not to let it pass. He spoke of his plan in the presence of his chap- lain, who tried in vain to persuade him to give it up. The good man said a great deal to the Duke about the sin of what he was going to do, but in vain: At length, seeing that all his words had no effect, he said, "My lord, since I can not persuade you to give up this plan of yours, you will at least come with me to the chapel, that we may pray to- gether before you go?" The Duke con- sented, and the chaplain and he knelt to- gether in prayer. Then the merci- loving Christian said to the revengeful warrior, "Will you repeat after me, sen- tence by sentence, the prayer which our Lord Jesus Christ himself taught to his disciples?"

"I will do it," replied the Duke.

He did it accordingly. The chaplain said a sentence, and the Duke repeated it, till he came to the petition, "Forgive us our trespasses, as we forgive them that trespass against us." There the Duke was silent.

"My Lord Duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, *'as you do to the sea'*." "Forgive us our trespasses, *as we forgive* them that trespass against us."

"I cannot," replied the Duke.

"Well, God can not forgive you, for he has said so. He himself has given us this prayer. Therefore you must either give up your revenge or give up saying this prayer; for to ask God to pardon *you as you pardon others*, is to ask him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment."

The iron will of the Duke was broken. "No," said he, "I will finish my prayer. My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me. 'Lead me not into temptation, but deliver me from evil!'"

"Amen," said the chaplain.

"Amen," repeated the Duke, who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.—From "Preacher's Lantern."

THE SAILORS RELIGION.—At a meet- ing for prayer held in a mission house in London, one Sunday evening, a sailor rose to say a few words.

"My friends," said he, "I want to tell you what religion has done for me. It has made me love my mother, from whom I ran away when a boy; and it has made me provide for my wife and children, whom I had long neglected and treated unkindly."

Here you see how weak and sinful this man was before he had learned to love Jesus; but when he knew Him, and had eaten of the bread of life, it gave him strength to do what was right.—Richard Newton.

Religious Intelligence.

MISSIONARY.

The present ruler of Abyssinia, King John, is very like Philip the Second of Spain. Not only has he banished all the missionaries who have arrived at Massuwah after a long and very pain- ful journey; but under influence of the bishops and priests of the Church of Abyssinia, he caused diligent search to be made in the houses and huts of the people for copies of Bible distributed by the missionaries. Whenever a copy of the Scriptures was found, the luck- less owners were loaded with chains and cast into prison, and their home burn- ed down. "He persecutes the Jews," writes Theophilus Waldmeier, a mis- sionary; "he kills the Mohammedans; he causes destruction among the Gallas; and enforces the penalty of a death upon each one who does not agree with the unscrupulous, confused, and foolish ideas he inculcates into his ambitious mind by his fanatical and selfish clergy. The poor Abyssinians are suffering despar- ately under this tyrant." Mr. Wald- meier goes on to speak of mission work. "The Swedish missionaries," he says, "had a prosperous work on the eastern frontier of Abyssinia. The London Jew- ish Mission was working most success- fully among the Falashas or Abyssinian Jews, by native preachers, who were trained in Europe, and two stations in the northern part of the kingdom. Two German missionaries are engaged in Shoa, the southern part of Abyssinia, under King Menelek's dominion. Now it seems that all these messengers of peace cannot do anything, on account of the overwhelming warfare and blood- shed of King John, who is really like a tiger." Mr. Waldmeier speaks highly of Menelek, as also does Mr. John Mayor, a missionary in Shoa. One of the King's recent acts was the abolishing of the slave trade in his dominions; but more recent intelligence states that un- der pressure from King John, he issued a decree commanding all Moslems to be baptized and to become Christians. King John enforced the same stringent law in his own country, and punished all who would not consent to become Christians, of whom there were very few. He destroyed all their mosques, and built churches on the sites. Soon afterward King John summoned the Roman Catholic bishops and said to him: "I will allow no Catholic bishops. After the rainy season you must leave the country."—New York Independent.

Letters received by the Church Missionary Society from Kagei, central Africa, dated September 27, state that Mr. Mackay had not been able to cross the Lake Victoria Nyanza. He had received letters from Mr. Pearson, who is at Mtesa's capital, which show that the King, whose health is declining, is more capricious than ever. He has re- instituted his ancestral religion once more, and even placed Mohammedanism in conspicuous office, which the insignia of his Christianity, the hoisting of a flag on Sunday and the firing of a gun, have been discontinued. It is said that the changeful monarch was induced to be- come a Moslem by the influence of a dream, in which he beheld the moon surrounded by ten other moons. The central moon grew larger, and the other moons were subject to it. He also saw two angels, who ordered him to call on Allah. The French Catholic missiona- ries expressed themselves as indignant over the reports in the French papers that Mtesa has driven the Protestant missionaries out Uganda. They de- clared they had never made such a statement.

The Rev. Arthur P. Chaplin, a Wesleyan missionary in Natal, writing of an increase of eighty converts in Natal district, says this encouraging result is largely due to the energy and zeal of the native preachers. "I never," he testifies, "saw the equal of a good Zulu Christian any where for zeal in seeking the salvation of his own breth- ren. It is a passion with him that puts many of us to shame." Two old, and infirm couple, a husband and wife, by their persevering labors induced four- teen women to abandon heathenism and become Christians. The wife was blind, and could not herself go out and visit her neighbors; but she sent her husband telling him where to go and whom to address, and their mission was only know to themselves. Mr. Chaplin re- calls many such cases.

The Bombay Watchman reporting on the fifth session of the South India Conference, gives the present member- ship as 2,121, a gain in the past year of 105. There are 23 church buildings and 20 parsonages, an increase of 1 churches and 3 parsonages. The property is val- ued at $137,500, with a debt of $40,000. They have raised during the year for all purposes $62,663. They raised $1,- 200 for "transit fund." T. E. Morlow, W. A. Moore, Geo. Woodall, Wm. Brown, W. H. Stephens, W. H. Bruere were received on trial in the Conference. T. E. Oakes was re-transferred from America to this Conference and B. Peters was ordained. There are 30 ef- fective preachers in the conference, 3 are absent from ill-health. Of the 33 preachers, 17 are married. Of the gain in members, three-fifths are natives.

An Eastern paper notes that the missionaries in Alaska are disheartened by the evils of *hoochinoo*, or native whisky made from molasses, used by the Indians. The latter knows its harmful effects, but seem to have no power to withstand temptation. The Chiefs have begged the missionaries to go to Washington and prevent the traders from importing molasses. Be- fore going to some merry-making the people will bring their guns to the mis- sionaries to be kept till they are over their debauch.—Northwestern Christian Advocate.

It is estimated that the number of mission schools at the present exceeds 12,000, and that the Bible has been translated into 226 languages and dia- lects, while its circulation during the past eighty years has reached an aggre- gate of 148,000,000 copies. Within the nine designated the annual contribu- tions for missions have increased from $2,500,000 to $8,000,000.

The Jesuit missionaries at Shanghai have lately printed two volumes of con- siderable interest, one of which con- tains a collection of imperial edicts and the rescripts of viceroys and other offi- cials in favor of Christianity, including also the treaties between France and China. The other volume is on the subject of the famous inscription at Si- ngan fu (discovered in 1625,) and con- tains the text of it, accompanied by critical remarks, etc.

Among the statistics of work accom- plished by foreign missions during the past century are these: Converts from heathenism, 1,500,000; languages into which the Bible has been translated, 226; copies of the Bible circulated, 148,- 000,000; barbarous languages endowed with grammar and literature, 70.

On a recent Sunday there were twenty-nine Chinamen present in the Bible-school of Trinity Baptist Church, New York, and in the evening of that day one of them was baptized.

MISCELLANEOUS.

—There is a suit in progress between the Orthodox and Progressive Friends in Indiana, which, according to an In- diana paper, involves the "possession and control of all the church property of the Society of Friends" in the State, as well as the use of some $2,500 or $3,000 left by will in 1808 to the Western Year- ly Meeting and the Western Quarterly Meeting. The contest is between Or- thodox and Progressive Friends. In- dependently of the questions of law in- volved, we are interested in the doc- trinal differences alleged in the papers before the court to exist between the defendants—the Orthodox Friends—and the plaintiffs, who are termed "Progressionists." The counsel of the plaintiffs gives a list of the "radical and material innovations" established by the Progressive branch, from which we summarize:

1. They deny that Christians should await the direction and influence of the Holy Spirit in conducting religious services; but claim that they should be governed by fixed purposes or a sense of duty in such matters.

2. They deny that men have an in- ward light, such as the light of Christ, till after conversion.

3. They teach that Christ had a human and a divine nature, and that the "divine nature or God-head" died on the cross.

4. They teach that the material bodies of the redeemed will be raised.

5. They teach that justification comes before sanctification in the case of a repentant sinner.

6. They hold that it is no longer necessary to continue the peculiar hab- its, dress, address, and forms of worship of the Friends.

7. They hold protracted meetings by prearrangement, and call publicly on persons to speak, or pray, or relate their Christian experience. The un- converted are asked to make confession of their sins, and they occupy seats set apart for the purpose. There is also singing.

8. Their Sabbath-schools are formally opened and closed, and vocal and in- strumental music is used.

9. Marriage is held to be a civil or- dinance and ministers may marry persons without reference to the inquiry or consent of society.

10. They hold that ministers should be regularly assigned to the ministry, and that money should be systematical- ly collected for their support.

11. They do not discourage the use of titles or addresses such as Miss, Mis- ter, etc.

12. At funerals they read from the scriptures, sing, and have a discourse from a special text.

All this is claimed to be different from what is held and practiced by the Orthodox Friends. The case is at pres- ent before a county court; but whatever decision is given will be appealed from, it is said, to the Supreme Court.—New York Independent.

An understanding has been come to between committees of the Northern and Southern Presbyterians in Texas in regard to the occupation of that field. The Southwestern Presbyterian says the Southern Presbyterians "have had this subject on their mind for some time, and some of them have felt more- or-less worried by the aggressiveness (perhaps we might say the successful) diplomacy of the Northern brethren. Their occupation of our church in Austin so long was a case in point. Those brethren are pushing on their work and other collisions have occurred. The Southern brethren seem to have decided to compromise the matter, by endorsing the work of the Northern Board and authorizing them to go ahead and occupy our field. They will cer- tainly avail themselves of the permis- sion."

The reprint of Purvey's revision of Wycliffe's translation of the New Tes- tament, issued by the Clarendon Press in 1879, has been so far acceptable to students that the delegates have decided upon issuing in a similar form a reprint of the poetical books of the old Testa- ment in the same version—viz.: Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. There will be, as before, a brief introduction by Prof. Skeat, and a full glossarial index, al- most entirely rewritten, compiled by Mr. Gabbett, of Lincoln College, Ox- ford, and carefully revised. Athe- næum.

The following religious sects, whose places of worship have been certified to the Registrar-General, England, for the first time this year, appeared in Whit- taker's Almanac for 1881: "Anglican Church," "Dependents," "New He- brew Congregation," "Open Brethren," "Salvation Army," "Primitive Church," and "Worshipers of God." The total number of religious sects now on the register is 180.

The Yearly Universalist Register for 1881 shows that since 1877 the num- ber of churches in that denomination has increased from 930 to 939, the mem- bership from 32,917 to 38,018, while the value of parish property has shrunk from $7,800,000 to $6,267,000. The Sun- day-school membership has fallen from 30,755 in 1878 to 28,151. The number of colleges and academies is reduced from fourteen to eleven.

In the revised New Testament, shortly to appear, the Lord's Prayer in Matthew is made to read thus: "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one." The doxology is omitted.

Germany is advancing steadily and quietly in Sunday-school matters. Great opposition has been overcome, and the work is now universally re- spected, and being pushed with in- creased energy. Mr. William Bauer, of Grison, who once strongly opposed the work, has just written a pamphlet urging the usefulness of the Sunday school upon all Prussian clergymen.

Vicar Apostolic Cosi, of Cham-Tong, has invented an alphabet of thirty-three letter, to take the place of the monosyl- labic Chinese words, and the Emperor of Austria has presented Mgr. Cosi with the necessary type to carry out his project, which, it is said, is becom- ing popular among the converts.

It is rehalmed in the Fortnightly Review that the natives of Madras have no real ethical principles, but only "customs," so that if it is the "custom" for one tribe or family to eat onions, and for another to steal horses, both are considered as equally right and justifi- able.

The Christian Intelligencer says that 143 of the Dutch Reformed Churches have lost ground during the last year, ten having lost 207 members, and thirty-one having gained, but one number.

—The Legislature of Servia has unan- imously passed a resolution in favor of closing all the monasteries in that country.

Our Young People.

This Is ——.

BY CARRIE A. W. WHITE.

Little Miss Thistle lived in a basket,
But why she lived there, dear children—don't ask it!
The basket was pretty and cosey, but flowerless,
And little Miss Thistle was just a bit scornful.
She had nothing to do, and for naught did she care
But for getting pink feathers to put in her hair.
So many she wore at a time, 'twas no wonder
That no one could see her silly head under.

When little Miss Thistle grew older and wiser,
No longer she wanted the plumes to disguise her.
She pulled them all out, and let her head be dressed
Long, silked and fine, to the Zephyr's caresses.
But when she began to look clearly around,
Some very great faults in her basket she found.
She wished it was deeper, she wanted it wider.
And something about it exceedingly tried her.

Said little Miss Thistle, "I will not stay here,
The shabby old thing! I'll leave it this minute!"
Thereupon (oh) she sprang with the grace of a fairy,
Her form was so light, her raiment so airy.
But caught by the arms of the rollicking breeze,
She was borne in a trice to the tops of the trees,
Over hill, over dale, over woodland and meadow,
She swept with the wind, like a flitting cloud-shadow.

At length the gay breeze of his frolic grew weary,
And him exiled in the ground dark and dreary,
He dropped poor Miss Thistle.
She could not go on,
So there she is prisoned this moment, no doubt
Yet I think, by-and-by, when the withers is over,
And summer draws upward the green grass and clover,
With bright threads of sunshine and pale threads of gold,
Miss Thistle will work in her basket again.

—Youth's Companion.

"It Is In To Stay."

"Hurrah for Uncle Joseph!" shout- ed Edward; and Edward's brother and sister, Arthur and Annie, echoed the sentiment.

According to promise, Uncle Joseph had called to take his nephews and niece to see the pottery works, not far from the place in which they had all taken up summer quarters. Uncle Jos- eph at the hotel and his relatives at a comfortable cottage near by.

It was a fine bright day and not un- comfortably warm, so the walk of a mile and a half to the pottery was en- joyed by the whole party. So was the visit itself and the walk home, the lat- ter made lively by a discussion of the many interesting sights which had been witnessed.

The young folks had each brought away with them a souvenir of their visit in the shape of a very ordinary looking drinking-cup, decorated in blue and brown colors. These tokens they es- teemed not for their value in money, but because they had witnessed the manufacture of hundreds like them. They had seen between thirty and forty girls sitting before as many flat plates, which, by the aid of machinery, were kept spinning round at a very rapid rate. Again and again, as occasion required, a workman placed a small lump of clay upon each of these plates, when the operators, with deft fingers, would work them into shape and fashion out a cup. The form secured, the operator would dip a camel's hair brush into the blue or brown coloring matter as de- sired, and, with a light touch on the whirling vessel, make the rings upon its surface. Each ring was but the work of a second or so. The coloring finished, an attendant workman re- moved the cups from the fast-spinning wheels or plates; a further supply of clay was placed upon them, and the process was repeated.

The young visitors were exceedingly anxious to learn how the ware was hardened and glazed, and the proprie- tor of the place very cheerfully showed them the whole process. The soft cups were carried to an oven, which had been raised to a high temperature. Here they were baked with as much caution as a good cook pays to a Thanksgiving turkey or a batch of home-made bread, lest they should harden too speedily. From this oven the cups were removed to a second and hotter one; and from the second oven they were transferred to a third, which was still hotter. In the burning heat of this last oven they acquired the bright gloss, glaze so familiar to all of us on the surface of brown stoneware and pot- tery generally.

"There, sir," said the proprietor to Arthur, as he showed him one of the cups that had not yet had time to cool off after its fiery ordeal, "easily as that color was applied, neither you or I can by any means get it out. It is in to stay. You may break the vessel to pieces, but the color remains firm and fast."

The young folks examined many of the broken pieces of pottery and found that indeed the color was permanently burned in. They were assured that neither acid nor alkali would effect a change. There was no agency, however powerful that could do it.

Much interested, and not a little edi- fied, Uncle Joseph and his small party left the factory and started for home. The journey seemed far too short, so pleasant the conversation as each spoke of the object that had been to them the chief attraction.

They were almost home when Uncle Joseph said, "There is one thing, I think, I shall never forget in connection with our visit. I refer to the words of the proprietor, who made us so welcome. 'It is in to stay,' he said, and Annie, Edward, Arthur, I think our pleasant morning's trip may be of lasting use to us, if we remember those words and the lesson they suggest. It is almost as easy, I think, to color our character with a bad habit as it was to the opera- tors to color those cups. While you are young you will find that your im- pressions for good or bad are more than is the case with those who are older. You are now like the soft clay. Your after-life in the world, with its varied scenes, will prove like three furnaces, making permanent the coloring of youth. Many a young person who in youth has given way to some foolish and, indeed, sinful habit, with the idea that it could be quickly thrown aside, has in after years discovered that it was 'in to stay.'"

Rich both Ways.

One day I was sitting in a large meet- ing of people who had come together to promote a pious object. A father and his little girl sat near me. She was a bright-looking, curly-haired girl, about nine years old, and seemed much inter- ested in all about her.

"O father," I heard her say, "there's Carrie Morton!" and she looked in his face with an arch and knowing smile. "O, she's so good!" she continued; "she's *rich both ways*."

What could the child mean? I wished to know. Her father seemed also in doubt what kind of riches she had in mind as belonging to Carrie, and I lis- tened for the answer when he asked, "How is that, Katie? What do you mean by being 'rich both ways'?"

"Why, father, she has nice clothes, and her parents have plenty of money, and live in a large house, so she's rich [illegible]. An' the girls at school all love her, for she is always so gentle and kind; so she is rich another way."

Her father smiled, and so did I; but the proceedings of the meeting now be- gan, and the conversation ended.

I have among my dear young friends some who are poor, that is if their wealth were counted in money; others who are comfortably well off, as we say, having a good supply of the necessary things of this life; and others who are rich, whose fathers own costly houses, who can ride in a carriage when they will, and whose clothes are very fine. And, since I overheard Katie's talk about Carrie Morton, I have thought it would be well to remind all these dear children that although none of them may be "rich both ways," except those who have a great deal of money, yet they all may rich in one way. Can you tell how?

Did you ever hear of any one being rich in faith, hope and love? Carrie Morton was rich in kind words and acts, else her little friend would not have spoken of her as she did; and I hope she was also rich in the love of Jesus which makes the poor child richer than a king, if crown and kingdoms are his all.

Would you not rather be rich in the love of those who know you, and, most of all, the love of God, than rich in money, but poor in all the rest? Dear children, if God has given you a home where your every wish is gratified, re- member that at last you must give an account to him for such a home; and ask him to make you rich *both ways*, rich in the love of Jesus and in the hope of heaven. But, if you are not rich in clothes and money, remember that a meek and quiet spirit, and a loving, trusting heart, are ornaments more precious than diamonds and pearls; for, while the diamonds and pearls of this world must be left here at last to perish, these you shall wear in heaven. Re- member, that, with the grace of the Holy Spirit, you can become as a sun- beam, a source of joy in your home, wherever it may be; you can lay the treasures in that brighter home, where your heavenly father will keep them safely till he calls you to enjoy them with him for ever.—Children's Friend.

A Boy's Leisure Hours.

What a boy does with his leisure is most important; what he gets in school is mainly a drill of exercise; it is a gym- nasium to him; he must read elsewhere. What he does with his spare hours determines his destiny. Suppose he reads history every day, or scientific books; in the course of a few years he becomes learned. It matters little what he un- dertakes—Latin, Hebrew, Greek, San- scrit, all disappear if he uses his spare time on these.

A boy was employed in a lawyer's office, and had the daily paper to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper, and taking up something not so amusing but far more profitably.

A coachman was often obliged to wait long hours, while his mistress made calls. He determined to improve the time; he found a small volume con- taining the Eclogues of Virgil, but could not read it, and so purchased a Latin Grammar. Day by day he stud- ied this, and finally mastered all its in- tricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked what he was so intently reading. "Only a bit of Vir- gil, my lady." "What, do you read Latin?" "A little, my lady." She mentioned this to her husband, who in- sisted that David should have a teacher to instruct him. In a few years he be- came a learned man, and was a useful and loved minister in Scotland.

A boy was hired to open and shut the gates to let the teams, out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escap- ed his attention. He began with a lit- tle book on English History that he found in the road; having learned that thoroughly, he borrowed of a minister Goldsmith's History of Greece. This good man became greatly interested in him and loaned him books, and was often seen sitting by him on the log, conversing with him about the people of ancient times.

All of these show that in this country any one can learn that wants to. If he is at work, he still has three hours he can call his own. Let him use those wisely, and he can fill his mind with stores of knowledge.—General Baptist Magazine.

EARLY IMPRESSIONS ARE.—Some years ago a native Greenlander came to the United States. It was too hot for him here, so he made up his mind to return home, and took passage on a ship that was going that way. But he died before he got back, and as he was dying he turned to those who were around him and said: "Go on deck and see if you can see ice." "What a strange thing," some would say. It was not a strange thing at all. When that man was a baby the first thing he saw, after his mother, was ice. His house was made of ice. The window was a slab of ice. He was cradled in ice. The water that he drank was melted ice. If he ever sat at a table it was a table of ice. The scenery about his house was ice. The mountains were ice. The fields were filled with ice. And when he becomes a man he had a sledge and twelve dogs that ran four fifty miles a day over ice. And many a day he stopped over a hole in the ice twenty four hours to put his spear in the head of any seal that might come there. He had always been ac- customed to see ice, and he knew that if his companions on the ship could see ice it would be evidence that he was near home. The thought of ice was the very last thought in his mind, as it was the very first impression made there.

The earliest impressions are the deepest. Those things which are in- stilled into the hearts of children pic- ture forever and forever.

THE GIRL AND PORTRAIT.—I remem- ber hearing of a girl who went into her master's room, a room not much fre- quented, to steal. Now there was a portrait in the room, and the eyes of the portrait seemed to follow her where- ever she went, and she felt annoyed by it; and in order that she might steal without this rebuke she took down the portrait and cut the eyes out. Poor, silly, wicked thing! If she could have plucked out God's eye she might have sinned without remorse. But so long as God's eye was upon her it was a vain thing that the eye of a portrait could follow her no more. If the eye of man were on you, it would keep you from indulging in sin. O, realize God's in- spection over you.—Wilson's "Scrip- ture Doctrine."

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

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THURSDAY, MARCH 10, 1881.

The Negro Increasing.

According to the recent census, the increase of the negro population, in the former slave States during the last ten years, has been at a much greater rate than during any previous decade. It appears that in these States, not including Texas, there were in 1880, 5,643,891, against 4,242,603, in 1870. This is an increase of rather more than thirty-three *per cent.* During the ten years from 1850 to 1860 the rate was about nineteen per cent. From 1840 to 1850, about twenty-five per cent. These statements are made by the New York Herald, and they may be correct. If the increase is a reliable indication of the greater physical comfort and general prosperity of a race, then it would follow that, in these respects, freedom has been highly conducive to the welfare of the negroes. But this test does not always hold good, as for example in New England and Ireland. But, admitting the conclusion to be a legitimate one, there are these further inferences, that the circumstances and treatment of the negroes in the South during the past ten years could not have been as terrible as our Northern outrage manufacturers have represented. How could the negroes have been so fearfully slaughtered, oppressed, and starved while they have increased at such an unprecedented rate? It would also appear that the negro exodus is of much smaller proportions than is usually supposed by those whose excited imaginations have pictured the whole race as fleeing from oppression to the open arms of their Northern sympathizers. If mere fecundity and increase are the tests of comfort and good treatment, the negroes are in better circumstances as to physical and material blessings, than the white people, either North or South, as their increase from births is greater than that of the whites in any section of the country.

However this may be, the fact that the negro population in the South is rapidly multiplying makes the future of the country, more and more, an unsolved problem. The races are not likely to amalgamate. If miscegenation were to become general, the result would be the utter degeneracy and enfeeblement of the nation. Inter-marriage, and intimate social relations, are never likely to prevail. The races will and ought to remain separate. The education of the negro will not materially affect this question. In spite of education and religion the distinctions of race and color will continue. That the two races may exist in peace under the same laws and political institutions is demonstrated as a present fact, and we wish it may always be so. But if the negroes continue to outgrow the whites, in the course of generations the preponderance may be such as to give trouble. Future generations, however, must manage their own affairs, and meet the difficulties, social and political, incident to their own times.

The negroes are a providential race, and doubtless have a mission of some sort, partly in connection with the destiny of the great American republic, and partly in relation to the world at large. The interpretation, however, cannot advance much beyond the development of historical events. It is clear to us that God has not intended that the world should become mulatto or quadroon, nor that the white race should surrender its domination of Christian civilization to the black. To educate, to Christianize, and by every means to elevate, are the duties of the present hour, and we heartily honor all who, in a spirit of benevolence, and in the love of God, are doing this work.

The negro is, on the whole, about the best laborer in the world. In the light of the late census there need be little apprehension that this labor will soon be exhausted. In the transition period, negro labor has somewhat deteriorated, but we believe there will be improvement as the race become more intelligent, and as they comprehend that industry and economy are necessary to their well being. They are here, and here to stay, and they are multiplying at an amazing rate. The best thing for them, and for the country, is to open to them every path of useful industry, and to see that they are generously and justly rewarded for their toil. If it were desirable, still it is impossible to get rid of the negro. We must accept the situation, and do what is possible towards making him a Christian man, and an intelligent and useful citizen. Besides the public school, the greatest need of the negro youth is the inculcation of habits of industry. Besides being taught to read and write, he is in urgent need of being taught to work.

Migration and Immigration.

MR. EDITOR: Bro. Featherstun's experience, as narrated in a recent number of the ADVOCATE, was highly interesting to me. He is evidently thoroughly converted as to his views of the relative merits of the East and the West. Before he left Mississippi our surroundings, political, social and of other kinds, seemed to him anything but propitious, and our prospects were to his eye of the gloomiest character, while California was the El Dorado of his thoughts, clothed with all the enchantments which distance lends to the view. But a year's residence in the West makes him wiser. He does not find a paradise there. Attraction thither has ceased, and turned the other way. Evidently more than half regretful of his own going, he sends back kindly words of counsel, well-calculated to settle into resolute content his friends who are still in Mississippi. All this is so natural, and so full of wholesome suggestion, that he will pardon me for stating a few thoughts awakened by reading his letter.

Discontent of some kind, and in some degree, is the normal state of our race. All the energies of mankind are sprung by discontent, and all improvements grow out of some sort of dissatisfaction with things as they are. In the kinds of discontent, and in the manners of manifesting it, there is the widest diversity. One of its most common and striking exhibitions is seen in the efforts of men to better their conditions by changing their places of abode. People, in every nation, State and community, imagine that it would be better for them to live in some other place. The dwellers in the city and the dwellers in the country have in all ages been mutual admirers of each other's surroundings. Yet all experience demonstrates that the thrift and general prosperity of a people depend not so much upon the qualities of the government, society or soil as upon the wisely-directed energies of individuals and communities. In every country some people do well; some would not do well in any. The difficulty seems to be in adapting ourselves to our circumstances, and this is usually easiest where the surroundings are not very diverse from those of our birth. Hundreds of young men have gone, since our late war especially, to California or Texas, or other distant places, expecting to find more favorable chances for making their fortunes. Some, no doubt, went wisely, and have succeeded well, but these would have succeeded anywhere. In many instances, however, their departure was unwise, ungallant, ungrateful and cowardly, as they left their mothers and sisters to wash and cook, and even labor in the field for a living, while they availed the ax and the plow at home to go in search of easy places elsewhere. But have they found them? Let the souls of those who were once wealthy in many parts of the South, now herding cattle in Texas at less than ten dollars a month, or the graduates of Harvard and Yale rolling wheelbarrows in the mines of Colorado, answer the question. Let the young men, born in homes of comfort, honor and wealth in the older States, now the companions of thieves and cutthroats, or the partners of outlaws and fugitives from justice, lurking among the mountains, or in penury of purse and bankruptcy of character, strolling the streets of some Western city, houseless and friendless vagabonds, living by chance, charity or pillage, in dangerous uncertainty between suicide and the gallows, answer the question. A son of an ex-Governor of one of the States in which the ADVOCATE chiefly circulates was recently found in the condition last described. It would be better to mend the old ship, or build a new one, and launch her in our native waters; we shall neither be safer nor happier on a foreign craft.

Another expression of our discontent takes the form of a desire for foreign immigration. Many cannot leave their homes. Yet they are not content. If they cannot go to others, others can come to them. More population is the cry. We want more people to build up our country, and better laborers for all manner of work. This species of dissatisfaction is, in most instances, not more reasonable than the last mentioned. In what instance have large additions of foreign populations been decidedly and permanently beneficial to the original inhabitants of a country? Let the expiring remains of the scores of Indian tribes that once occupied this continent furnish the answer. The illustration may be extreme, but is not inapt. No comers from abroad will do much for the country without first doing away with us.

There is a natural antipathy between unlike people, and the greater the degrees, and the more numerous the kinds of unlikeness, the greater and the more inseparable the antipathy. We naturally like those who are like us. Hence mixtures of very unlike people have never worked well socially, politically, religiously or economically.

Was not the separation of the Jews, of olden time, from all other nations an essential condition of the success of the Divine government among them? May we not affirm that, other things being equal, the more heterogeneous a people are the more difficult it is to Christianize them? There are cities in Mississippi a large part of whose population are practically as inaccessible to the gospel as if they lived in the heart of China. And why? Chiefly because of their unlikeness to the native inhabitants. The nation has been cursed with an excess of foreign immigration. Neither the State nor the church can assimilate the motley, throng constantly pressing to America from all nations. Their coming is, no doubt, a calamity. They will be for years as an irritating foreign substance in the body politic, and to the church will make society a mixed lump, which cannot be leavened.

No; it is not foreign immigrants we want, but we need the heroic determination, faithfully and wisely, to use our own energies to develop every resource of our country. When we have done our best we shall not have paradise regained; yet nothing less than this would satisfy the fancies of many. God has distributed advantages and disadvantages more equally over the world than we are apt to suppose.

Perhaps the best laborer for us in the world is the negro, as we have him, chiefly because we are accustomed to his ways, and he to ours. The Southern white man and the negro understand each other. No one in the place of either would suit the other so well. Let us then make the best of our situation, and if we never make our country what we would like to see it, we should live and die trying.

Since writing the above I have read the sigh of your Alabama correspondent for a flood of foreign emigrants. He need build no ark. That flood will not come; if for no other reason, because he and others wish it to come. If we had made our country more inviting than any other, we could not keep the immigrants away. No one wishes to get aboard a sinking ship. But should any unforeseen turn in the current of events bring that flood on then we shall be overwhelmed or swept away. *When foreigners build up fortunes and a country here they will be theirs, not ours.* We may rest assured of that.

W. L. G. H.

Central Mexican Mission.

APPOINTMENTS, SCHOOLS, PREACHERS, ETC.

BY BISHOP KEENER.

CITY OF MEXICO, February 21, 1881.

MR. EDITOR: Some eight years have passed since I first saw this capital of Mexico. Then I was the only American passenger on the train from Vera Cruz. Now we came up with passengers of two steamers from New Orleans, the "City of Merida" and the "Whitney," and one from New York. Besides the tourists, there were numbers of railroad men, who had come out to put through large American and Mexican contracts for roads to New Laredo, to El Paso and to the Pacific. We escaped the violent storm which set in at New Orleans two days after we had sailed, but in an hour after we had hailed at Vera Cruz the severest norther of the season began, and for three days cut off all communication between the shore and the shipping. We found the "City of Merida" to be a delightful vessel in all its appointments. Her officers, steward and waiters, the table and general comfort of the vessel, were all that a passenger could desire. The ascent of the Cordilleras was, if possible, more entrancing to the eye than ever before. We saw the sun rise in great majesty. We were well up in the neighborhood of the Boca del Monte. Far beneath us were the smaller ranges of mountains in rolling succession, and about us the larger were standing in manifest awe. Varied tints of purple and deep green gave individuality to their domes and peaks. The valleys were black with gloom and depth, and lay distributed in long, irregular inlets of the ebbing night. A high metallic cone was the last screen of the coming orb. The earth gave one surge, and, in an instant, his full disc of fire stood out upon its course. Just before the break of day our eyes had been refreshed with the Southern Cross. In this latitude it wheels above the horizon for a little while, yet long enough to leave its splendor upon the mind for the rest of one's life.

After a very dusty day's ride over the plain, we arrived in the city about nine o'clock at night. The brethren were awaiting us, and we received such a greeting as Spanish brethren can alone give. They had gathered at the Mission House, some fifteen or twenty of them. The situation of our Mission House is admirable, in front of the Alemada, and by the great public drive of the city, within four doors of the United States Legation. Our mission family consists of Dr. and Sister Patterson, Bro. and Sister MacDonell, Miss Charlotte Hallaran, Bessie, Anne and little Guillermo, a paradise in Mexico. Here Dr. Wilson and I have found a delightful home during our stay, and from this center we radiate to San Augustine, Ayotla, Toluca and Anieca. The upper part of the house is occupied by the family, the lower is the office, the seminary room and the printing establishment.

Bro. Patterson has charge of the English congregation, formerly held by Dr. Butler. There we have preached several times, as also at San Andres, to our Spanish congregation. On the last Sabbath afternoon six of the Spanish preachers were ordained to the office of deacon, and two were recognized in orders as elders, one from the Episcopal and one from the Presbyterian Church.

Deacons.—Eusebio Dias Herrera, Pastro Espinoza, Margarito H. Cuevas, Tranquilino U. Santin, Roman Medina, Aunda Ruis Herrera.

Recognized as Elders.—Francis Aguilar, from the Presbyterian Church; Geronimo Neyra, from the Episcopal Church.

We have held some five sessions of the Central Mexican Mission, Dr. Wilson attending, and have ascertained the statistical condition of the work, which we give in the subjoined items. It must be recollected that our mission was, for the two years immediately previous to Bro. Patterson's appointment without a superintendent, or even the presence of an American. We had then one church at San Andres, two native preachers, a boys' and a girls' school, and some few reliable members. Now we have the following:

PREACHERS, STATIONS AND APPOINTMENTS.

Name.	Age.	Where Appointed.	No. Apts.
Francisco Aguilar	41	San Andres, C. of M.	1
Pedro Espinoza	30	Amoca	2
Geronimo Neyra	45	San Augustine	3
Ramon Medina	35	Texcoco	2
Manuel Gonzales	50	Tepeaculco	1
A. Rodriguez	30	Aljocalla	2
Sostenes Reyes	22	Tezcotlalpa	6
Dionicio Morondo	34	Puamitla	4
Juan Contreras	25	San Miguel	4
S. Seldeiron	22	Jopalla	6
Felipe Reyes	40	Mixcalteno	3
Margarito Cuevas	30	Cuernavaca	3
Felipe Pastrana	25	Jocotlpo	1
Rafael Paz	45	Mellpac	2
Pacido D. Herrera	36	Tolusa	4
Alejandro Escamilla	35	Santa Maria	3
Tranquilino Santin	30	Rincon	3
S Reyes	28	Tierra Quemada	1
Luis Lopez	40	Zitacuaro	5
Francisco Bassolas	26	Morelia	3
Tranquilino De Valle	23	Uspapa	4
Jose G. Pollares	30	Celina	1
Segismo Juarez	50	Leon	1
Aunda Herrera	50	Unachila	6
Fortino Lopez	25	Ixtic	2
Severiano Gallegos	30	Orizaba	1
Rafael Solis	25	Oaxaca	2
Apolinio Rios	40	Matamoras	4
Angel de Zapata	30	Ayotla	2
Mateo Zacarpla	4	Matamoras	
Martin Garsia	23	Tolsahuaco	1
Pablo Zarba	20	Soltdad	1

In all, there is preaching *at seventy-two places*, many of which are the county towns of very populous districts; several of them are large cities.

The whole number of members in good standing is 591. The congregations range from 30 to 200 persons. At communion service nearly all who attend church are ready to commune.

SCHOOLS.

There are 33 Sabbath-schools, with 725 scholars, and 26 free day-schools. Nineteen of these employ special teachers, and at other places the pastor is the teacher.

At every appointment we either own a house or rent one for church service, and usually one for school purposes.

PROPERTY.

	Cost.
City of Mexico, church and school room	$20,000
Amoca, house and lot	1,000
Ayotla, house building	500
Cuernavaca, house and lot	4,000
Jacozingo, house and lot	3,000
Cuautla, house and lot	1,000
Metepec, house and lot	500
Tolusa, house and lot	2,000
San Augustine, house building	800
Santa Maria, house building and lot	600
Soltdad, house furnished	400
Rincon, house and lot	175
Orizaba, house and lot	2,500
Tolysahuaco, house building	600

THE BIBLE SEMINARY FOR YOUNG PREACHERS.

There are six young men at present studying in the seminary under the superintendent, and being taught grammar, rhetoric, theology and music—Antonio Sanchez, Refugio Morales, Domingo Romero, Rosindo Valle, Henrico Adam and Esteban Martinez. Connected with this is a boarding hall, where the students room. Besides these, every Monday and Tuesday the preachers within reach of the city recite to the superintendent in theology and Discipline.

THE PRINTING ESTABLISHMENT.

We have an excellent press and font, and office fixtures, where we publish the Evangelista, catechisms, circulars, tracts, and other printed matter, constantly wanted for the mission. A first-rate translator and printer, and two boys, are employed, the former, Mr. Basano, from Texas.

ORGANS IN CHURCHES.

Nine organs have been supplied to different congregations. A few days ago some thirteen brethren came in for an organ from Jacozingo, one hundred miles distant, and they carried one home on their backs, rejoicing in the treasure. The principal man made us a neat speech on the occasion; said that he had only gratitude to pay in return for it, and then gave me three warm Spanish embraces. Could any orthodox dissenter or precenter hear the hearty way in which Mexican congregations drown the organ, I am quite sure he would be reconciled to this Methodist innovation. It proves a great help in teaching our tunes to this people.

Among the agreeable incidents of our visit has been a reception given us by Sister Patterson the first week after our arrival, to which were invited all the members of the several Protestant missions in the city. Some of our native preachers played the piano, and sang with much taste. The American ladies also present enlivened the hour with songs and tunes that called up the memories of dear and distant homes.

No better work is being done in the Republic of Mexico than that by our mission in the Federal State, the States of Hidalgo, Guanajuata, Oaxaca, Michoacan, Mexico, Morelas, Vera Cruz, and Colima. In many places it requires a courage of high order to stand against the fanaticism of a system yet fierce in its dying throes. One of our preachers was with Stevens at Ahuatlco, in the hour of his martyrdom, and only escaped by favor of the deep shadow of a garden; two others were in prison at San Augustine for several months, by the wilful ruling of a magistrate, and others have been assailed and arrested during service.

Other missions are doing a fine work, and the brethren who represent them are in excellent spirits. All realize now that it was by the providence of God the Protestant Church so long preceded the commercial enterprise which has of late turned its attention to this promising field. The Bible Societies and the Tract Societies, too, both of America and England, have been steadily at work leavening the mass, and preparing the way for the preaching of the word.

Some might conclude that these various agencies are competitive, and in each other's way; but wherever the Spirit of the Lord is there is harmony. Each church has a distinct financial backing at home, and in such an undertaking all strength is needed that can be had. Of late several important rules have been agreed upon, by Conference of the missionaries, for mutual benefit in prosecuting their work: 1. The rule of occupation. That any place first occupied by a mission shall be left exclusively to that mission, *provided* the number of its inhabitants be under 25,000; if over, it is open to all. 2. Occupation shall imply a preparation for and the maintenance of regular services. 3. If regular service shall be discontinued for twelve months the occupation ceases. 4. The rules of occupation shall not extend over whole States, but apply to single towns or cities. These are important regulations, and will doubtless conserve the good feeling which exists among the laborers, and so will advance the cultivation of this rich field of the Spirit. In the cities of Mexico and Orizaba and Leon the two Methodisms meet. These places have large populations, too large to be well occupied by one church.

When one is present in a mission field the mind looks for help alone to the dispensation of the Spirit; that is, to the original sources of power. Mere theory, however evangelical, stands dumb and helpless before the work which is to be done. The persuasive force of man upon his fellows is felt to be insufficient to change the spirit of man as fortified by the prejudice and superstition of countries. Only the power displayed in the jail at Philippi can evoke the enquiry: "What shall I do to be saved?" or change a hard nature at the point to die into a grateful and believing disciple of the Lord Jesus Christ. And is not this the prime effect of missionary work upon the churches at home—a deeper, broader, nearer view of the dispensation of the Spirit, as a dispensation of power, of love, and of a renewed mind?

How is Rome standing all this? Well, Rome in Mexico is in a bad way. The political side of the Mexican reformation is well-nigh completed. There are several hundred silvery bells in many towers in the city, but all are mute. There yet remain traces of the large religious houses which overshadowed the very liberties of the worshiper, but they are now rudely invaded, or are being carted away for building material. The hooded nun has disappeared. To be seen in priestly garb is to be liable to a fine of $200. Bro. MacDonell wore in the streets for awhile a straight cut Georgia-breasted Methodist coat, which fitted him snugly; but one of our Mexican preachers got the printed law on clerical vestments, which took the buckram quite out of the coat, and retired it for repairs. Lately the Jesuits have been creeping back, one by one, but the thunder is in the air, and the Mexican law is again fulminating against this most pernicious sect of ecclesiastical detectives. We happened to be in the Cathedral at a morning's mass. It was a sad display. The priest had on his surplice, but the acolyte had on only a short jeans coat. Not a word was uttered by the ministrant, only motions and kneelings, and at every kneeling the acolyte rang a small hand-bell, that's all. No organ, no chant, no incense; all plain, dry, perfunctory. I shall never forget that short-coat mass and the dumb priest. It was a literal "going through the motions" of a service threatened with forgetfulness.

On our way to Vera Cruz we shall stop at Orizaba to ordain the pastor, Severiano Gallegas, a deacon. At the Mission the little children have become quite adept at the trill of the R., and talk the language as if born to it. Bro. and Sister Patterson talk it readily. Miss Hallaran teaches it to a school of over thirty children. The rest of us are content to eat Spanish. I am glad to see that Bro. Patterson has recovered the shape of his nose, and the only remains of the blow of the highwayman are an old straw hat with a bullet hole, and powder smut through its rim, close to the crown, which will well fit a for a peg in our future Mission Museum. Dr. Wilson is in good health, and I am better than when I left home.

Mississippi Notes.

We have indications of a temperance revival in the State, and throughout the South. In Mississippi, the secular papers are discussing the question, but most generally with a strong leaning toward whisky. Prohibition and local-option are ridiculed as impracticable folly, and their advocates as fools and fanatics. Still convictions are deepening and a grand forward movement seems inevitable. The miserable "Pint Law" passed by the Legislature of 1880 is bearing its painful fruit. Its leprosy is spreading over the country. The late grand jury of Alcorn county in their final report to the court uttered these significant words:

"We would further report that we find crimes on the increase, as we believe, caused to a great extent by the operation of the Pint Liquor Law, and we would earnestly recommend its repeal; and we recommend a constitutional amendment forbidding the importation and sale of spirits except for medical use." That voices a growing sentiment. Already aggressive work has commenced. Mass meetings have been held in several counties. At Magnolia, Rev. J. W. Shadell has championed the irrepressible conflict with rare skill and gratifying success. The Baptist Record published at Jackson, is advocating prohibition with zeal and marked ability. Editor Gambrell wields a vigorous pen and writes with the courage of profound conviction. The initial number of a new temperance paper, entitled the *Prohibitionist*, published by Rev. S. A. Steel of Columbus, will make its appearance by the time this reaches your readers. So the hosts of God are marshaling. May Heaven speed their conquests.

The "Central Christian Advocate," to be issued in Memphis, and edited by Rev. W. S. Harrison, and by Rev. D. D. Moore, inventors of the North Mississippi Conference is the latest announcement. The Rev. Mr. Moore is at present editor of the Grenada New South which publication will continue under his management. The Rev. W. S. Harrison has been stationed at Water Valley, Columbus, Macon and other prominent places, is a graceful writer and has had some newspaper experience. What will be their success in a field so well supplied by the Western Methodist, and Nashville and New Orleans Advocates, the future will determine. To multiply church papers and thereby distribute patronage by long division is rather a dangerous policy. It causes each to live at a poor, dying rate. But when good is accomplished for the Master we can but wish each a prosperous career.

The proceedings of the third annual session of the State Sunday school Convention have been published in pamphlet form. The statistical report though incomplete is full of suggestions. One fact is specially noticeable, the large number of *Union Schools* in the State. Leake county reports nine schools, *two* Methodist and *seven* union. Attala county is

the banner, reporting *forty* schools, distributed denominationally as follows: Fifteen Methodist, fourteen Union, seven Baptist, three Lutheran, and one Presbyterian. Hinds county, though the largest in population only reports twenty-five. The pamphlet contains a lengthy address to the people on the observance of the Sabbath, with a synopsis of the laws of Mississippi relating thereto. Sixteen delegates were elected to the International Sunday-school Convention which meets at Toronto on the twenty-eighth of June next, of this number I notice the names of Dr. H. E. Johnson and Rev. E. H. Mounger of the Mississippi Conference. The next State Convention will be held at Jackson, on Wednesday, June 1. It would be well for our pastors to attend these conventions. A comparison of methods and our exchange and interchange of views will doubtless be helpful to each and all.

DAVID FINN.

The last Brandon Republican gives editorially a history of this rather remarkable old sinner. He is now eighty-one years old and has been a criminal from boyhood. As an example of utter depravity, without shame or conscience, I extract the following:

He was born in the wild mountainous region of Kentucky, and raised in that and the "moonshiner" districts of Tennessee. To defraud the government was, therefore, at an early age, one of his boasted accomplishments, and he also became one of the first liquor drinkers in those parts. On the day of the great battle of New Orleans, he was fifteen years of age, and that is now his invariable rule for telling how old he is. Mr. Finn has been three times a bridegroom—having first been married in Kentucky, next in Chickasaw county, Miss., near Houston, and the third time in the northern part of Rankin. By his last wife he has six small children, the eldest being 12 and the youngest only one year old, all dependent upon their eighty-two-year old father for support, and he in Brandon, under guard, with clear proof of his guilt as a counterfeiter staring him in the face. The old man speaks freely upon any subject, and says he's in a tight place now. Just after the war he got first near Aberdeen, having roved around over the States of Illinois, Indiana, Ohio, Tennessee, Kentucky, Missouri and Arkansas, disposing of his ill gotten gains. Here he brought his dies and went to work, and soon had gold mixed with pewter made into tens, fives and twenties, and circulating all over that country, until he was found out and carried before the United States Court at Oxford. Turning States evidence, he was instrumental in sending a few honest men to the penitentiary, or at least in bringing them before the public. He was turned loose and went back to Aberdeen, but finding he could not get along in that section very well, he moved to Rankin county, the first northern portion of which he has lived for thirteen years, enjoying the reputation of a good, peaceable, quiet citizen, until last year, when he was again caught up with by a detective from Mobile. Before the United States Court at Jackson, he again turned States evidence, before Judge Hill, clearing himself and implicating many others. He plead guilty, of course, and turned over to the State his dies and over $15 00 in his money. He tells us, that in his life he has made at least fifty pair of dies and turned out more than a wagon load of money, but says he's quit now. We guess he has, or rather will when our Circuit Court draws off his account.

The newspapers are discussing pro and con the establishment of a female college or university by the State. Something will be said on the subject at another time. C. H. O.

Notes from Nashville.

MR. EDITOR: We had an interesting service yesterday afternoon at Vanderbilt. The Rev. J. J. Ransom, our missionary to Brazil, delivered an excellent discourse. It was full of light and electric power. He was rather severe on his Tennessee brethren, who lag behind in missionary matters; but they are coming up. Vanderbilt will furnish a corps of missionaries. In new Wesley Hall will be a mission room, with a repository for books, papers, curiosities, etc., a missionary museum. We are ready now for the reception of anything in that line. We mean business. Bro. Ransom was introduced by Bro. Sawrie, the presiding elder, who, with Bros. Browne and Keagan (pastors,) took part in the exercises, which were enlivened by good missionary melodies, led by the organ and choir. Bro. Ransom expects to attend missionary meetings in Richmond, Sunday, March 6. He then proposes to attend the Baltimore Conference, at Harrisonburg, Va., March 9, and then to proceed to his Brazilian home. He is to be accompanied by two missionaries and their wives, and an excellent lady from Louisville, who goes to Brazil as a teacher, under the auspices of the Woman's Missionary Society. Thus you see the process of crystallization has been going silently on, and we shall have "a cause" (as our English cousins call it) in that great Empire.

Last week was a stirring week among us. First came the commencement of the Medical Department of Vanderbilt University, when a large number of graduates received diplomas. Next came Washington's birthday, with its celebration, sacred to the Literary Societies. The representative of the Dialectic Society, Mr. Butt, of North Carolina, delivered himself on the College Boy, and a more witty, humorous and satirical urchin we never had on our boards. Mr. Lyons, who was to represent the Philosophic Society, was sick, so the Rev. Dr. Price, who presided, told us what he might have said if he had been present, and such an outlaw of American history—that was the theme—we never before heard. Why, it streamed out as from an ocean-fount; then it was so clear and sweet—a "liquid lapse of murmuring stream." It was wonderful. By the way, Dr. Price is doing well in the Nashville Female Academy. He has just imported one of our Alabama ladies as a teacher, an accomplished daughter of our friend, Hemphill, of Tuskaloosa, a valuable acquisition. The doctor must seek larger premises, and he has his eye upon such as will meet all his wants. He has a capital institution.

The reception given by Mrs. Judge East to her son, Mr. Augustus Ward, and his lovely bride, on Washington's birthday, was the most *recherche* affair I have witnessed for many a day. I cannot describe it, so I will not attempt. I saw no beverage there stronger than good old Java coffee. I blessed the bridal pair from my heart. Mr. Ward has been one of my favorites from his boyhood. Like his stepfather, he is a lawyer, and bids fair to follow him closely in his noble profession. He brought his beautiful bride—*nee* Miss Toof from Memphis. Heaven's blessings attend them!

On Wednesday night we had the commencement of the Pharmaceutical and Dental Departments of Vanderbilt University. The chancellor presided. Bishop McTyeire offered one of his characteristically appropriate prayers, and the usual exercises proceeded pleasantly, enlivened by stirring music, and closed with the usual promenade, which the young folks relish. These departments are going forward prosperously. I was surprised to hear from Dean Morgan's report what a vast amount of work was done during the session in the infirmary of the Dental Department. The relief thus afforded to poor sufferers, while the students are thereby advanced in their studies, was immense. This is an interesting feature of that department. Diplomas were awarded to quite a number in each school. The faculties are accomplished men in their respective professions, and they are very enthusiastic.

Some have remarked on the late celebrations omitting, including, that of the societies; that the speaking was not in the highest style of oratory. Perhaps not; but it was sensible and *ad rem*. The professors engaged to teach students how to doctor the teeth, how to compound drugs, how to "*exhibit*" them, and they well fulfilled their engagement. They make doctors of medicine, pharmacy and dentistry; they leave others to turn out orators!

We have a fine class in the Biblical Department; several of the students are preparing for the mission work. We are still receiving letters of information concerning this department, and we are glad to furnish registers, etc., to all applicants. But we suggest that it is not advisable that any should matriculate at this late period in the session. Let all who wish to come get their licenses and recommendations, and make their appearance at new Wesley Hall, September 1.

But I must stop. God bless you.

THOS. O. SUMMERS.

NASHVILLE, February 28, 1881.

Thai Missionary Resolution.

MR. EDITOR: I notice in the ADVOCATE of March 3 a note from Bro. Urquhart, concerning the resolution adopted at the last session of the Alabama Conference, pledging the members to pay a certain per cent. of their salaries to the missionary cause. He informs us that the vote was not *unanimous*. I merely take occasion to state that the above-mentioned resolution was published as a matter of information, it having been adopted at a missionary meeting, and was not official action on the part of the Conference.

I was not at the missionary meeting, and cannot speak authoritatively as Bro. Urquhart seems to do. I understood that the resolution met with no opposition or dissent, that nobody voted against it, hence it was claimed, and, it seems to me, justly, that it was binding on all who were *present*. "Silence gives consent," and it would not look well to repudiate now. I speak on the supposition that opportunity was given for discussion or a negative vote. Whether it will bind those of us who were absent, and without voice in the transaction, remains to be seen; but as for Bro. Urquhart, if he was present, it rather looks like he is in for it.

R. B. CRAWFORD.

Rev. J. J. Lovett, writing from Spring Cottage, Miss., under date of February 21, 1881, says: "My work lies on the east bank of Pearl river, from near Columbia to near Gainesville, which is mostly a pine forest, although there are some very fertile lands on the river. The people are generally engaged in logging and stock raising in connection with their farms, which is very profitable when they have success. But the stock are dying more this winter than they have ever been known to before in the country. It is supposed that the loss will be as much as the increase for ten years. The spiritual state of the church is deplorable—no class meetings, no prayer meetings, and a very few who hold family worship. But the indications are good for improvement. The people are as kind and hospitable as I ever knew. The assessments are all made, and everything is moving on harmoniously. The destroying angel passed through our community, and one of our most prominent citizens, Mr. Harrison Ford, fell a victim to the spoiler of our race, on the sixteenth of this month. He left a family of young children. May the Lord take them under his fatherly watch care, and give them his sustaining grace."

Rev. George Fontaine, writing from Yellow Bluff, Ala., says: "Our community was suddenly shocked February 14, by the very unexpected and sudden death of Sister Lillie S. Bright (*nee* Gollhold) wife of Mr. Augustus C. Bright, formerly of Mobile. The very deepest gloom and sadness pervade the entire community. She leaves beside husband, mother, brothers and sisters a darling little infant girl six weeks old."

Rev. O. S. Perry, writing from Fort Deposit, Ala., March 2, says: "The weather and mud have been unusually bad, and thus far I have done very little on my work. The outlook is favorable, and we are working and praying for a genuine revival."

We regret to learn, though a letter from her grand-daughter, Miss Sara Young, that Mrs. Ann A. Hurst, the beloved mother of Mrs. A. E. Young, died in Selma, Ala., February 25. Her last hours were full of comfort and assurance, and her trust in Christ unshaken. Sister Hurst was forty-seven years a resident of New Orleans, having but recently, with her daughter and grand-children, removed to Selma. Venerable in years and ripe for the Heavenly Kingdom, she has fallen asleep in Jesus. We esteemed Sister Hurst very highly. We tender our sympathy to the bereaved family.

—We notice that Prof. J. B. Elliott, M. D., of the University of Louisiana, lectures on this, Thursday, night March 10, at 8 o'clock, at the hall of the Young Men's Christian Association in this city, on "What is Evolution?" The lecture will, doubtless, be well worth hearing, and we hope there will be a large audience. We are gratified to know that our friend and brother, Rev. D. L. Mitchel, General Secretary, is laboring assiduously, and that the Association is doing a noble work in New Orleans. All good citizens should give it a helping hand.

Rev. Dr. Harmon, in charge of the Delhi and Madison circuit, Louisiana Conference, has been spending a few days in this city. He reports his work as full of promise, and as developing finely, considering the severe weather and the mud. The Doctor has an important field, and difficult. May the Master's blessings rest under his labors.

We have received a copy of the Thirty-First Annual Report of the Southwestern Bible Society. The pamphlet contains the able address of Dr. B. M. Palmer, on God's Providence Toward the Bible. Copies of the report and address can be obtained at the Bible House in this city, 163 Camp street. Price, ten cents.

Rev. W. B. Murrah, and Miss Beulah Fitzhugh, daughter of Prof. Fitzhugh of the University of Mississippi, were married at the residence of the bride's father, Oxford, Miss., by Dr. J. J. Wheat, February 17. We congratulate our friends, and pray that heaven's benediction may rest upon them.

We are under obligations to Rev. J. S. Oakley, Assistant Secretary, for a copy of the minutes of the recent session of the North Mississippi Conference. The pamphlet is brought out in good style, and the editing appears to be done with accuracy and judgment.

We are indebted to Rev. O. A. Darby for a copy of the minutes of the last session of the South Carolina Conference. The statistical reports are particularly full and complete, giving the items concerning each appointment in the several circuits.

—Rev. S. H. Werlein was ordained elder on the night of March 2, at the Louisiana Avenue Church, by Bishop Keener.

Dr. Somerville, the Scotch Evangelist, is holding meetings in Germany, and they are attracting large audiences.

Arkansas and New Orleans.

The Fort Smith Elevator, of February 25, says:

On this day the last spike is driven in the railroad from Little Rock to Arkansas City, Ark., a point at which the largest vessels may load with full cargo, and at which lately, one vessel took on 8000 bales of cotton. It gives us close connection with the greatest metropolitan city in the South—New Orleans—and with which a great and constantly increasing trade from the whole of Arkansas, and the Arkansas Valley in particular, will and must of necessity arise. New Orleans is our natural outlet, our natural mart, and, thanks to the great genius of Eads, it will now always be so.

The L. R. & F. S., and the L. R. & A. C. R. R., being owned and operated by managers, some of whom have a common interest in, each will make it a through line, with one set of freights and charges, and consequently a cheaper and better one for the people. Now, where will our cotton go, and where will we buy our heavy groceries? New Orleans will be the place, and all the combinations of Gould cannot prevent it.

We have just learned that the right of way for the road from Arkansas City, Kansas, through the Indian country, to Fort Smith, has been given by the House of Representatives at Washington, and it is expected the Senate will also agree to it. Then will the Arkansas City of the North, shake hands with Arkansas City of the South; and then as much grain will go down this great Valley to New Orleans to ship to the world, as now goes down the Mississippi from St. Louis.

The Sixty-fourth Annual Report of the American Colonization Society refers to Judge McGehee, as follows:

Hon. Edward McGehee, of Mississippi, elected a Vice President in 1833, died at Woodville, October 1, aged nearly ninety-four years. Of high christian character, he had taken an enlightened interest in philanthropic and religious enterprizes, and especially by his benefactions and his impressive advocacy, he had contributed to the success of this Society. It has been said of Judge McGehee by one who knew him well, that "his name was the synonym of integrity and honor, and throughout an exceptionally long and active life it was unsullied."

—The Rev. Dr. Punshon, we are glad to hear, says the London Watchman of February 16, has somewhat recovered from the attack of illness with which he was seized a few days ago at Walsall. He is now staying with Mr. Jesse Hosse, near Hull, and, acting upon medical advice, will rest for a month or two.

Nicholism is a new complaint making the churches. It is the next thing to Nihilism: that is, it comes within a nickel of putting nothing into the contribution box. This disease is not confined to religious tramps and repairers, but attacks well-to-do pew holders, who thus keep up appearance at the smallest cost. The widow's mite, it is well to remember, was recommended, only because it was all she had.

The late Hugh Mehaffy, who died recently at Paxton, Ill., and who is said to have given, during his lifetime, for purposes of charity, $50,000, left a will in which were contained the following bequests: To the Central Tennessee College, $10,000; to the parent Missionary Society of the Methodist Episcopal Church, $10,000; to the American Bible Society, $10,000.

If our memory deceives us not, we remember a very important passage in the writings of Carlyle in which he speaks of it being a pitiable sign in a nation when the young men are Conservative. If our students are not for progress, and freedom, and righteousness, the prospect of our country is poor indeed.

Periodicals.

We are obliged to Rev. Dr. Haygood for a copy of his sermon on The New South preached on Thanksgiving day Nov. 25, 1880. We believe that nearly the whole people of the South are in substantial agreement with the views expressed by the author in this sermon. For one, we believe that slavery was right, that it fulfilled a great providential mission, and we are thankful that the country is rid of it. In our desire for a new South, however, we would retain what was good of the old, and guard against making the new South a mere southern New England. For it be a new South, and not the old North built upon the ashes of the old South.

The Southern Pulpit, March, 1881, has, among its sermons, one by Dr. A. A. Lipscomb on "Things Not Written and Things Written," one by Rev. Thomas Atkinson, D. D., LL. D., late Bishop of North Carolina, and one by Rev. C. H. Read, D. D., pastor of Grace Street Presbyterian Church, Richmond, Va. Dr. A. W. Wilson contributes a sermon sketch, and there are sketches by several other distinguished preachers. The Southern Pulpit is published and conducted by Rev. H. M. Jackson and Rev. J. Lafferty, Richmond, Va. It is published monthly at $1 50 per annum.

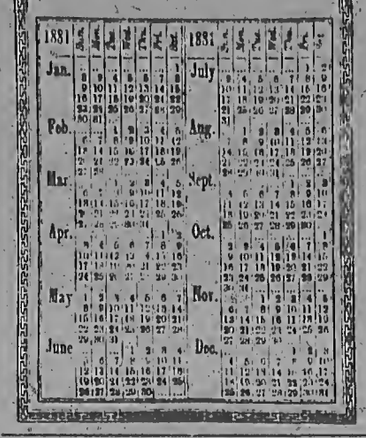
St. Nicholas, March, 1881, is filled with fine pictures and very entertaining articles. The frontispiece is an excellent portrait of Lady Jane Grey. Among the articles are: Lady Jane Grey; An Encounter With a Polar Bear; Mystery in a Mansion; In Nature's Wonderland; Sardines and Sardineros; The Story of a Pig; Stories of Art and Artists.

—The Popular Science Monthly for March has: Physical Education; The Problem of Municipal Nuisances; A Piece of Coal, illustrated; The Development of Political Institutions, by Herbert Spencer; The Legal Position of Married Women; The State as an Educator; The Morals of Luxury; Mind as a Measure of Nature, and other articles.

—The Fortnightly Review, February, 1881, has: Tennyson and Musset, by A. C. Swinburn; Political Differentiation, by Herbert Spencer; Leonce Delavergne, by T. E. C. Leslie; Small Farmers in Southwestern France; The People Commodians, by George Meredith. Also, The Freres, by Mrs. Alexander, and other articles.

—Culture and Religion, in some of their relations, is the title of a well-known work, by Principal J. C. Shairp, and now issued in cheap form by I. K. Funk & Co., New York. Price, fifteen cents. We have received a copy from the publishers.

ADVOCATE CALENDAR



Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

The late Emperor Nicholas happened one day to be engaged in inspecting a state penitentiary, in one of the provincial seats of government, and took it into his head to question some of the convicts respecting the nature of the offences for which they were suffering punishment. "Who are you here for?" he asked of one. "I am innocent, Imperial Majesty," replied the prisoner, falling upon his knees. "A victim of false witness. A church was robbed, a bottle knocked on the head. The peasant caught, laid it on me, and I knew nothing about it." Similar replies were given by the other prisoners. The Emperor, strongly bored by these successive protestations of guiltlessness, cast a glance along the line of prisoners, until his eye fell upon a ragged, wretched looking object, whom he beckoned forward, with the words: "Of course, you, too, are here on a false charge." "Not a bit of it, your Majesty," replied the ragamuffin. "It was all fair and square as far as I am concerned. I stole a coat from a tradesman." "Stole a person like you!" said the Czar, with a laugh, and then, addressing the governor of the prison, with well-assumed sternness, "I am thoroughly for nothing as a fastidious man of honor. I cannot allow him to remain a minute longer in such honorable and virtuous company lest he pervert all these good, honest people."

"Good woman," said a man out in a country road, "can you see a man on a bicycle just before you?" "No; I don't see any kind of sickle, mister, but just as I said a wagon wheel running away with a man. You can believe it or no. I wouldn't if I hadn't seen it myself."

The Museum of Berlin has just purchased for 20,000 marks the only perfect specimen known of the prehistoric bird, the Archæopteryx Macrurus, which formed part of the Berlin collection at Pappelsheim, and was found in the lithographic stone of Solenhofen of Jurassic formation.

A conceited young country parson, walking home from church with one of the belles of his congregation, said, in allusion to the exotic audience: "This morning I preached to a congregation of asses." "I thought of that," observed the lady, "when you called them your beloved brethren."

When a fond parent sees a boy walk through the gateway instead of climbing the fence, or walking quietly down the stairs instead of sliding down the bannisters, he is worried for fear the lad isn't quite himself.

Mr. P. Wodein, 135 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old house.

Lieutenant Commander Gorringe says the Obelisk will endure in our climate for 3,000 years. We advise our readers to remember this. They may get the laugh on Gorringe in the year 10,000.

"What papers of my writing-desk are you burning there?" cried an author to the servant-girl. "Oh, only the paper that's all written over, sir. I hant touched the clean."

A young lady, having read about a man having invented a stove which will consume its own smoke, begs he will prefer a method whereby tobacco-smokers can be run on the same economical principles.

A young city fellow bought a farm last winter. He had a fine orchard of about two hundred apple trees, and a few weeks ago he lopped every one of them for cider.

Human opinion has so many shades that it is said two people have never thought alike. Two people will agree sometimes, if they will but let a third think for both.

An old settler at the Isles of Shoals saying the name of Pearl on the roll of honor the other day, spelled it "Purl" and then scratched out the "u" himself. Wrong at first, and wrong at last.

A sparkling young debutante in delight of eloquence exclaimed: "Mr. President, the world is full of fair things and glorious the harvest and the universal sun shines upon them."

The Brighton Mercury News calmly says: "The type just at work made us say that the showers were not sufficient to meet the wants of milk men, etc., instead of millions."

An Iowa editor says: "Coal oil rubbed on the neck and head will cure hog cholera, we have tried it." Who can dispute it, simply like that?

The person who calls tight boots comfortable defended his position by saying that they made a man forget all his other troubles.

See that your collar button is secure before you leave home in the morning else you will find your choler rising before night.

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A specimen copy of College News free on application. Address, REV. J. LANY HARGIS,
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THE PHILOSOPHY OF METHODISM.

BY REV. W. C. BLACK.

A book of rare merit. This work by Dr. Parker, editor of the New Orleans Christian Advocate, says: "The history, statistics, polity and doctrines of Methodism are clearly and compactly stated in the shortest and the easiest understood form. The wonderful success of Methodists, also explained with regard to its doctrinal power. We hope it will be extensively circulated." The Missionary Outlook says: "The work deserves the hearty support of every friend of Methodism, ought to read it." Pastors will do a good work by circulating it among their people. The first has been received for three hundred copies for gratuitous distribution. More than a thousand copies were sold within sixty days after its publication. Price 15 cents or $1 per dozen. For sale by

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MIGNON. (27) By AMBROISE THOMAS. This very successful opera first became known in Paris, where it slowly but surely worked its way to permanent favor, and has become one of the standards. It is very full, occupies 95 pages, and furnishes to the purchaser quite a library of music of a high order.

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Agricultural.

OBTAINING NEW POTATOES. Gerald Howatt, writing on Irish potatoes, in the Country Gentleman, says more efforts should be made to secure new and suitable varieties, than are generally being made by the American potato grower. Very few indeed are the varieties now grown that approach anything near to perfection. A table potato fine in flavor may be a poor grower, or not of good appearance; and for market this is very essential, as looks invariably sell potatoes. To combine these qualities in one either early or late should be our aim. White skin and flesh always take the market. To attain these points, we must cross varieties by placing the pollen of the one on the stigma of the other variety, selecting perfectly healthy plants. Cut off the whole truss of flowers and shake it over the middle of the other; the middle of the day being best, as all must be perfectly dry as you would pepper ever meat. After the seed balls are as large as pin heads, remove all but three or four of the centre ones in the truss, those being the strongest. The outside ones can be removed with a pair of scissors. After dusting with pollen, cover with a gauze or old veil, to prevent the pollen being wafted by the wind. Be careful when selecting your ripe seed balls; save none that are not perfect in shape. If your operation has taken, the difference in size of seed-ball is easily seen in comparing with the others; if no difference, you cannot with certainty depend on them. Grow all one season, and in digging select your most promising, not of size, shapes and colors. The following year, make a closer selection from them, and mark habit of growth. By being familiar with the general run of potatoes, you will soon designate the best. Patience is the great requisite. By sticking to it you will get what you want. With patience, we can breed animals to almost any desired color or quality, as you will order a pair of shoes.

Hybridizing one species with a different species, requires more care and a good conception of the different species. In all hybridizing put the stronger on the weak, for the reason the flow of sap is so much stronger in a strong plant than a weak one, the weaker retaining the stronger quicker. Through forgetting this, a very great many failures result.—Mobile Register.

HOGS ON THE FARM. The Southern Farmer says every year the importance of raising our own pork becomes more apparent on this coast. Our farmers find that there is a policy as well as profit in raising pork upon the farm. Alfalfa fields make the best kind of hog pastures at any season of the year. Grain fields are easily harvested by hogs, and the stubble fields are gleaned by them. On many farms, particularly where dairying and grain growing are carried on together, the cost of raising a few hogs each year is nothing, as they get their living upon what would otherwise go to waste. But it pays to feed hogs well; to keep them in good growing order from their birth till they are ready for the butcher. The hog should be looked upon as a necessary part of every good farmer's stock. And while he saves what would otherwise go to waste, he should also be provided for in times when there is no feed. A few sections of movable fence will allow any grain grower to pasture hogs upon the growing crop in sections, as convenience may suggest. In this way the expense of keeping where open pasturage is not obtainable, will be greatly lessened. No good farmer can afford to neglect the matter of providing pasturage in this or in some other economical manner. While hogs in the great pork-producing States are dying off with the hog cholera, ours are remarkably free from all diseases. We can produce healthy and better pork on the Southern coast, than in any other section of the United States. Farmers who feel the effect of hard times should think upon this subject, and by taking advantage of every means of profit turn their attention to branches of farming that will pay and not neglect so profitable a resource as the growing and fattening of hogs to supply the home demand.

SMALL THINGS IN THE GARDEN. In the family garden, says the Savannah News, the fault of forgetting to provide a supply of vegetables is not apt to prevail, but rather some minor products are often wanted just when they cannot conveniently be obtained. Much of the value of a garden consists in the many little things which it affords; things which in themselves can hardly be considered food, but which render other food more palatable, or add to the attractiveness of the table. Few who are fond of pickles and relishes will fail to provide for cucumbers, lettuce, peppers, nasturtiums and similar vegetables. The ones more generally neglected are parsley, majoran, summer savory, thyme, sage, mints, fennel, drill, coriander, caraway, etc. All these are of the easiest culture, and may be grown from seeds, most of them giving returns the same season where ordinary garden culture is given. Celery is another product which is seldom found in the farmer's garden. Few would like to go without it after having enjoyed it for a single season, especially as its culture is not difficult. The most difficult part is its preservation during winter. It may be kept for a few weeks in the cellar. The seeds may be sown, and the plants transplanted at about the same time as cabbage, in rows four feet apart, and six inches apart in the row. The soil must be enriched in the drill, and the plants not allowed to want for water at any time during growth.—Mobile Register.

THOROUGH-BRED POULTRY.—Thorough breeding in the poultry yard pays quite as well as among larger animals, though very little attention is paid to it. Most farmers are satisfied with breeding turkeys from the runts of the flock, which generally means birds hatched in August or September, which have not had time to mature for the Thanksgiving and Christmas markets. Toms weighing fifteen pounds, and hens ten pounds, will indeed perpetuate the race, but there is very little profit in breeding such stock, when birds, a third or more heavier, are within their reach, and can be bred with no more care or cost. The introduction of a thorough-bred Bronze or Narragansett gobbler, weighing twenty pounds or more, at eight months from the shell, among a flock of mongrel turkey hens, will add from three to five pounds weight per head to the turkeys raised the first season. The cost of such a young cock is not far from $5. Suppose a hundred birds to be raised, the gain would be about four hundred pounds, which, at the price last Rhode Island turkeys brought the past season in Eastern markets, twenty cents a pound, would be $80. As turkeys with a good range get their own living through the summer, the most of this is clear gain. It will pay those who raise turkeys to invest in thorough-bred gobblers.—American Agriculturist.

PARSNIPS.—Parsnips make a very fine growth in most portions of the Northern States, as their leaves afford considerable shade, while their roots extend a few distance into the ground. In fact the roots are entirely covered, and are so long that they will reach moisture if it is within a reasonable reach of the surface of the ground. The yield of the crop is very large, and the labor required to cultivate it is not very great. The roots afford desirable food to most kinds of animals, especially to milch cows. They are sweet, and on this account they are relished by young cattle. They are, however, difficult to keep. They contain so much water that they freeze easily. Exposed to the sun and wind they become almost as dry as hay. Freezing does not injure them. In fact, it improves their taste by converting part of the starch into sugar. But parsnips that have been frozen decay very readily, or send out sprouts that absorb the substance of the roots. But with all these objections parsnips afford excellent stock food late in the spring.

EGG PRODUCTION. Usually care and food have more influence than the breed. From fifty to one hundred and fifty eggs per annum can be taken as the ordinary limit. The non-sitters would probably exceed others by from ten to thirty eggs per annum. The Poultry World states as a fact, a year or two ago, that a yield of twelve dozen per annum is seldom reached, even with non-sitters having the best of care. A statement went the rounds of the papers some time ago, placing the highest average of Asiatics at one hundred and thirty eggs, and of the French, Leghorn and Hamburg fowls, at not over one hundred and forty. With all breeds, exceptional cases are reported of much greater yields, but in the yards of the average farmer and poultry raiser, the highest figures named will seldom be reached. No one getting a yield of less than one hundred eggs per annum ever makes a report to the public, and very few reports are made.—Country Gentleman.

WHENCE THEY COME FROM.—Naturalists assert that cabbages grew wild in Siberia; celery originated in Germany; the potato is a native of Peru; the onion originated in Egypt; tobacco was a native of South America; millet was first discovered in India; the nettle is a native of Europe; the citron is a native of Asia; oats originated in North Africa; rye came from Siberia; parsley was discovered in Sardinia; the parsnip is a native of Arabia; the sunflower was brought from Peru; spinach was first cultivated in Arabia; the horse-chestnut is a native of Thibet; the quince came from the island of Crete; the pear is supposed to be of Egyptian origin; the horse radish came from the south of Europe.

A considerable number of flowers, some of them conspicuous for beauty, produce an injurious and even fatal effect upon bees and other winged insects. Among such flowers are the dahlia, the passion-flower, the crown imperial and the oleander. The honey of the latter is said to be fatal to flies. The showy flowers of the *kalmia latifolia*, or American Mountain Laurel, may also be included among those which prove deadly to the bee which visits them for their nectar. The honey made from some of these flowers, such as the *Rhododendron punctatum* and *Andromeda*, is poisonous to man as well as to the bees.

As a general thing sheep in winter quarters are too much crowded, and thus when a portion of the flock are lying down, the rest being obliged to stand, frequently trample on their fellows through restlessness and fright. Give access to water twice a day if possible. Warm, roomy quarters in winter and plenty of water are important elements of success in sheep raising.

In regard to English experiments the claim is, that by the constant grazing with cattle and the accumulation of nitrogen and potash in the soil through the medium of cotton cake, a pasture containing all the best species of grasses and an abundant growth of white clover has been produced.

A new seedling currant, grown by Lincoln Fay, of Brocton, N. Y., and called Fay's currant, is attracting the attention of fruit-growers on account of its productiveness and fine appearance. In the quality and size of the berries it resembles the churry currant, while in length of bunch it compares favorably with the "Victoria."

About two years ago pine straw or leaves became an article of trade in the Wilmington, N. C., market, and The South says it is now impossible to supply the demand. "Shipped North it undergoes certain preparations, and is then used for stuffing mattresses and for other purposes."

SULPHUR FOR RUPT.—Rupt will sometimes yield to the following treatment: Open the affected fowl's beak and with a tube, which may be formed of paper, blow half a teaspoonful of sulphur down the throat. Three applications have been known to cure.

The Massachusetts Plowman says: "Last year our agricultural societies awarded for trotting horses $7,725.15, and for objects not strictly agricultural $10,393.27, while for experiments on manure the trifle of $267 only was offered."

A few rubbing-posts set up in pastures will save injury to the fences. Cattle will use these conveniences very often; and it is worth all the trouble, says an agricultural writer, to witness the enjoyment of the animals in the use of them.

All feeders who have studied the habits of the animals they feed, have discerned that they take special note of time, and are disappointed if the time is delayed only a few minutes.

No farmer in the older States can afford to sell wood ashes for any price that the soap boiler would pay. Where oats lodge, as they are apt to do upon heavily manured land, an application of ashes would save the crop.

To prevent young apple trees from being destroyed by mice during this season of the year, the snow should be trodden down firmly about the roots and bodies of the trees to the distance of two or three feet from the trunk.

A resident of Berlin, N. J., gathered this season from 31-100 acre of Kirkwood strawberries without extra culture 311 quarts of fruit, that sold for $211.51, gross.

The Lycoming tannery at Williamsport, Pa., annually manipulates 26,000 hides, and uses in the process of tanning 12,000 tons of bark.

Household.

BOILED TURKEY.—Wash the turkey in tepid water and rub it all over with lemon juice; then put it into a saucepanful of boiling water, with a large piece of butter, a couple of onions, a head of celery, some sliced carrots, a bunch of parsley and sweet herbs, whole pepper, mace, cloves, and salt to taste. Let it boil slowly and remove carefully any scum that may rise. Serve with celery sauce, made as follows: Boil two or three heads of celery in salted water, with a bunch of sweet herbs and some whole pepper, and salt to taste; when thoroughly done, pass them through a hair sieve. Melt a piece of butter in a saucepan, mix a tablespoonful of flour with it, then add the celery pulp, stir and dilute to the proper consistency with milk or cream, or it may be served with oyster sauce. Parboil the oysters in their own liquor, beard them and reserve all the liquor. Melt a piece of butter in a saucepan, add a little flour, the oyster liquor and enough milk to make as much sauce as is wanted. Put in a blade of mace and a bay leaf tied together, pepper and salt to taste, and the least dust of cayenne. Let the sauce come to the boil, add the oysters and as soon as they are quite hot remove the mace and bay leaf. Stir in a few drops of lemon juice, and serve. There should be plenty of oysters, and they may be cut into four pieces after being parboiled.—New York Herald.

THE BEST RICE PUDDING.—This rice pudding is the best ever made in spite of the fact that it is the cheapest. The secret of its perfection is the long cooking it gets. For a six o'clock dinner the rice and milk should be put on early in the forenoon. The best thing to cook it in is a double kettle. Let it simmer on the back of the stove—it must never boil until a couple of hours before dinner. It will then be a thick, creamy substance. Then salt and sweeten it to taste, put it into a pudding dish, and bake it in a moderate oven until it is of a jelly like thickness, and the top is slightly browned. It can be eaten either hot or cold. If the latter is preferred, the pudding may be made the day before, if that is most convenient. If desired a flavoring may be added. This is emphatically the perfect pudding of its kind.—Western Rural.

SAND BAG FOR THE SICK-ROOM.—One of the most convenient articles to be used in a sick-room is a sand bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove; make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time; and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them ready for use.

CHOCOLATE CREAM DROPS.—Take two cupfuls of white sugar, half-cupful of milk; put them into a saucepan and beat until it boils; then boil hard five minutes precisely. Set the pan in a dish of cold water; stir until the mixture creams and cools enough to handle; then mould into small drops, laying them on a buttered platter. Flavor if you prefer. Take half a cake of Baker's chocolate, scrape fine; put into a bowl and set in the top of a steaming (not boiling) tea-kettle till dissolved; then take the creams, one at a time, and drop into the chocolate, roll over quickly, take out with a fork and slip on a buttered platter. Be careful not to let the chocolate cook, or it will harden.

CREAM CAKE.—One-half cup of butter, one-half cup of sugar, two eggs, one cup of milk, three cups of flour, two spoonfuls powder. Filling for cake: One pint of milk, two spoonfuls cornstarch, one-half cup sugar and half a teaspoonful vanilla; dissolve until smooth—the cornstarch in a little of the cold milk. Put into a double boiler the remainder of the milk, the sugar and the vanilla; add, lastly, the dissolved cornstarch and stir altogether constantly for about two minutes; it will then be at the proper consistency; spread while hot on the layers of cake.

TO MEND CRACKED STOVES.—Cracks in stoves may be mended as follows: Mix equal parts wood ashes and salt into a paste with water and fill in the cracks; it will soon get hard and close the crack with what is known as a rust joint. For cast-iron that is not heated, a cement is made of fine fillings of cast-iron wetted with a solution of sal ammoniac and made into a paste with flower of sulphur.—Western Rural.

BUTTERMILK CHEESE.—You can make delicious little cheeses by warming up buttermilk until it quite curdles, then straining it through a bag, mixing the curd with a little cream, butter and salt, then pressing it into a small basin or cup for a few hours. It is very nice for breakfast or lunch. The last scones, teacakes and plain cake are made with buttermilk instead of sweet milk or water, using a small quantity of carbonate of soda.

ARROWROOT PUDDING.—Take a quart of rich milk, and in that put three and one-half teaspoonfuls of arrowroot; to this add a green peach-leaf or two grated bitter almonds; boil until smooth, stirring constantly; take off the fire and allow to cool; when cool add the yolks and whites of four eggs, which have been beaten up thoroughly; sweeten to taste, one-quarter of a pound of sugar is sufficient; grate lemon-peel, and add a little of the juice; bake for an hour, and eat cold.—Cultivator.

COSMETICS FOR THE COMPLEXION.—Mix glycerine with water, equal parts; add a small quantity of cologne or any other perfume. Apply to the face upon retiring at night. This preparation will impart a soft white skin and it is said to remove all discolorations and roughness of skin, also smooths out the marks from small-pox.

CRULLERS.—Two cups flour; one of sugar; one-half cup of butter; two eggs; vanilla or cinnamon. Mix with milk or water as soft as possible. Sift two teaspoons of Soda-foam with flour. Fry in hot lard, but not too hot.

CURRANT PUDDING.—One-fourth pound beef-suet chopped fine; three cups flour; one pound currants; three apples pared and chopped; mix with water. Roll out the crust and spread it over with the currants and apples. Put it in a bag and boil one and one-half hours.

LADY CAKE.—Two cups of sugar, one cup of butter, one cup of milk, one-half cup of cornstarch, two cups of flour, whites of eight eggs, three teaspoonfuls baking powder. Flavor with bitter almond.

SAUCE FOR CURRANT PUDDING.—White of one egg beaten to a froth; one tablespoon of melted butter beaten up with the egg; one-half cup of white sugar. Essence of vanilla or lemon.

Educational.

AMERICAN SCHOOLS.—President Eliot, of Harvard writes the statement that "there are scattered over the United States about three hundred and sixty colleges or universities, exclusive of institutions which receive only women. Of these nearly two hundred have been organized since 1850; only twenty were in existence before this century, and only twenty-eight were in existence in 1820." It will be observed that all but twenty-eight of our colleges have been founded within sixty years, and more than two hundred of them within thirty years. All of our theological seminaries have been established during this century. Andover, the oldest, was founded in 1807; Princeton, in 1812; Hamilton, 1820; Rochester Theological Seminary, 1852; Chicago Baptist Seminary, 1867.

Those facts are very significant. They show, in the first place, how widespread and universal is the interest in this country in Christian colleges. They indicate, too, the rapid increase of facilities for higher education. But, perhaps, the most significant thing about these facts is the hope for the future suggested by them. All those two hundred founded since 1850 may be said to be in their infancy. Thirty years is not a long time in the life of a college. Usually in the first thirty years a college only gets fairly started in its great work. It takes time to lay foundations, construct buildings, accumulate funds, acquire reputation and to create a large active alumni.

The past thirty years have not been highly favorable to the growth of colleges. Twenty years of that time have been largely engrossed with the civil war and its immediate disastrous consequences. Yet these thirty years have been years of rapid development of the West. Population has poured in by millions, new states and territories have been organized, thousands of miles of railroad have been built, and the community has gradually assumed something of fixedness and order. Wealth has been accumulated, men have gained leisure, a desire for education has been created, and a growing interest in all forms of higher culture has been fostered.

We think that in view of all these facts we may confidently look forward to a steady, healthy, if not rapid development of our college system all over the country. We have entered upon a period of unusual prosperity. Men are accumulating wealth which will largely seek employment in benevolent channels. Our colleges, universities and seminaries have shown their vitality and usefulness. We may hope to see during the next ten years at furthest the realization of some of those hopes which have been to some of us, though long deferred, yet ever a source of inspiration and courage. Indeed, we hope fervently that the work of endowing and enlarging our institutions may receive no check, and that we may be able to chronicle a steady growth all along the line.—Standard.

—The New York City Superintendent of schools, has just completed the compilation of the statistics for the school year ending December 31, 1880, and the report is as follows: The total number of schools is two hundred and ninety-seven; the average daily attendance of pupils in all the schools was 132,810, an increase of 4,574 over the previous year.

—Steps have been taken at Harvard College toward the organization of a Harvard legislature, which is designed to teach in a practical way parliamentary forms and the rules of debate. Every member will be placed on some committee, and there will be two officers, a speaker and a clerk.

—Efforts are being made by persons of prominence in Chicago to establish there a training-school for nurses. Schools of this description are in successful operation at London, New York, Philadelphia, Boston, and other large cities.

—The receipts of the Pennsylvania Museum and School of Industrial Art for the year of 1880 were $10,425.10; the expenditures for the maintenance of schools, $3,778.50; and for the maintenance and repairs of Memorial Hall, $6,301.51.

—One of the beliefs stated at the recent meeting of the Rhode Island teachers was that the time has come for deposing arithmetic as the most important study for children, and substituting the study of the English language.

—Mr. Moody has received $50,000 for a Boys' School at Northfield, for boys whose parents are unable to educate them. They must "be promising, and such as if educated would make good preachers and missionaries."

—There are one hundred and sixty-three students in regular attendance at Wesleyan University, divided into thirty seniors, thirty-three juniors, forty-one sophomores, fifty-one freshmen, three post-graduates, and five special. Of the whole number ten are females.

—The course in arithmetic in the St. Louis schools has now been changed from five years, and the superintendent is now arranging divers revisions and modifications, tending to equalize the work in all the grades.

—The Siberian University at Tomsk is to be finished and opened to students next summer. The museum and library are already being organized in neighboring buildings.

—The Iowa State Teachers' Association has declared that instruction on the effects of alcohol on the system should be made a part of the public school course.

—The graduates of Union College residing in Boston and vicinity, have organized an Alumni Association, to be known as the New England Alumni Association of Union College.

—Girton, the Woman's College at Cambridge, England, is more used by the clergy for the education of their daughters than by any other class.

—Under the new laws of that State the Vermont women are now eligible to the offices of town clerk and town superintendent of schools in Vermont.

—Mrs. Jessie Fremont has organized classes in history among the grown-up sons and daughters of poor settlers in Arizona.

—It is reported that one-fourth of the public schools of New Hampshire have an average attendance of fewer than seven pupils.

—There are forty-two night-schools in Philadelphia, with a registered attendance of 3,200 pupils.

—At Harvard, last year, the Chinese course cost $4,062.15; the fees received amounted to $30.

—Prof. Hermann Lotze, of Gottingen, after long hesitation has accepted the call to Berlin.

—The University of Michigan has at present in actual attendance 1,517 students—thus far its largest number.

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Carlyle at Home.

Americans were always going to see Carlyle, and were commonly rewarded for their curiosity and admiration by being told in his bluff, gruff way that their country was bent devilward, and that it merited its doom. Many of them will remember his plain house in Cheyne Row, Chelsea, and the plain drawing-room in which he commonly sat, consoling himself with his clay pipes; surrounded by portraits of Hume, Frederick, Goethe, Martin Luther, Cromwell, and several of himself, one, it must be confessed, among his most honored heroes. A singularly strong, striking head and face were his, more so in reality than in any counterfeit presentment. The nose was shapely, resolute, aggressive, the eye lambent and passionate, ever changing, now tender, now stern, now hopeful, now despairing, but always gleaming as with a challenge to fate; the chin long, prominent, firm as adamant; the hair rather coarse, abundant, disordered, half-falling, half-bristling, over an overhanging brow; the mouth large, well-formed, nervous, shutting like a vise; the whole expression of the face supremely sad, pitiably despondent, though so hardy and defiant that no one dare pity it or him, and revealing to insight that the illuminating soul within it had itself sounded that all had come hoping altogether such in picture and in original was Thomas Carlyle, the Tory of British literature, the great iconoclast of the nineteenth century.

Up to a very short time before his death he used to take early morning walks; his tall, tent, heavy-set figure, neatly but plainly clad; his clothes fitting to a T, and crowned by a firm shovel-black felt hat, he and the moral courage to use it invariably a silk cylinder even in London, drawing the eyes of persons wherever he passed, as the negro ascetic of a desert lay ground him. He walked, when in good condition, two or three miles through the noisome, grimy streets, sometimes wrapped in deep thought, sometimes seeing surroundings; sometimes observing everything, gazing into the shop windows, and glancing everywhere, but the most part alone, he was fond of the company of one of his intimates, and in such company he usually kept up a steady flow of peculiar, pictorial talk, the counterpart of his printed sentences, showing that his style often called affected, had grown to be his natural form of expression. He had a fastidious fondness for calling a spade by the longest circumlocution he could invent, and he unfrequently went below Temple Bar, alternately communing with himself and talking in the cockney dialect and panorama of the city.

Carlyle's hours of composition were generally three to four from 9 or 10 A. M. to 2 P. M., unless he was specially engaged at home, when he added an hour or two to the ordinary dinner. He wrote unevenly at times slowly, then rapidly, but always with care, never allowing his manuscript to go from him until it suited him exactly. He frequently destroyed whole pages upon which he had labored hard and long, being extremely fastidious as to punctuation as well as to words and arrangement. But the writing of his books was much less than his preparation for writing, which was immensely thorough and conscientious. No man had a keener appetite for work, and yet he worked far faster than most authors. His reading was stupendous, and he did it with surprising quickness, despatching a volume of ordinary size while many persons would be engaged with a few chapters. For hour after hours of his life he reckon an average from six to eight hours a day, sitting up for this purpose generally until four o'clock in the morning.

It is said that having gone to spend an afternoon and dine with a new acquaintance, an Arriving several hours before his host, he entered the library, upon which the gentleman prided himself, as it contained a number of rare and curious volumes. The host arrived and dinner was eaten. After leaving the table, he told the author that he should be happy to show him his books. "I've read 'em," was the laconic answering and it proved that Carlyle had actually absorbed in the time before dinner all that was available to him in the well-chosen library.

When Charles Dickens had decided to write "A Tale of Two Cities," knowing that Carlyle had made special studies for his "French Revolution," he asked the latter to send him a few books that would be best worth consulting. Judge of the novelist's surprise when a large van drove up to his door and discharged its load of volumes, native or six languages, to his amazement and dismay. That was Carlyle's notion of a few books "really enough for a moderate library."

A characteristic anecdote is told of the Scotch image-breaker. A shipowner, a fellow countryman, went from Glasgow to call on him, and entering his presence said with fervor and feeling, "I have come to see you, Mr. Carlyle, to tell you that I admire and honor you; that I have built a ship and named it after you on account of the good you have done in the world." Then quoth the author, with his marked accent, "I don't believe you, mann! I never did any guide in the warld! Nabody ever did a ay guide in the warld! There is na guide in the warld!"

William Black, the novelist, once called on Carlyle, and after a little conversation, the philosopher remarked, "You know Scotland very well, I see. I've read your novels with pleesure. They're very amusing, vary. But what are ye goin' to do some work when are ye goin' to write some real books mmm?"—Boston Traveller.

Archæology and Industry of the Sahara.

M. Rabourdin, who accompanied Col. Flatters in his expedition in connection with the Trans Saharan Railway, for the purpose chiefly of archeological research, gave an account of some of the results at a recent meeting of the French Society of Political Economy. He discovered numerous deposits of chipped flints. At Wargla he was shown some beautiful arrow heads; and over a distance of about 500 miles he met with eighteen flint works, the presence of flattrees and cores, proving that they had been wrought on the spot. Consequently, M. Rabourdin infers that in prehistoric times the desert was inhabitable, and peopled most densely in its northern and southern parts. He also met with remains of those great-horned oxen which Herodotus tell us were found in the country of the Garamantes. M. Rabourdin also collected some interesting economical facts. The camel is the life of the Sahara, he thinks, was formerly much more active than it is now. True, the principal element of this commerce was the slave-trade. Since Christians have endeavored to put down this trade; the caravans take the Tripoli and Tunis routes; even yet the traffic is carried on chiefly on French territory. M. Rabourdin states that the Arabs treat their slaves kindly, and generally end by giving them their liberty. The Wed-Rir is peopled by these freed negroes, who are excellent cultivators, laborers and industrians, and knowing thoroughly how to irrigate their lands. He considers these negroes much superior to the lazy, gluttonous, and degraded Arabs. The industry of the Soudan is comparatively advanced; all the objects, arms, harness, utensils of various sorts which the Touaregs possess come from that country, whence also they obtain powder, ivory, gold-dust, and even, it is said, emeralds. The Touaregs do not buy these articles; they take them under the form of tribute from the caravans which traverse their country. M. Rabourdin stated that the construction of the Trans-Saharan Railway would meet with no physical difficulties; the dunes are solidified, the simoon is perfectly harmless, the ground is uniform; the curves, the slopes, and the engineering works would be of the most trifling kind. The Soudan, M. Rabourdin stated, would offer for traffic resources which are not to be despised. Already the English have created outlets for it. A Touareg told him that English traders reached Timbuctoo by the Niger, in iron boats, which could be placed on wheels, and thus avoid the rapids. The market of Timbuctoo is abundantly furnished with the most varied products. "You will find there," the Touareg said, "everything except your father and mother." M. Rabourdin does not anticipate that the progress of the steam engine would meet with any interruption from the tribute-levying Touaregs who would find it difficult to treat a railway train as they do a caravan of camels.—London Watchman.

Household Customs in Japan.

When a woman reaches her house, she takes off her sandals, pushes aside the sliding doors of paper and rushes in her stocking feet. The rooms are softly matted, but contain no furniture. The houses are built of wood, and among the poorer classes live but two or three rooms. In the kitchen is a large stove fox with ashes and burning coals in it. This is called the hibachi, and over it there is a crook. There is no chimney in the kitchen, but the smoke goes out either through the front open door or through an opening in the roof. After the rice is cooked, it is put into a small, lacquered wooden tub. A Japanese eats the rice with chopsticks. Fish, soup, potatoes and a pickle are sometimes served with a dinner. Japanese houses often have but one sleeping-room, which is occupied by the entire family. When guests come they sleep in it with them. The hotels consist of heavy comforters. They are spread out on the mats at night, and put away in the closets during the day. Each person has his head on a little wooden pillow, constructed with a hollow place in which the head rests. In some room in the house is a closet containing a shelf for gods, and upon this shelf stands all the household idols, which have come down as heirlooms in the family from generation to generation.—Helping Hand.

Prohibition.

The question of prohibition to protect society from evils which are the legitimate progeny of the liquor traffic is not confined to a single State, but is arousing the attention of thoughtful men not only in the United States but in Europe. The best legal minds of England have rendered it careful thought. Sir Matthew Hale, in his day, gave it as his opinion that four-fifths of all the crimes committed in England were the result of excessive drinking. In Ireland, a number of years ago, there was a temperance movement under Father Matthew which caused the consumption of liquor to fall off in one year from 12,236,000 gallons to 5,290,000. During this time crimes of a certain character were reduced from 13,000 to 179 the year the temperance movement was put in operation. In the Bridewell, in Dublin, the prisoners were reduced that same year from 130 to 23, and one hundred cells, which previously were crowded, were, during this period, wholly unoccupied. The temperance sentiment unhappily did not crystalize into a law, and Ireland has again sunk down into its former state of drunkenness and crime. There is not a competent criminal lawyer nor a capable judge in the State of Texas who will hazard his reputation by denying the assertion often made in the Advocate that four-fifths of the crime in our State, and four-fifths of the criminal prosecutions in our courts, with their consequent bill of charges to be met by the tax-payers, are traceable, directly or indirectly, to the sale and use of intoxicating liquors. This cause of crime demands the attention of our legislators.

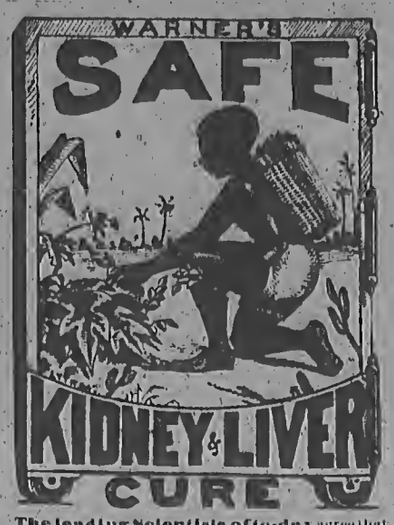
The use of liquor is one of the chief causes of disease in the land. It destroys more lives each year than the yellow fever, against which national, State and municipal quarantines are legally instituted. Dr. Hitchcock, president of the Michigan Board of Health, recently declared that the use of alcoholic stimulants has given to the nation 300,000 idiots, and that it furnishes a very large per centage of the insane men and women who occupy the different asylums of the land. The statistics secured by the different life insurance companies have caused them to class the use of intoxicating liquors with consumption and cholera and other fatal diseases, and hence they refuse to take risks on the lives of men who are habitual liquor drinkers.

Many of the Southern States are waking up to the necessity of clearing the land of this curse. Kansas has adopted prohibition. South Carolina, Georgia and other States are moving in the same direction. Texas is being aroused respecting the importance of this movement. Our present Legislature is urging its members a larger number of temperate men than any preceding session. If our people demand prohibition, the question may at once be submitted to the people. Let every moral and law abiding man define his position in this issue. Let the names of men and women go up to Austin on memorials and petitions demanding that the moral sentiment of the people shall be formulated into law, which will test the question whether the land must longer be burdened by this curse.

The Viceroy of India (Lord Ripon, Roman Catholic) has arrested the movement of the ecclesiastical department of the State to the Hon. James Hilds, a member of the Government of India, who is an English Churchman.

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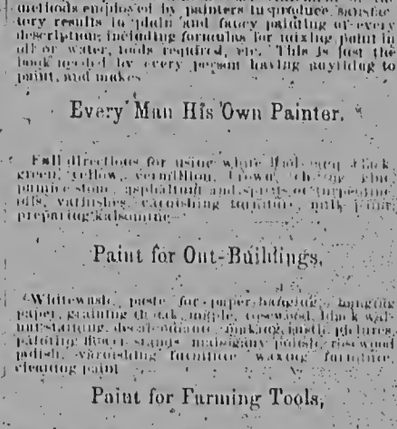
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BOY'S SILVER WATCHES, $12 and upward.

All guaranteed.

A. H. GRISWOLD & CO., Corner Canal and Royal Sts.

BUCK'S IMPROVED

BUCK'S



BRILLIANT STOVE

Is acknowledged to be the

Best Cook-Stove Made.

SOLD BY

H. HALLER,

NEW ORLEANS.

DEALER IN ALL KINDS OF

Cooking and Heating Stoves of the most Improved makes, Stamped, Plain and Japanned Tin-ware, Tinned and Planished Iron-ware, Iron and Clay Furnaces, Tinner's Stock, Brights Tron-ware, Lamp Burner, and Wick to suit, Honed Iron Spoons Forks, Coffee Mills of all kinds, Planished-ware, Irons, Fire-Grates, Fitting Machines, etc.

H. HALLER, No. 55 Camp St., New Orleans

Price lists mailed on application.

GRATEFUL. COMFORTING.

EPPS'-COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in tins (¼ and ½ lb.) labelled

JAMES EPPS & CO., Homœopathic Chemists, London, England.

Also makers of Epps' Chocolate Essence for afternoon use.

AGENTS WANTED.

AGENTS WANTED EVERYWHERE to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings, with HEEL and TOE complete, in 20 minutes. It will also knit a great variety of fancy work in which there is always a ready market. Send for circular and terms to Twombly Knitting Machine Co., 400 Washington St., Boston, Mass.

AGENTS WANTED, to sell CLASSES 2000 BOOK. Sells at Sight. Double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, March 7, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that to filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Ast
Cotton, ₱ lb.		
Low ordinary	6¼	6¼
Ordinary	7¼	7¼
Good ordinary	8⅞	9
Low middling	9¼	9¼
Middling	10⅝	10⅝
Good middling	11⅝	11⅝
Middling fair	12⅝	12⅝
Sales to-day	4 150 bales	
Receipts since our last	20,623 bales	
Receipts previously	1,225,150 bales	
Sugar, ₱ lb.:		
Fair	—	6¼
Fully fair	6¼	6¾
Prime	6¾	6⅞
Choice	—	—
Yellow clarified	7⅛	7⅛
White clarified	8⅛	8⅛
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	23	25
Fair	33	34
Prime	36	38
Choice		51
Rice, Louisiana, ₱ lb.:		
Common	4¾	4¾
Fair	5¼	5¼
Prime	6	6¼
Choice	6¾	6¾
GROCERIES.		
Butter, ₱ lb.:		
Western	10	36
New York	17	34
Coffee, ₱ lb.		
Rio ordinary	10¾	10¾
Rio, fair	12¾	12¾
Rio, prime	13¼	13¼
Cheese, ₱ lb.		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.		
Best (patent)	—	12
Corn Meal, ₱ bbl.		
Choice (city)	—	4 25
Flour, ₱ bbl		
Superfine	3 00	— —
XX	3 75	4 00
XXX	4 75	5 00
Choice XX	—	— —
Choice XXX	—	— —
Fish:		
Mackerel, No. 1, in bbls	—	8 00
Half barrel	—	4 50
Kits	—	95
Mackerel, No. 2, in bbls	—	6 75
Half bbls	—	3 50
Kits	—	75
Mackerel, No. 3, in bbls	6 50	6 75
Half bbls	3 00	3 70
Kits	75	— —
Codfish, ₱ lb	6¾	6
Herring, ₱ box	30	35
Oils, ₱ gallon		
Coal, crasses	25	26
Coal, in bbls	19	20
Linseed, raw	56	58
Linseed, boiled	60	61
Cotton seed	37	40
Lard	73	75
Soap, ₱ box		
Magnolia	—	1 95
Olive	—	2 40
Palm	—	—
Castile	—	2 40
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3½
Salt, ₱ sack		
Coarse	1 02½	1 05
Fine	1 60	1 65
GRAIN AND FEED.		
Corn, in sacks, ₱ bushel:		
Yellow	—	65
White	—	65
Mixed	—	62
Oats, ₱ bushel		
Western	14½	45
Sacked rust-proof	60	62½
Bran, ₱ 100 lbs		
Choice	—	1 12½
Hay, ₱ ton:		
Prime	—	22 50
Choice	23 00	24 00
Cow Peas, ₱ bushel		
Mixed	—	1 75
Clay	—	1 85
PROVISIONS.		
Bacon, ₱ lb:		
Breakfast	—	10
Shoulders	—	8
Sides, clear rib	9½	9¾
Sides, clear	9¾	9¾
Hams, sugar-cured	10	11½
Mess Pork, ₱ bbl	15 00	16 00
Dry Salt Meat, ₱ lb:		
Clear rib sides	—	—
Clear sides	—	—
Shoulders	—	6¼
Lard, ₱ lb:		
Choice, in keas	10¼	10¾
Choice, in tierces	10	10¼
ESCULENTS.		
Potatoes, ₱ bbl.:		
Irish	2 00	2 75
Sweet	1 40	2 25
Onions, ₱ bbl	—	4 50
Apples, ₱ bbl	2 50	4 00
Cabbages, ₱ box	—	—
Sour Krout, ₱ bbl	12 00	16 00
BALING STUFFS.		
Bagging, ₱ yard		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	17
Ties, ₱ bundle		
Ties and buckles	—	1 05
SUNDRIES.		
Poultry, ₱ dozen		
Grown chickens	—	5 00
Young do	3 00	4 00
Ducks	3 00	4 00
Geese	—	5 00
Turkeys	20 00	24 00
Eggs, ₱ dozen		
Western	15	16
Southern	—	16
Honey		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb.		
Louisiana	9	10
Texas	6	9
Oranges		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	3 00	4 00
Wool, ₱ lb		
Louisiana	26	27
Texas	—	—
Feathers, ₱ lb		
Geese	—	—
Hides, ₱ lb		
Country green	—	6
Dry salted	—	11
Dry flint	—	16
Ox Horns, each	—	6
Tallow, ₱ lb	6¼	6¼
Cotton Seed, ₱ ton		
In sacks	—	10 00
Meal	22 00	23 00
Oil cake	23 00	24 00
Cooperage, ₱ each:		
Sugar hogsheads	5 00	6 25
Molasses barrels	1 20	1 55
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200		
Kegs	—	—
Barrels	—	—
Extra claret	95 00	100 00
Extra hogshead	130 00	135 00
Extra pipes	80 00	175 00
Tobacco:		
Low lugs	—	5½
Medium	—	—
Good to fine	—	—
Low leaf	5½	6½
Medium	6¾	7
Good	7½	8
Fine	7½	8
Selections	10	12

"The Doctors Said

I would never leave my bed. That was three weeks ago, and now I weigh 180 pounds. I cannot write half of what I want to say, but Warner's Safe Kidney and Liver Cure did it all."

H. C. ROUSE, Rahway, N. J.

Nearly all the ills that afflict Mankind can be prevented and cured by keeping the stomach, liver and kidneys in perfect working order. There is no medicine known that will do this as quickly and surely, without interfering with your duties as Parker's Ginger Tonic. See advertisement.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, D. C., March 1.—Fourteen national banks deposited in the treasury to-day legal tenders amounting to $1,063,000 to retire their circulation. The deposits made for this purpose up to date aggregate $17,132,979.

BROWNSVILLE, Texas, March 3.—The Texas Mexican Telegraph Company's cable was completed to Vera Cruz yesterday. A final test will be made Monday.

CHICAGO, March 3.—Another very severe snowstorm is prevailing throughout the entire Northwest. At this point it is the severest experienced this winter; the wind is very high, and the snow drifts heavily as it falls. In Wisconsin, Iowa and Illinois, where the railroads have not recovered from the storm of Saturday and Sunday, it is feared the present snow will interdict travel for a week.

CHICAGO, March 4.—It is still snowing this morning, and the indications are that the great storm which began Wednesday evening has not finished yet, while its results, in suspending traffic, will survive nearly a week. In the country around Chicago all traces of roads have entirely disappeared. In the Chicago Post Office over two hundred tons of mail matter have accumulated, waiting to be sent out.

MISSISSIPPI CITY, Miss., March 5.—One of the buildings of the Military Institute at Pass Christian, burned to the ground to-day at ten o'clock. Sparks from the burning woods set the house on fire. The furniture was saved. Loss three thousand dollars. No insurance.

PASCAGOULA, Miss., March 5.—The difficulty heretofore reported at Ocean Springs between Father Ahern, a Catholic priest, and C. F. Emery, a lawyer, ended yesterday for the time being in the arrest of Rev. Father Ahern at Ocean Springs and his incarceration in the county jail at this place, last night, for contempt of court.

The priest was accompanied to the place by his sister, Miss Kate Ahern, who insisted on going with her brother into the jail. When being led inside by the sheriff and told she could not enter, she cried out she had been struck, when Father Ahern struck Sheriff Clark on the head with a walking stick inflicting a rather painful though not serious wound.

The priest has been committed to jail for five days. Considerable excitement is manifested over the affair.

WASHINGTON, D. C., March 4.—President Garfield this afternoon sent to the senate the following nominations: James G. Blaine, of Maine, to be secretary of State; Wm. Windom, of Minnesota, secretary of the treasury; Wayne MacVeagh, of Pennsylvania, attorney general; Thomas L. James, of New York, postmaster general; Samuel J. Kirkwood, of Iowa, secretary of the interior; Robert T. Lincoln, of Illinois, secretary of war; Wm. H. Hunt, of Louisiana, secretary of the navy. The senate received these nominations at 3:05 and immediately, on motion of Mr. Cameron, of Pennsylvania, went into executive session.

The senate, in executive session, confirmed the nominations of all the cabinet.

FOREIGN.

PANAMA, Feb. 24.—The 10th of February will be remembered in Antigua as the occasion of frost, the heaviest in the memory of man, occasioning damage the like of which has no record in the history of the country since its conquest by the Spaniards.

The cold wave seems to have come from the North apparently, traversing the Cantelaria through Mexico. Tropical fruits and crops withered away at its touch as before a devouring flame.

LONDON, March 1.—General Sir Frederick Roberts, who succeeded General Colley, will have, by the time he arrives in Natal, a force of 13,000 men.

The Times this morning says: By the lapse of General Colley's commission as high commissioner for Southeastern Africa, General Sir Hercules Robinson's authority as high commissioner for the whole of South Africa is called out of abeyance.

It is to be hoped he will find it possible to exercise a beneficial influence on the Dutch population further North, through their compatriots in Cape Colony. Detailed accounts received to-day render it certain that the British were driven from Spitzkop because they were fairly beaten.

The fight ended in a route. The wounded lay exposed to a heavy rain from Sunday afternoon till early Monday morning. The correspondent of the Times, with General Colley's force at Spitzkop, gives the following account of the engagement. Spitzkop is about three hundred yards from the Boer position:

The casualties were left at the base of the hill; the remainder of the troops toiled up the hill, which is very steep and difficult to go on their hands and knees. It was impossible to have carried up even mounted guns. Had we had them there the result might have been different.

LONDON, March 2.—Death is announced of M. Drouyn De L'Huys, the well-known French statesman and Minister of Foreign Affairs under the Republic, and again under the Empire. He was in his 76th year.

LONDON, March 2.—A dispatch from Paris to the Times says: The second constitutive meeting of the Panama Canal Company will be held on Thursday. M. de Lesseps will read another report stating that there are 102,230 shareholders, and that the canal will certainly be finished by 1888, and that recent investigations reduce the total estimate cost to 512,000,000 francs.

LONDON, March 3. The Dublin correspondent of the Times says: The coercion bill will not come into force for a day or two. An official copy of the act must be received here, and forms of warrants for arrest, and proclamation of the districts to be subject to the act must be determined by the lord lieutenant and privy council, and published in the Dublin Gazette, the official paper.

LONDON, March 3.—A dispatch from Mount Prospect to the Daily Telegraph says: The Boers have sent a message to the British camp condoling with Lady Colley in her bereavement.

LONDON, March 7.—A Rome dispatch says three hundred horses have fallen at Cassino; also, the earthquake opened fissures in the streets fifty contributions were made. Many fled from the town and camped in the fields. The Government is sending relief.

Naples dispatch says forty corpses were recovered and sixty-seven wounded sent to the hospitals.

LONDON, March 7.—Various answers to the question in Parliament, to-day, show that the Government have approved Gen. Sir Evelyn Wood's action relative to the armistice with the Boers. During the duration of the armistice both parties promise not to make any formal movement, but retain liberty to move within their own lines. Only provisions and not ammunition are to be sent to the garrisons.

INAUGURATION OF THE PRESIDENT.—The scene at a few minutes before 12 o'clock was brilliant and imposing. The Senators were generally in place, looking well despite their night session. Conkling and David Davis sat together discussing with each other. Adjoining them were Thurman, Hamlin and Blaine, the new Secretary of State. Keenan, of New York, and Windom, the prospective Secretary of the Treasury, sat together. Booth, of California, and Wade Hampton were further back. This was Mr. Booth's last appearance on the Senatorial stage. Gov. Forster, of Ohio, sat near Mr. Lamar, of Mississippi.

Before the House made its formal entrance, many of the members came over and pre-empted good seats.

The most prominent among the diplomatic corps was Sir Edw. Thornton, the British Minister, but all wore gorgeous costumes and enjoyed the display.

Just before 12 o'clock the President elect, accompanied by the old Cabinet officers, Evarts, Schurz and the rest, came in and took front seats, all the Senators and members arising as they entered.

The same tribute was paid a moment later to Vice President Arthur as he entered. Then he was sworn in, and made a short address which was applauded. After a pause the House of Representatives entered, but unadjourned, and took seats.

At the hour of 12 one-third of the Senate were out of office, among them such as Wallace, Thurman, and others of great prominence in public affairs.

At 12:10 the customary prayer was offered, all on the floor rising. The President's proclamation calling the special session of the Senate was then read, the names of the newly elected Senators were called over, and they were severally sworn; the roll of the whole Senate was called and the Senators present answering to their names. This completed the formal proceedings in the Chamber.

A procession to the platform was then formed, the occupants of the gallery quitting their seats and making a break in the same direction.

The Senatorial pagent dissolved and the new scene for the platform was next enveloped, this time the outside multitude assisting and making up an extraordinary spectacle.

The scene on the east front of the Capitol was made up of the official magnates on the platform, and a crowd of some ten to fifteen thousand people below, relieved by various military organizations. In the rear and to the sides and in the background was a snowy field. There were a few cavalry horses.

The new President's inaugural was an unusually long one. He read from manuscript, and it was some time before any applause came. After that there was only a fair amount of applause.

The approaches to the Capitol on the Avenue were all thronged with spectators, including many regimental organizations. The Avenue from the foot of the Capitol to the Treasury Department seemed to be alive with people, with probably double or three times the number in front of the Capitol. In short, the pageant and throng probably exceeded in numbers and show, if not in enthusiasm, anything of the kind ever before seen in America.

Bible Cause.

RESOLUTIONS OF LOUISIANA CONFERENCE, AND ANSWER OF AMERICAN BIBLE SOCIETY.

MR. EDITOR: For the information of all concerned, I send the following for publication in the ADVOCATE.

JOHN T. SAWYER,
Secretary La. Conference.

CONFERENCE RE OUR.

Your committee to whom was referred the Bible Cause, beg leave most respectfully to report that:

We rejoice to know that the blessed Word of God, is now being printed and published in upwards of two hundred languages and dialects of the babbling earth, including Globes for the blind.

While we thus would rejoice in the widespread distribution of the Holy Word of God, we lament that our own field of labor within the bounds of the Louisiana Conference, has not been self-sustaining, from various causes, unnecessary to be detailed.

We find on pages 2d and 3d of the communication directed to the Louisiana Annual Conference, now in session, and signed by Rev. J. Ivy, agent for the Southwestern Bible Society, located in the City of New Orleans, the following language:

"This work has been performed almost entirely at the expense of the Parent Society, which has continued to make its liberal grants of books, otherwise, the Society could hardly have done enough to vindicate the propriety of a perpetuation of its existence."

This language plainly and emphatically expresses a want to be supplied, and the necessity of a change of the connection of the Louisiana Annual Conference with the Southwestern Bible Society, and some plan inaugurated by which a more liberal support may be rendered by this field, to the Southwestern Bible Society, and the Bible Cause.

For these reasons your committee would suggest the propriety of direct communication and communion, with the Parent Board, and that the American Bible Society be requested to appoint an agent under its own authority and for this field.

Resolved, Therefore, that the Louisiana Annual Conference, through its Secretary, request the appointment of such agent by the American Bible Society.

R. S. TRIPPETT,
T. K. FAINT LEROY,
J. W. HARMON.

ANSWER OF AMERICAN BIBLE SOCIETY.

BIBLE HOUSE, ASTOR PLACE,
NEW YORK, January 8, 1881.

REV. JOHN T. SAWYER, New Orleans, La.

DEAR SIR: Your favor of the 27th inst., enclosing the resolution passed by the Louisiana Conference, of the M. E. Church, South, was duly received. Your letter and the Minute from the Conference Journal, were presented to the committee on agencies. I was requested to inform the Conference through you, that for many years the Southwestern Bible Society has had for its field, the State of Louisiana and Southern Mississippi. For the American Bible Society to appoint an agent to labor within the bounds of an auxiliary, would be regarded as an intrusion. We regret that the Southwestern Bible Society has not been more cordially sustained by the churches, and that they have not more generally and liberally contributed to its support. The work which that Society has been doing the past few years, by grants made by the American Bible Society, should be acknowledged by the churches. Let me also call your attention to the fact, that [illegible] of the [illegible] Bible Society, belongs to the M. E. Church, South, and is, I think, a member of your Conference.

Yours very truly,
ALEX. M'LEAN.

A Model Circuit.

Rocky Springs Circuit, Vicksburg District, Mississippi Conference, has adopted the practice of paying the preachers *in full*, at each quarterly meeting. The stewards have, furthermore, voluntarily added to the amount assessed their charge for the Presiding Elder. W. W. Simmons, is the efficient preacher in charge. W. J. Lum is the Recording Steward, sustained by worthy fellow-stewards.

A magnanimous people, besides preserving their ministers from paralyzing pecuniary trouble, do naturally elicit the very best service of which those ministers are capable.

JOHN A. ELLIS.

NATCHEZ, Miss., Feb. 28, 1881.

INDIAN TEA IN AMERICA.—The news comes from the other side, that a syndicate has been formed in Calcutta, for the introduction of Indian teas, into this country and Canada. An expert is to be sent to the principal centers of trade, to confer with the large tea dealers and exporters, to find out what varieties will meet with the readiest sale here, and get them interested in the scheme. It is a matter of doubt if any scheme of this sort can be brought to success. The manner of tea manufacture in India produces an article which does not suit the tastes of the average American consumer, and radical changes would have to be made before an acceptable article to the people of this country would be produced. The Indian tea as a rule strong and rough, and even in England where the majority of the Indian product is taken, it has to be mixed with China tea before it gets to the consumer. Attempts have been made for ten years past, to introduce these teas into this country, but they have, without an exception met with failure. It is true the attempts have been desultory, and consisted in sending samples or small consignments to New York houses. If it was possible for Indian teas to be introduced here the syndicate could hardly have chosen a worse time at which to commence their experiment, for the tea market is, and has been very much depressed, by the excessive stocks and the persistent efforts of some of the older importing houses, to bear the market through the medium of heavy auction sales, and thereby forcing some of smaller importers to the wall. There is very little difference between the quality of the tea leaf raised in China, India, and the United States. The quality of flavor of the leaf is developed by its treatment; for instance, English breakfast is fermented; Oolong is not. There can be no doubt but that if the Indian tea growers will make their tea as good or as suitable to American tastes as is the Chinese article, and can sell it at a sufficiently low price a trade can be developed. But if in the efforts of Commissioner of Agriculture, Le Duc are successful, and they bid fair to be, we will, in the course of time raise our own tea, and the efforts of our Indian friends will have proved migratory.—Americus.

—The Queen's Palace Church in Antananarivo, Madagascar, was opened recently with interesting services. It was arranged that none but native ministers should officiate; the missionaries were present, but took no part, for her majesty did not wish to favor one society more than another. The queen sat on an elevated seat, in plain clothes, and the prime minister told the people that everywhere outside of the church they must honor and pay due respect to their sovereign; but that day, in the house of God, they were all brethren and sisters in Christ; hence her majesty appeared among them in plain apparel. The services continued through several days.

DISTRICT CONFERENCES.

Pensacola District Conference, Alabama Annual Conference, will convene at Georgiana, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of the charges as specified by the Discipline. Make earnest effort to raise the collections ordered by the Discipline and Conference. I hope the stewards of the several charges will make liberal payments on their pastor's salaries, so that it can be reported at the fourth Conference. Pastors will send the names of their lay delegates and local preachers to Rev. L. Patterson, Georgiana. Lay Electoral powers be made by the churches for the ordaining of the Holy Spirit upon the District Conference.

S. H. COX, P. E.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg	Mar. 20, 21
Warrenton circuit, at Beechland	Apr. 9, 10
Mt. Olivet, at Wesley Chapel	16, 17
Smithtown substation, at Wesley Chapel	16, 17
Rolling Fork, at Rolling Fork	23, 24
Flower Hill	30; May 1
Port Gibson	May 7, 8
Martin, at Port Gibson	7, 8
Rocky Springs, at Shiloh Chapel	14, 15
Onward, at Onward	21, 22
Fayette	28, 29
Natchez	June 1, 5
Kingston	11
Meadville	18, 19

The District Conference will be held at Fayette May 2 [10] JOHN A. ELLIS, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—SECOND ROUND.

Greenville station	Mar 19, 20
Fort Deposit circuit	26, 27
Greenville circuit	Apr. 2, 3
Oaky Streek circuit	9, 10
Barbecue circuit	16, 17
Rocky Mount circuit	23, 24
Troy station	30, May 1
Union Springs station	May 7, 8
Pine Log circuit	14, 15
Bermudge circuit	21, 22
Oliatchie mission	28, 29
Tuskegee circuit	June 4, 5
Mount Meigs circuit	May 11, 12

(10) J. M. ROLAND, P. E.

PENSACOLA DIST.—SECOND ROUND.

Pensacola	Mar. 26, 27
Warrington	27, 28
Milton	Apr. 2, 3
Pollard	9, 10
Milton	13
Perdido Mission	16, 17
Pollard, at Brewton	23, 24
Georgiana	30, May 1

The District Stewards, for Pensacola District, Alabama Conference, will please meet one at Georgiana, April 30. (10) S. H. COX, P. E.

EUFAULA DIST.—SECOND ROUND.

Beulah, at Spring Hill	Mar. 19, 20
Henry, at Liberty	26, 27
Chewacla, at Loachapoka	Apr. 2, 3
Perote, at Acmeville	9, 10
White Pond, at White Oak	16, 17
Newton, at Echo	23, 24
Hillsboro, at Vitula	30, May 1
Columbia, at Clopton	May 7, 8
Providence, at Mt. Pleasant	14, 15
Kendall and Midway, at Midway	21, 22
Greenville	28, 29
Clark, at Ozark	June 4, 5
Eufaula	11, 12

10 E. B. CRAWFORD, P. E.

MISCELLANEOUS.

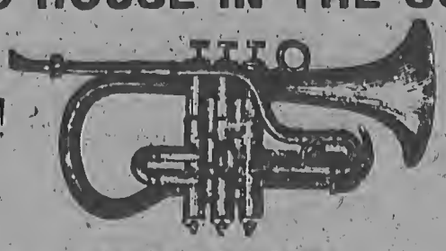


THE CROSS STYLOGRAPHIC PEN OR PLAIN PENCIL.

Will write with Ink; never needs sharpening; and never wears out. Made of hard rubber, gold, platinum and iridium. 14 kinds from $2 00 to $5 each. Call and see the pen and circular. LATHROP & WILKINS, Agents for the Southwest, 112 Camp street, New Orleans.

LEON ARLAUD
DRUGGIST,
Corner Customhouse and Dauphine sts., New Orleans.
PURE AND GENUINE DRUGS. GUARANTEED UNADULTERATED.
Medicines, Perfumery, etc. Specialty of Bather's Eau de Cologne.

LARGEST AND MOST POPULAR
MUSIC HOUSE IN THE SOUTH.



Easiest Terms! Lowest Prices!

General Agency for the Celebrated
Steinway, Knabe, Pleyel, Weber, Fischer Pianos,
And the Popular Organs of
CLOUGH & WARREN AND PELOUBET, PELTON & CO.,
Everything in the Music line at rock bottom prices. Send for illustrated catalogues.
LOUIS GRUNEWALD,
Grunewall Hall, New Orleans.

LIVERPOOL AND LONDON AND GLOBE
INSURANCE COMPANY.

SOUTHERN DEPARTMENT:

OFFICE: CORNER CARONDELET AND GRAVIER STREETS.

The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

Fire assets, excluding paid-up capital	$8,882,428 21
Paid-up capital	1,228,200 00
Total fire assets	$11,109,628 21
Fire liabilities	3,941,458 20
Making the surplus for policy-holders	$7,168,267 38

Losses by Chicago Fire in 1871 $3,230,091
Losses by Boston Fire in 1872 $1,629 220

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from liability thus placing the Company on an even footing with the local companies chartered under the state laws.

BOARD OF DIRECTORS:
J. F. SCHROEDER, Esq., Chairman, of Leopold Christ & Co.
NEWTON BICKNER, Esq., of Bickner & Co.
PERRY NUGENT, Esq., of Nugent & Lallande.
PETER ANDERSON, Esq., of Anderson and Simpson.
HENRY V. TOGNEN, Resident Secretary.
JULES F. ROUX, Ass't Resident Secretary.
NEW ORLEANS, October 29, 1880.

P. WERLEIN,
135 Canal Street,
NEW ORLEANS.



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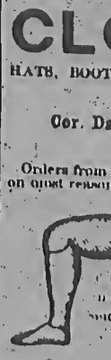
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Great Britain.

The Pope steps into the arena of ... troubles with pacific counsels. ... silliness is always timely in his ... for his own ends. Some... miscalculates and is prema... His letter to the Irish prelates is ... for the English public than for ... Irish children, and it will be ... by the malcontented in Ireland ... interpreted by the priests. These ... and the pope understand ... other. The pope counselling ... to the laws of a Protestant ... is superbly rich when ... connection with the teaching ... story of the system over which ... presides. It is a stroke of diplo... artifice for the novice, and is ... characteristic of the Vatican. ... leaders are abroad, and ultraists ... expressing their apprehensions in ... to the state of matters at ... Wesleyan colleges. They say the ... unity, fervor and power of ... students have disappeared, and ... young men talk drawing-class ... and talk up amusements." ... explanation is to prefer "great ... to great chapels." The spir... old Methodist in the middle ... other days has not departed ... such as Now and then ... enough may be accepted by the ... and he will, of course, ... airs and aspire to big things, ... chief places in large cities, ... false and comfort promoted ... but to judge of all by the ... and diligency of our leaders is ... and unjust. The masters ... charge of the colleges are ... above suspicion, men of ... character, genuine and deep ... and ripe scholarship. To ... therefore, to raise suspicion ... these schools of the ... is the very essence of the ... disloyalty and dishon...

In Australia, Lord Bowen was ... to open Stanmore College, in ... day, but he declined. The ... Spectator says sarcastically of his ... declination: "We are not ... by his refusal. The gover... presence at the ceremony would ... drawn a great many persons ... dress elaborately and give a gen... by having a less pretentious open... we shall lose nothing either in dig... or cash." Such language has a ... and manly ring and indi... a spirit and disposition that will ... obsequious homage to red ...

Three Wesleyan ministers of much ... have recently ... away. Chief of these was ... James Jobson, D. D., an ... of the Conference, and ... years Book Steward. He ... stricken down at last suddenly ... paralysis although he had been ... ailing for two or three years ... his death. He was a man of ... and gave liberally to the sup... of Methodist institutions. He ... superior administrative ability, ... rendered incomparable service to ... in that capacity. He was ... admitted into the confidence of ... leaders of the denomination, and ... in nineteen years in the min... was elected a member of the Le... Hundred. He was president of ... Conference in 1863. He visited ... United States and Australia by ... appointment of the English Con... to bear the fraternal greetings ... British Methodism to the Method... churches of those lands. He was ... good man and faithful to every ... committed to him. He was ... forty-six years in the ministry and sixty-nine years of age when he passed away.

Roger Moore was ninety when the summons came to him. He entered the ministry in 1815, and spent the first thirteen years of his public life in missionary service. He was an able and a useful man, and his end was peace.

Robert Jackson was another venerable minister whose term of service was eight years over half a century. He had two brothers who were presidents of the Conference, and one attained to that honor twice, Samuel Leigh in 1837 after fifty-five years of service. Thomas followed him in 1873, after sixty-nine years of labor, and now Robert is called to join them in the song and service of the Church triumphant. No two of brothers ever rose to such eminence in Wesleyanism, and although many Jacksons continue on the itinerant roll of Wesleyanism, none of them, I think, are sons of these distinguished men. Until the Conference of 1879 they had two nephews in the Wesleyan ministry, viz., A. Jackson Wray and his brother Samuel. The former seceded more than a year ago to Independency, and is now pastor of a Congregational church in London.

The State trials in Dublin have ended in the acquittal of Parnell and his friends. Two of the twelve jurymen were for conviction. The Home Rulers are jubilant and will pursue their tactics of obstruction in the House of Commons with greater persistency and audacity than ever, but the House of Commons will assert its dignity as the most ancient and eminent legislative body in the world by dealing summarily and effectually with the Obstructionists. They are becoming an intolerable nuisance. Their insolent tyranny is unbearable and should not be tolerated for an hour.

DISCIPLINE.

Conservatism.

What is conservatism? The Church of Rome understands it to mean fixedness of form, rigidity of outline, and the result is, that Protestantism points to her as a museum of ritualistic fossils, that have long ago lost whatever meaning they might have once possessed.

According to Webster, to conserve is "to keep in a safe or sound state; to save; to preserve; to protect." Conservatism, then, requires such adaptations of form to the living spirit, as shall maintain its power and effectiveness.

Whatever mistake on this point the Church of Rome may have made, or the principle that "those who live in glass houses ought not to throw stones," Methodists ought to be sparing of their ridicule. Let it be remembered that among the "General Rules," that the Discipline requires each pastor to read to his congregation at least once a year, is one forbidding "the putting on of gold and costly apparel." And what does it amount to? A pastor dressed in broadcloth and wearing gold buttons and a gold chain, stands at the altars of the church and receives into full membership an applicant dressed in silk and wearing diamonds, and when he asks, "Will you be subject to the Discipline of the church," she answers, "I will endeavor so to do by the help of God."

Are they both sincere? Of course they are, and are doubtless true, earnest Christians. Do they expect to rake all these forbidden things? Certainly not; for he gets up the following Sunday, in the same dress, before a congregation that is richly dressed, and goes through the farce of reading this same rule. The truth is, both these parties and the church at large understand this rule as obsolete.

Whether it was originally a wise rule, whether it ought to be obsolete, we are not now discussing. We are simply considering the fact that it is obsolete. Is it ever enforced? Is it ever intended to be? Has it been enforced in any instance for twenty-five years?

Many enthusiastic brother zealots for the purity and simplicity of Methodism, should attempt to enforce it, and begin to expel members for its violation, the result would be that his Conference would logate him for inefficiency, and for having more zeal than wisdom.

What are we going to do about it? Shall we continue to publish and read it and disobey it, simply because we received it from Wesley? I honor the name of Wesley and love with my whole heart the church that he organized; and because I love it, I desire to see her consistent with herself and with common sense. It certainly adds nothing to the spiritual power or dignity of the church, to stand guard forever around the cold, dead body of a defunct rule, simply because it came from Wesley. Methodism has too grand a conflict before her, to be marching to battle, loaded down with her corpses. If the rule is right, if it is wise, and its enforcement will add to her power for good, let the church say so. If its enforcement is no longer wise or necessary or possible, in the name of consistency, and in obedience to the highest conservatism, let us bury it decently, and no longer embarass the enforcement of a wise and necessary discipline, by cumbering our statutes with a law that we neither expect to obey nor enforce.

CONSERVATIVE.

China Missions—Special Meeting.

The China Mission of the Methodist Episcopal Church, South, met in Shanghai, January 11, 1881, and was opened with prayer by Dr. Young J. Allen, D. D. Dr. W. R. Lambuth presided. The following members of the mission were present: Young J. Allen, D. D., W. R. Lambuth, M. D., W. W. Royall, K. H. McLain, G. R. Loehr, and A. P. Parker.

On motion it was resolved that the meeting for estimates be held, hereafter, on the Thursday on or just before the twentieth of February. Also moved and carried that the account books of the treasurer, and of the various districts be audited at the estimates meeting in February. C. F. Reid and W. W. Royall were appointed a committee to audit the accounts of last year.

The estimates of the amounts necessary to be appropriated by the Board of Missions for the China Mission, for the year ending September 30, 1882, were then made out in detail and will be sent, and acted on by the Board in due time.

On motion the salaries of personal teachers were fixed at one hundred per annum.

Moved and carried that the property now occupied by Mr. T. H. Thompson, of the P. E. mission and soon to be vacated be rented for the use of our mission, and Dr. W. R. Lambuth was appointed a committee of one to effect this result. The following motion made by Dr. W. R. Lambuth and seconded by A. P. Parker was adopted, viz.: "To sell the native parsonage, take a necessary amount of the proceeds and purchase the Clopton School for a native parsonage, pull down the present mission residence and Christmas chapel, use the site of same on which to build the new church, then purchase another lot on which to build a mission residence. On motion it was resolved that the work at Fih Pan be taken into our mission if offered to us by the P. E. mission, who now have charge of it. C. F. Reid presented a report of expenditures in building a mission residence in Nan sing. The cost having exceeded the appropriation by $49, the Board of Missions were requested to make an appropriation to defray said extra expense.

W. R. Lambuth and G. R. Loehr were on motion appointed a building committee, of which, who ever has special charge of any building, shall for the time being be *ex officio* chairman.

On motion W. W. Royall was elected treasurer of the China Mission, after which the meeting adjourned, and was closed with prayer by A. P. Reid.

Religious service was held at Dr. Lambuth's at night, led by Dr. Allen. Several brethren spoke of their early Christian experience, their call to the ministry and to the mission field, the joys and trials of mission work, etc. It was good to be here. We felt the presence of the Master. It reminded me of a Conference love feast. I think that was one of the happiest days I have spent in China. How our hearts were strengthened by the presence of those newly arrived brethren. O, may many, many more like them speedily follow to join in this hard but glorious work.

The interest in the work at Tong Tsang is increasing. Several more seem to be almost ready to become Christians, and all who have been sending their children to the native school there, seem to be quite ready now to allow their children to spend half the time in studying Christian books. The bridge at the entrance of the village being low, and the canal shallow, the villagers raised the former and deepened the latter, so that my boat can now pass easily. It is all because of their interest in the gospel.

A. P. PARKER, Secretary.

Southern University, Alabama.

ENDOWMENT FUND.

At the last session of the Alabama Conference held at Pensacola, Fla., the following resolutions were adopted:

Resolved, That this Conference agrees to undertake the endowment of a Professorship to be connected with the Southern University, for the present, but to be ever in power and under the control and direction of this Conference.

Resolved, That the sum to be raised shall be fifteen thousand dollars ($15,000) and that the principle shall never be used, and the interest only, is to be used to sustain the above named chair of Biblical Literature.

Resolved, That subscriptions be raised, none of which are to fall due until the full sum of fifteen thousand dollars shall have been subscribed.

Resolved, That the presiding elders be instructed to bring the resolution of the Conference to the fifteen thousand dollars, before the first Quarterly Conference, in each charge, and that the Quarterly Conference devise means whereby their *pro rata* amounts may be raised.

Now, I wish to enquire through the ADVOCATE, if the presiding elders have carried out the letter and spirit of this fourth resolution. And if so, what success has attended their efforts.

Have those liberal, warm-hearted laymen in the bounds of their districts, whom God has prospered in temporal things, been approached by them, and interest of the Southern University and its importance to the church in Alabama urged upon their liberality? Have the members of the Alabama Conference, whose sons are educated at the University free of tuition, presented the claims of this Institution to their people? Have they talked Southern University, and prayed Southern University until their several charges have felt that something must be done to sustain and build it up? Are the Methodists of Alabama aware of the fact that many of the most efficient and acceptable preachers in their Conference were poor boys, unable to educate themselves, and would have been wholly unprepared to do the great work assigned them, but for the assistance they received by a year or two of study and training at the Southern University?

Surely if we, as Methodists of Alabama, felt that interest in the Southern University that we ought, and worked for it as we should, something satisfactorily could be accomplished. Think of it, you whom God has prospered, think of the poor boys whom God has called to the ministry of the gospel of Jesus Christ, who for want of mental culture and training, are shrinking back and saying, woe is me if I preach and the gospel, yet to do so without more knowledge, better education. I can not. What a curse to them, what a blessing to the church if you would come with your thousands and tens of thousands and provide a way for their education and Christian culture at the Southern University. Who will do something now. Speak to your pastor or presiding elder and they will aid you to carry out your benevolent design.

A PRESTON.

D. M'Ferrin on Sunday-School Literature.

MR. EDITOR: As an officer of the General Conference, I take positive ground in regard to our Sunday-school literatures. I have been modestly but earnestly urging preachers and Sunday-school superintendents to introduce and retain the papers and books of our own church in all our Sunday-schools; but now I go farther, and assume that no preacher, no superintendent, has a right to exclude from our Sunday-schools our own church literature and introduce other publications instead thereof. The Discipline insists:

1. That "wherever ten persons can be collected for that purpose, a Sunday-school should be formed."

2. That those "schools shall be under the control of our own church."

3. It is the duty of preachers: "to diligently instruct the children in every place."

4. It is directed that the District Conference shall enquire "as to Sunday-schools, and the manner of conducting them."

5. It is made the duty of the Quarterly Conference "to superintend the interests of Sunday-schools and the instruction of children."

6. It is made the duty of the Church Conference to inquire, "Is our religious literature circulated and read?"

7. The General Conference directs: "Let the schools be under the control of our own church, and it is recommended that they use our publications. And it shall be the special duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done."

8. It is "the duty of preachers to preach on the subject of Sunday-schools and religious instruction of the children in each congregation," etc.

9. To accomplish all this the General Conference has elected a committee of five, of which the Sunday-school editor is the chairman, who, with the Book Agent, are providing books and periodicals for the use of Sunday-schools. From all this it is manifest,

1. That the church intends to superintend the religious education and moral training of the children.

2. That our Sunday-schools are to be Methodist Sunday-schools.

3. That these schools are to use the literature provided for them by the authority of the church. The General Conference has established a Publishing House, appointed an Agent, and elected an Editor, and all these are at work constantly supplying our Sunday-schools with suitable reading-matter.

Here is the Sunday-School Magazine, with Expository Notes, containing 48 pages, neatly printed, with maps and frequent illustrations, monthly, for one year, 50 cents; The Sunday-School Quarterly, 32 pages, with music, and interesting tables, per annum, 15 cents; Our Little People, 16 pages, beautifully illustrated, per year, 11 cents; The Infant Class, a new weekly lesson, suited to the youngest scholars, per annum, 4 cents; Sunday-School Visitor a beautiful sheet illustrated, weekly, per year, 91 cents; semi-monthly, 27 cents; monthly, 14 cents.

Add to these our Catechisms, equal to any ever published, all very cheap. And then come our libraries with their hundreds of well selected volumes. Add to these our several song books, and what a vast amount of superior literature for the children of the Sunday-schools, as well as for their teachers!

The rules are cheap, and are becoming cheaper all the time.

It is true that we have not as much *dash* and *trash* in our publications as some persons of *dash* might wish; but we prefer solid, sound, scriptural teaching, to fiction and romance. We can supply the schools with tickets, cards, maps, etc., all useful as well as ornamental, and we intend to spare neither labor nor money to meet the demands upon us. All we ask is the hearty co-operation of our friends and the friends of the church, and the blessing of God.

Consider these things, and be wise, and let wisdom be our guide. We are greatly encouraged of late, and thank our brethren for their indorsement of our literature and the zeal in its circulation.

E. B. M'FERRIN, Book Agent.

To the Members of the Mississippi Conference.

For general information, I copy from journal action of the Conference, December 13, 1880:

"Whereas, The Rev. John A. Bolton has written a complete history of Methodism in the Mississippi Conference at the request of this Conference, and as Dr. E. B. McFerrin, Agent, has agreed to publish the first edition if it can be had with a subscription of two hundred or more copies, with the amount of funds now in the hands of the agent; therefore be it

Resolved, That Rev. John A. Bolton be confirmed as agent of said history to secure its publication with authority to condense the manuscript if necessary in his judgment.

Resolved, That the profit, if any, upon its publication, shall go to the author, the Conference to assume no responsibility, and to expect no reward, only agreeing to aid in its circulation among our people."

I respectfully ask permission to call special attention to this record and urge immediate effort to secure the requisite number of subscribers.

The weather since Conference has been very unfavorable for pastoral work. But now the cheering sunshine inspires with new life, and activity is seen in every direction. This is a favorable time for united and final effort to give this history to the church. Let us therefore hasten to discharge a long deferred duty.

Though more than eighty years have passed since Methodism was established in Mississippi, we are without a connected published history of what God has wrought through our Church. The intention to publish, within a short time, the "History of Methodism in the Mississippi Conference," has been announced in our church papers, and many persons beyond the limits of our State express great anxiety to possess the book. Names of subscribers have been received scattered from Western Texas to Boston.

A large proportion of the members of our Conference have not yet reported, a few have each sent me from five to twenty subscribers. Prompt action will secure the publication of the first volume within the next sixty days.

Any person wishing to subscribe, can send me post office address, and the history will be delivered as early as practicable after publication.

JOHN A. B. JOHNS, Agent.

THE RELIGIOUS PRESS IN THE FAMILY. A well arranged Religious Journal is designed to be something for every member of a household. Its sections, drawn from the Scriptures, are adapted for the instruction of children, and for those who more advanced in age, but young and where the need of Christian faith and hope. For these how many messages of comfort are brought every week, and what consolations is furnished by the eloquent and stirring words of the great preachers and teachers of Christendom! It is for those in these points the religious so different from the secular newspaper for use it is confined to special interests and associations; to the religious and moral, and social, and educational aspects of life and the world that it meets a want that no other agency supplies. It is the *silent preacher*, the voiceless messenger of good, not only in the households, but on the prairie or in the forest, in thousands of scattered homes where no pastor visits, and where even the intrepid circuit rider does not come. It carries comfort and cheer to the sick and aged and infirm. It strengthens the moral principle of men in business and wrought in society. It interests the young and strengthens those who are on the brink of manhood or womanhood, and just entering upon the duties of life. In these and untold ways it is one of the potent instrumentalities of Christian culture and Christian influence. If this be so, of course the wider its circulation the greater its influence and its power for good. At this season, when families are making their arrangements for the year to come, they may well consider whether in any other way they can bring so much sunshine into their homes as by securing the weekly visits of a good religious newspaper. It is the testimony of tens of thousands, that the influence of such a paper has done more to refine and the family, to furnish useful topics for thought, and to quicken the religious life than any other influence, save only that of the preaching of the gospel.—*New York Evangelist.*

A church of an old minister is commended to all preachers who are tempted to complain of a small congregation: "It is as large a congregation, perhaps, as you will want to account for at the day of judgment."

Good Words.

I do here with heart drawing ...
And for this day ...
Think, with thou let ...
Slip careless away ...
...
This new day is born ...
Let sincerity ...
And truth in all ...
To help in all ...
No anger evil deed ...
So God ...
I pray all ... may be ...
Thus ... day ...
Thank with thou ...
Ship ...

In looking back upon our youth, I see methinks a wild fruit-tree rich in leaf and blossom, and it is surprising enough to mark how very few of the blossoms have set, and how diminutive and imperfectly formed the fruit is into which every perfective law have been developed. A right use of the opportunities of instruction afforded us in early youth would have made us indeed see my twenty-fifth year, and have saved to me at least ten of the days of my life.—Thrift Miller.

Many think themselves to be truly Christian when they call this world a valley of tears, and believe they would be more so if they called it the happy valley. God is more pleased with those who think every thing right in the world, than with those who think nothing right. Will not many thousand joys in it and back imitation to call the world a place of sorrow and lament?—Jean Paul.

It is a fine remark of Dr. T. Cuyler in the Evangelist, that conversion to the monastic life is hardly means a whole lot of it. The Lord but converts one in the afternoon saves only three minutes. The thriftiest trees in God's field were planted there when they were saplings. Those who are thus planted in the house of the Lord flourish in the courts of our God."

There is no human interest so personal and private as public and universal, that the Sabbath wisely kept does not greatly serve it, and it would be an easy to make an inventory of what the sunlight accomplishes in this world of matter and life as to prepare an inventory of the blessings a day of Sunday rest confers upon human beings.—Prof. Gregg.

Men are bidden by one of the Lord's prophets by one of the great thinkers and reformers of history, as from the Lord himself and for the sake of their own good to come back from the way of iniquity to the way of religious integrity, to pass from a state of self-seeking to a seeking after God, to repent of sin and be saved for it.

When a man is told that the whole of religion is summed up in the love of God and the love of man, he is ready to cry out like Cleopatra in Gebir, at the first sight of the sea: "Is this the mighty ocean? is this all?" Yes, all; but how shall a part of it do your eyes survey; sail abroad over it, you will find it has no end; it will carry you round the world.—Hare.

It is an unhappy division, that is made between faith and works. Though in many instances I may divide them, just as in the candle I know there is both light and heat, yet put out the candle and they are both gone; one remains not without the other. So it is betwixt faith and works.—Selden.

There are two things that a man has to look at in this world or rules, God spoke through the lips of Christ there is no mistake what God means by that; he means that he is reconciled. The other is the duty that lies immediately before him; let him bend himself anxiously and earnestly to that.

There is a vast difference between suffering for purposes of development and discipline and suffering as the result of evil doing; all the difference between the shower which drops blessings, and the storm red and black with thunder and tempest.

"My will, not mine, be done," turned Paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise and broke open the gate of heaven.—Dr. E. Prosse.

I believe I have never awakened from sleep, in sickness or in health, by day or night, without my first waking thought be how best I might serve the Lord.—Elizabeth Fry.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.—Tillotson.

The slightest sorrow for sin is sufficient, if it proceed from an infinite; the greatest is insufficient, if it do not.—Colton.

Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.—Samuel Smiles.

To-day has been well called the pupil of yesterday. It is also its descendant and heir.

Blessed are the homesick, for they shall at last come to the Father's house.

They are never alone that are accompanied with noble thoughts.

Light cares speak, great ones are dumb.—Seneca.

Christian Advocate.

THURSDAY, MARCH 17, 1881.

AN EVENING HYMN.

BY PROF. J. F. HOOD.

From deep undulating bowers that play
Through sunless rifts below,
Upwaft the crystal currents stray
The singing waters flow

Till deep within the dew-walled rim
Of mountains, azure crowned,
The goblin's granite bowl they brim,
And here the lake is found.

Alone upon the mountains wild
It wears its sweetest charms,
And mother Nature owns her child,
And bears it in her arms.

Fair mirror of the summer heaven
That bends above its breast,
Or startling sturdy of passion driven
Across its peace and rest.

The gray old crags with beauty glow
From its entrancing face,
And distant cones of gleaming snow
Are grander for its grace.

As fair it smiles as when with blue
Broad arch above it drawn,
Its virgin freshness woke and knew
The kisses of the dawn.

Now pinkbell trailers at age it bears
No shadow of decay,
With lilies on its breast it wears
Its perfect youth to-day.

A crystal tomb of rest it lies,
Sky passings mock mirrored,
Beholding in its depths of the skies
The stars of earth and heaven

Rare beauty of the forest wild!
Who on these heights shall stray,
May leave his care where them last trod
And beat thy fears away.

Every-Day Thoughts.

"Many that sleep in the dust shall awake."—Dan. xii, 2.

This brief passage embodies the doctrine of the resurrection of the soul, since those who sleep shall awake again. The Christian finds much comfort and consolation in the prospect and hope of a resurrection of his soul, and comes at last to contemplate death as his friend rather than his foe, as he looks forward to an eternity of bliss beyond the grave, and longs to be with Christ in the beautiful "golden city." Religion divests death of all its terrors, and lights up even the "dark valley of the shadow of death."

The death of the Christian is but the entrance into a more glorious existence, that "fadeth not away," hence every true follower of the Saviour dies full of hope and free from misgivings. No sinner, however hardened, ever stood by the death-bed of a Christian without echoing the wish of Balaam, "May I die the death of the righteous, and may my last end be like his." But, to the unregenerate and impenitent, death is full of terrors. And well it may be! They feel, at that solemn hour, in which the world, that they have loved "not wisely, but too well," is fading from sight, that "the summer is passed, the harvest is ended, and I am not saved;" that the day of salvation has gone by forever, and that their doom is fixed for all eternity. Voltaire, who delighted in scoffing at and ridiculing the Christian religion, in his letters to Madame Du Deffand, says: "I hate life, and yet I am afraid to die." Every sinner fears and dreads death. Need we tell why? His conscience condemns him, memory presents to his horror-stricken mind the long list of his sins, and these he has now no opportunity to repent of. "As the tree falls so must it lie." Is it not passing strange that human beings will postpone the salvation of their souls, and sport on the very brink of hell? Sinner, be persuaded to seek God while he is to be found, to "be wise unto salvation," and to prepare for the "judgment to come." Do not put it off to a more "convenient season," till old age, for death may come when you least expect him. "What shall it profit a man to gain the whole world and yet to lose his own soul," is a text that should never be out of the minds of men, whether Christians or sinners, young or old. Immortal happiness is a far sweeter flower than any that blooms on earth; "fellowship with God" transcends all earthly honors and riches; and it is madness in mortals to sacrifice such inestimable and enduring blessings and enjoyments to the perishing and sensual pleasures of this world, which yield no real satisfaction to the heart of man, and yet doom their undying souls to never-ending torment in the world beyond the grave. If men are doomed to suffer the pains and agonies of perdition, the fault rests on themselves alone, for God is "slow to anger," "plenteous in mercy," and anxious to save them, and Christ invites and entreats them to repent, and to be "wise unto salvation," offering himself both as a propitiation and an intercessor for the human race. What *more* could God *do* to save sinners? Have sinful men ever sat down and reflected on this matter? Have they ever reflected on the entreaties God has used to induce them to accept of salvation, of the warnings he has given them, of the immensity of the sacrifice which God made, in giving his Son, Christ Jesus, as an atonement and propitiation for the sins of fallen man? No; sinners never gave these matters so much as a passing thought amid the whirl of worldly affairs; they fatally postponed religious preparation till old age, and death mowed them down with his remorseless scythe ere they could repent. Every sinner is the author of his own ruin. He alone is to blame. God is guiltless of the loss of a single soul.

But the passage from Scripture, standing at the head of this article, is replete with comfort and consolation to Christians whose relatives and friends have died in the faith of Christ, bearing his cross on their shoulders. They are "not dead, but sleepeth;" they will live through all eternity, in bliss; they will be "joint heirs with Jesus Christ," and possess an "inheritance pure and undefiled, and that fadeth not away." If we live according to the precepts and the example of Christ, we, too, shall enter into heaven, and meet our relations and friends who have died in the Lord and preceded us. What a blissful reunion of those who have been parted by death! Parent and child shall meet around the throne of God; husband and wife shall meet there also, never more to be parted, never more to know care, or to feel disquietude, but to bask in the smiles of God. What a spur is this to Christian ardor and zeal! There is no Christian who has not some dear and beloved one in heaven, beckoning them to the happy, peaceful shore, and withdrawing them away from the enticements of this perishing world. Let us not forfeit this blissful reunion by our coldness and worldliness, but resolve to show the "fruits of righteousness" in our daily conduct, and to strive to "put on Christ" and to imitate his example. Without this likeness to him we cannot enter heaven; we must fit ourselves for the holiness of heaven while on earth.

LORGNETTE.

EUTAW, Alabama.

The New Version.

That a judicious revision of our present English Scriptures is desirable was advocated by many persons more than twenty-five years ago. The changes incident to a living tongue, the words that have become obsolete, and especially the low state of Greek and Hebrew literature at the time our present translation was made, all conspire to make a new version necessary.

Some ten years ago a committee of learned divines in England and America, united with representatives of all the evangelical denominations of both countries to accomplish this desirable task, and in a few months we are to have the result of their labors in a "Revised New Testament."

Now, I am not so silly as to oppose a new translation as if I were called upon to receive another "revelation;" but, judging from some quotations from the new version, as given by the New York Observer from the London Record, I am afraid the long and arduous toils of these learned gentlemen will be a failure, and their boasted translation may either be relegated to oblivion or preserved as a reference for the critical. Had this committee confined themselves to a just and clear revision of our commonly-received version they would have conferred a lasting benefit on society, but, from what I have learned of it, they have ceased to be "revisionists," and have turned into "revisionists," for they have not only changed words and tenses, which they had a right to do, to make them agree with the Greek original, but they have left out words, verses, and even whole paragraphs, to make it conform to some old manuscripts of ancient times, which for aught we know have no better authority than the original of our own translation.

It is true they tell us that these mutilations do not affect a single doctrine of our present version; but I for one want the Bible, the whole Bible, as we have always had it from our fathers to the present time. The long and holy use of the disputed passages, like the brazen censers of Korah, Dathan and Abiram, has rendered them sacred before the Lord and before his people.

That there are words in our present version which are redundant, and some grammatical inaccuracies, and other terms which ought to be changed to more modern usage, I admit. In several places "love" should substitute charity, "lying" for leasing, "let" should be to hinder, "courage" or "fortitude" for virtue, etc.; but what will the masses of our people understand by the Greek term "hades," which is substituted in several places in the new version for hell? as "And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt be brought down to hades."—Luke x, 15, 16. Or, "In hades he lifted up his eyes, being in torments." Luke xvi, 23.

Now, I am aware that the doctrine of a place of future punishment does not depend upon these passages, nor to any others where the term hades is found, for they have doubtless rendered the stronger words for hell, *Gehenna* and *Tartaros*, into our language as hell and perdition; but what, I ask, will the people gain by losing "hell" for lying, and have "hades" for hell. They go to the dictionary, and it is not there; even to Webster's Unabridged, of 118,000 words, and it is not among them.

I know it may be answered that *Tartaros* and *Gehenna* always mean hell; but that hades *sometimes* means hell, *sometimes* the state of the departed and *sometimes* the grave, according to the connection in which it is used. Then, when its connection shows it meant hell, why did they not put it so; and, when it means the grave, why did they not say the grave. They were certainly competent to make the distinction. I deem also that the incident of the woman taken before Christ, and the illustration of the Holy Trinity, as found in the first Epistle of St. John, are also excluded. These, to my mind, are serious if not fatal defects, and justify the London Record in asserting "that the great body of the people will likely still cling to the old translation."

This new version is, no doubt, the most perfectly critical one that has ever been given to the world, and for the student and divine is invaluable; but on account of this non-translation of Greek terms, and more especially because of the singular liberty they have taken to omit words, verses, and even whole paragraphs of the commonly-received text, it seems to me that whatever it may be to the antiquary or polemic, it will never, like the striking and venerable version of King James, become the Bible of the masses of our people.

V.

The Pint Law Again.

MR. EDITOR: In a recent number of the ADVOCATE I noticed a rather caustic criticism signed "Gilderoy," in which he dubs the present Legislature of Mississippi "the Pint Law Legislature." I do not know who "Gilderoy" is, but, from the tone of his communication, I imagine him to be a preacher, and one who would

"Prove his doctrine orthodox
By apostolic blows and knocks."

He appears to be one who would convert the heathen at the point of the bayonet, and legislate men into morality; one made of such stuff as made martyrs out of other people.

"Gilderoy" says that since "the pint law" went into effect he has seen more drunken men in his neighborhood than ever before. I wonder what effect the cold, wet weather and the short crops had on these men? Can "Gilderoy" tell me? Were any of them men who had never drank to drunkenness before? They certainly could have got the liquor before "the pint law" took effect, and, to my mind, it is as just to attribute the increased number of cases of scarlet fever and diphtheria in this neighborhood to "the pint law" as to make it the scapegoat for the drunkenness "Gilderoy" has seen.

As a member of the Mississippi Legislature, I not only voted for the enactment of "the pint law," but I also spoke in its favor. The friends of that law took a practical view of the matter, and sought to secure the payment of a privilege tax from thousands of men who had constantly evaded the laws regulating the liquor traffic. They recognized the facts that "prohibition does not prohibit," and that legislation can only measurably regulate and never entirely suppress vice. Law-making can no more root out the evil of intemperance than it can prevent men from gambling. You may force such violators of the law into secrecy and privacy by prohibitory legislation, but you thereby encourage false swearing and greater evils. The remedy is not to be found in law making. To effect a cure and eradicate the evil you must reach the individual consciences and produce a moral reformation. Fines and imprisonment will do no good, whether we regard intemperance as a habit or as a disease. When the thirst for drink is acquired the man will have it, and there will always be found those ready to sell him the means for quenching the thirst, and where one man's money buys another man's money will also purchase.

The *use* of liquor is neither sinful nor harmful. It is the *abuse* of liquor that does the damage. And I venture to assert that in this broad country, and particularly in the State of Mississippi, the abuse of liquor is not doing as much harm as is the use or abuse of opium. And opium or morphine eating is steadily increasing, while the use of whisky is decreasing. There is not as much drunkenness now as there was twenty years ago. I recollect when no man entertained company without setting out for the use of his guests the oldest wines and best brandy he could get. That custom, thank God, is obsolete. It is only occasionally that such a mode of entertainment is adopted. Public opinion has wrought the change. Let public opinion go on in conjunction with the work on individual consciences, and make it disreputable for a man to get drunk, and the great end will be measurably reached, but never wholly accomplished. Do not try to dragoon men into reformation. Make allowances for the frailties and appetites of men, and use moral suasion. Good gospel preaching will do more than temperance crusades and all the prohibition laws which men can enact. I believe the gospel of Christ and the power of the Holy Spirit can do more, much more, than law-making can do to reform people. The State has no right to force men to be Christians; such an undertaking would only result in a tremendous crop of hypocrites.

T. L. MELLEN.

Missionary Ground in Alabama.

MR. EDITOR: I love the foreign missions; I feel thankful to our gracious Heavenly Father for their continued growth and prosperity. I long to see the time when we shall have a hundred men in the foreign fields where we now have one. And I think the time is not far off when we can, with more ease and willingness, support that number than we support what we have now. May the Lord awaken the conscience of the church at home to so plan our work that the gospel may be preached all over the whole world, and let us not forget the home missions. In some places the people are going to ruin for lack of the gospel. I wish to call the attention of the preachers and official men, and especially the presiding elders of the Montgomery and Eufaula districts, of the Alabama Conference, to the fact that there is a great deal of missionary ground within these districts. There are many points, many neighborhoods that cannot be served by the regular pastors, before, so far as the Methodists are concerned, the people are without preaching. We talk about infidelism and the country going to ruin, and many suggestions are made, and plans and theories proposed, by which the country may be redeemed and society built up. Now, what the country needs is the gospel; give them the gospel, build up the church in these dark places, and all other obstructions will give way, and the country will be filled with peace and plenty. "The church is the light of the world." It is the grand conservator of the world. With the gospel preached in every neighborhood, every week, this country will yet prosper; but without that, no matter what theory of politics or system of agriculture may be inaugurated, the country will go to ruin. Give them the gospel, and you give them a force that vitalize and utilize every other interest. Godliness has to do with everything. It has more effect upon the soil than all the "guano" in America. Let the Spirit of Christ pervade the hearts of the people, and there is not an element essential to the perfectness of society that will not gradually rise into life and activity.

Now, Mr. Editor, there is a large tract of country lying on the north and south side of the Mobile and Gerard railroad, between Seale and Hurtville, especially on the south of the railroad, there is a large scope of country to the south of the road from Hatchechubbee toward Glennville, Spring Hill and Enon, with no church or preacher, except one a few miles from Glennville. I have been told there are some persons that do not hear a sermon for years. And on the north side of the railroad, within the bounds of the Hartville circuit, the people are not supplied with the gospel as they should be. An effort was made at the last Conference to organize a mission here, but failed. I think if the Conference had known all the facts it would have been done. Let us give these people a missionary, and thus let the two districts support him.

C. W. SOLOMON.

Morganville, Alabama.

MR. EDITOR: This grand old county of Lowndes, with a voting population of over 3,500 negroes and 1,300 whites, is the first of the so-called black counties of this State to say to the devil and his agents: "No more of your soul-destroying dens in the shape of drinking shops." Four-fifths of the whites and largely over half of the negroes have their eyes clearly open to the evil of the accursed traffic. Owing to the timidity of our representatives, they have been granted this year to complete their work of death; but before another election politicians will learn that it is not so well to be forced up to the good and right as to see the evil from afar, and lead instead of following in its suppression.

We ask all lovers of our Master and his kingdom to rejoice with and pray for us, that we may have grace to use this blessing to the sanctifying of all his children of every denomination, the conversion of every unregenerate soul, white and black, and the bringing into the Sabbath-school every child in this county, that we may indeed be a people whose God is the Lord.

We asked, and he gave. We will take the cup of salvation, and call upon the name of the Lord for the conversion of this entire people. Nothing short of it will do.

Now, brethren, of all denominations in Lowndes, let us put our Lord to the test, and see if he will not pour upon us such a blessing as will wake up the balance of our State. Christ is our all. All the good we want he can and will give. Will the Baptist and Presbyterian papers in Alabama please copy?

Yours, etc, GEO. S. GILMER.

March 7, 1881.

Logansport Mission.

MR. EDITOR: We left home last Saturday morning, in company with the Rev. J. L. Borden, president of the Mansfield Female College, to go to my appointment in Sabine parish, twenty-five miles distant. Sunday was a pleasant day, for which we felt truly thankful, as Mission Chapel, our new church, was to be dedicated. The congregation was large and early on the ground. Bro. Borden preached the dedication sermon from Nehemiah iv, 10; then consecrated the house to the service of the Lord in the usual way. The sermon was appropriate and forcible. At the close of these services a young man was received into the church by baptism. He begins a new life with a new church.

Though the congregation was large, dinner was provided in abundance for all present. After dinner we preached the funeral of Mrs. Webb. Bro. Borden closed the services by giving the children a Sunday-school talk; in this department of church work he seems to be very much at home. We decided that training the young was his appropriate sphere to work in. The college is doing well under his supervision. Mission Chapel is a neat little church house in the midst of a growing country. Three years ago there was no organized society in this neighborhood, and only two or three persons who had membership anywhere; no Methodist Church or preaching. Now we have a comfortable house of worship and fifty-seven members. Happy is that people who have a public place at which they and their children can worship the God of heaven.

J. P. MASSEY.

MANSFIELD, La., March 7, 1881.

Marriages.

CRAIG-PT. WARNER.—February 17, 1881, at the residence of the bride's mother, by Rev. J. L. Skipper, Mr. J. H. Craighirt, of Montgomery county Ala., to Miss Georgie Warner, of Crenshaw county Ala.

WARNER-SELLERS.—February 20, 1881, at the residence of the bride's father, Dr. A. H. Sellers, by Rev. J. L. Skipper, Mr. H. S. Warner to Miss M. S. Sellers. Both of Montgomery county, Ala.

MURRAH-FITZHUGH.—February 17, 1881, at the residence of the bride's father, by Rev. J. J. Wheat, Rev. W. B. Murrah and Miss Rhoda Fitzhugh, daughter of Prof. Fitzhugh, of the University.

SHIELDS-MOORE.—February 16, 1881, at the residence of the bride's father, Mr. W. A. Moore, of Rankin county, Miss., by Rev. E. H. Moon, Mr. J. R. Shields, of Washington county, Miss., and Miss Ada Moore.

MCKEE-TYLER.—Tuesday morning, February 22, 1881, at the residence of the bride's father, by Rev. J. T. Tarver, Mr. John McKee, of Vicksburg, Miss., and Miss Mattie Tyler, of Shreveport La.

MILLER-EDSON.—February 26, 1881, in the Methodist Episcopal Church, at Benton, by Rev. S. Henry Neilles, Mr. C. L. Miller and Miss Lizzie Edson. All of Lowndes county, Ala.

FLYNN-HAMILTON.—February 16, 1881, at the residence of the bride's father, Bayou Poydras, parish of Point Coupee, La., by Rev. Frank E. Butler, Mr. Wm. F. Flynn to Miss Mary E. Hamilton.

FLYNN-DENHAM.—February 23, 1881, at the residence of the bride's mother, parish of West Baton Rouge, La., by Rev. Frank E. Butler, Mr. Charles Flynn to Miss Edith A. Denham.

CARTER-BARNARD.—February 23, 1881, at the residence of Mr. Barnard, Bower county, Miss., by Rev. J. M. Wynn, Mr. Charles Carter to Mrs. O. Barnard. Both of Sunflower county, Miss.

MARKS-PERRY.—At the residence of T. L. Mellen, Natchez, Miss., February 24, 1881, by Rev. W. C. Black, Dr. T. M. Marks, of Marshall, Texas, to Miss Carrie A. Perry.

BAKER-MARTIN.—In Shreveport, La., March 3, 1881, by Rev. John J. Sawyer, Mr. Julius Baker and Miss Lizzie Martin.

BATTLEY-WHITING.—At the residence of the bride's brother, Mr. W. A. Whiting, of Jackson, Miss., February 24, 1881, by Rev. J. W. McLaurin, Mr. John T. Battley to Miss Sallie L. Whiting.

SHELEY-SMITH.—At the residence of the bride's father, February 24, 1881, by Rev. G. Hawkins, Mr. R. F. Sheley, of Sumter, to Miss N. L. Smith, of Choctaw county, Ala.

MCLEOD-WALKER.—At the residence of Patrick Little, March 2, 1881, by Rev. G. S. Perry, Mr. Sid McLeod, of Oktibbeha county, Miss., to Mrs. Emma Walker, of Lowndes county, Ala.

Obituaries.

CAPT. N. H. CLANTON, my beloved brother, departed this life in Markham, Texas, May 1, 1880, in the forty-fourth year of his age.

The deceased was the son of pious and exemplary parents, and was imbued by their precepts and example in early life with a sound orthodox faith in Christian creed and practice. He was raised to manhood near the beautiful town of Tuskegee, Ala. He first took books, a relative of the late Bishop Doggett, in his early boyhood; but her place was admirably supplied by our father's subsequent marriage with a most excellent lady to whom his sons became strongly attached.

Our father died in November, 1856, while serving as State Senator for the wealthy and intelligent county of Macon. His memory, like that of his distinguished son, Gen. James H. Clanton, still lingers lovingly in the hearts and recollection of their many surviving friends.

Capt. Clanton was one of the most generous and unselfish men who ever lived. His kindness and benevolence was only limited by his means, and extended to every class, condition and race who were needy and deserving. He was a ripe and finished scholar. His eloquent powers were rarely equaled. There was no charm in conversation which he had not explored, and of whose secrets he was more or less a master. As a writer his epistles were models of their kind. Though a lawyer, and accomplished in that profession, he was not an eloquent advocate, not so much from lack of ability as want of confidence, which he greatly harrassed all his efforts at the bar. His knowledge was of the most versatile character, acquired by constant study and careful and correct observation of men and things. He was every inch a patriot, incorruptible, and loved his country and her people with unsurpassed devotion. His battery was one of the very last that discharged its guns against her invaders. For a number of years previous to his death he suffered, at longer or shorter intervals, great bodily and still more grievous mental afflictions. It was a sad, and at times almost startling spectacle to behold this brave strong soul, capable of a single crime, or possessed of a greater or less degree of almost every bodily virtue, writhing and convulsed with the throes of an insupportable mental agony, originating in one of the most malignant emotional diseases.

Whatever of faults and imperfections that may have marred the nature, whatever of irregularities that was observable in his conduct, was principally owing solely and entirely to the violent reactionary effects of disease operating upon his supported nervous system. It might be timely said now, as Boswell said of the great Dr. Johnson, if he was without hope of the next life then indeed was he one of the most miserable of beings.

With all his embarrassments of mind and of purse, for he was of generous address and of princely presence, he was wholly unfitted as he preferred ease, the social converse of friends and the secluded companionship of books to the toils requisite for the accumulation of wealth, or the intrigues engendered often in securing high official station. Consequently the space he filled in the world was insignificant in comparison with his moral and intellectual worth.

Four years preceding his death he attached himself to the Methodist Church. For a year or two before his death, he felt its solemn premonition, and so expressed himself in his letters to his far off relatives. He wrote me that he could pray, and did pray, and I doubt not that he met death with philosophical composure and tranquility of soul. His last illness was very brief. He died remote from kindred and amid strangers, whose hands alone wiped the chill damps of death's dews from that brow serenely high, and that mainly form laid they away to await the resurrection morn.

V. BLANTON.

MRS. REBECCA PORTER, *nee* Pinney, was born and reared in the city of Pensacola, Florida; for a time, during our late civil struggle, she resided in Greenville, Alabama, while there she professed faith in Christ, and united with the Methodist Episcopal Church, South, and remained a member to death; she was married to Joseph H. Porter, a worthy citizen of Pensacola, and an honored member of the Methodist Episcopal Church, South, February 26, 1880; died suddenly, Tuesday morning, February 15, 1881.

The funeral services were conducted before a very large and mournfully attentive congregation by the pastors of the Presbyterian and Methodist Churches of this city. The occasion was indeed solemn and most impressive. The sad countenances and burning tears of many in the large assembly indicated pangs elsewhere than on the hearts of the sorely afflicted relatives.

Mrs. Porter was indeed a charming woman. Attractive in feature and person, earnest in life, high and worthy in aim, of tenderest sensibilities, gentle in spirit, as the dove, rich in all the graces of the pure and true woman she captured the loving homages of all who knew her. She continued a firm believer in the eternal verities of the gospel as the Lord Jesus Christ loved the assemblies of the righteous and was freely absent from her place in their midst. She desired to live, but feared not to die, realizing, as expressed in her own words, "God knows best." She has gone from us not dead, the good die not.

C. E. BENSON.

THOMPSON.—H. PEOPLES was born in Mobile, May 27, 1851, joined the Franklin Street Methodist Church, 1866, was married to Miss Mary E. Bishop, of Meriwether county, Georgia, 1880, moved to Mt. Pleasant, Baldwin county, Ga., removed to Orrville, Dallas county, 1879, and thence to Selma, 1878, where he died, January 17, 1881.

Brother Cooper preached his obsequies eliciting a large company of friends, himself sudden, school teachers and ministers of the gospel as Hamilton Lee, man, etc.

In 1852, when Wesley Chapel was organized, he transferred his membership to that church. Its first regular pastor was Rev. J. W. Starr, who was stationed there in 1853. The consecrated life and unpretentious piety of this godly preacher made a lasting impression on the mind, heart and character of Brother Cooper. I became his pastor in 1858. It will always afford me pleasure to recall the many acts of friendly and Christian kindness that he showed me that year.

When Wesley Chapel was buried, and St. Paul was organized, he connected himself with that church. In both of these churches he held the responsible positions of steward, Sunday school superintendent and teacher. He was punctual in the discharge of the duties connected with these offices.

It was a great trial to him to leave the city, where he was born, reared, converted, and had formed such intimate associations in church and society, but he deemed it best for himself and family to move into the country, in view of the war. During his residence at Mt. Pleasant, he took an active part in all the affairs of the church. In 1862 I was his Presiding Elder, and found him faithful to God. The people of Orrville owe and feel a debt of gratitude to him for his fidelity to all the interests of the church while he lived among them. During the time he lived there he did business in Selma. He would return home Saturday evening, and Sunday morning, at the appointed hour, would be found in his place as Sunday school superintendent.

After moving to Selma, his health was too feeble for him to take a very active part in the work of the church. Again I became his pastor. As in other days, I found him loyal to his convictions of right, and faithful in his religious duties. In all the relations of life Bro. Cooper's "integrity and uprightness preserved him." "His reputation for unswerving uprightness has been commented upon and noted wherever his lot has been cast."

As a son, he honored his parents, as a brother he "love was wonderful;" as a husband, he was considerate, faithful and affectionate; as a parent, he devoted himself to his children's worldly advancement and spiritual well-being; as a friend, he was warm, noble and true, as a citizen he sought the good of his fellow-citizens; and as a Christian, he was steadfast, unmovable always abounding in the work of the Lord.

He was too modest and retiring in his disposition to make a noise in the world: those who knew him best loved him most. Unworthy in his own estimation of his relations of friends knew him to be worthy their confidence, esteem and love.

For months before his death he suffered extreme pain, but he finished his work. He "fought a good fight, he kept the faith, henceforth there is laid up for him a crown of righteousness, which the Lord shall give him at that day." W. M. MILLER.

MRS. IRENE JERUSHA ELLIOTT, daughter of Dennis L. and Vice Martin, was born in Tuskaloosa county, Alabama, January 20, 1836. Blessed with pious parents, she early enlisted in Christ's militant host. She was converted under the ministry of Rev. W. C. Hearn, in 1852, joined the Methodist Episcopal Church, South, that time. She was married, December 19, 1860, to W. A. Elliott, and spent the remainder of life near Havana, Hale county, Alabama. She died on Friday evening, February 4, 1881.

An affectionate daughter, kind sister, loving wife and mother, her death is greatly mourned by a circle of her friends, and her five children weep the gravest their truest earthly friend. But on death bed, while admonishing them to obey their father and other friends, she took occasion to point the ever-living Friend, and bid them to strive all the more to study, remember and obey his commands.

Our loss is great, and we sorrow for our dead; we sorrow not as those which have no hope. She lived a consistent Christian life, and died trusting in God, and resigned to his will, with the words, "Blessed Jesus," springing at intervals from the depths of a devoted heart. Thus we believe that she died and rose again, even so them which sleep in Jesus will God bring with him."

REV. SAMUEL.

BROTHER JAMES MADISON MOORE was born near Clarksville, Virginia, August 22, 1812. He came with his parents to Smith county, Miss., in 1833. Was married to Miss Elizabeth Jackson, February 9, 1836. He and his wife were converted and joined the Methodist Episcopal Church, South, September, 1836. Ever after, up to the time of his death, was he a consistent, bright and happy Christian.

He filled the offices of steward and class leader up to his decease, with great reliability and usefulness. Bro. Moore was a bright light in the Masonic fraternity, filling the Master's chair at his death. He was also the leading member of his church. It was my good fortune to be his pastor for three years. Never ever found in him, as the friend and brother, the home was the home of the preacher, both of his own church, and those of other denominations. His record is an high one. He died in Smith county, Miss., January 5, 1881, in full hope and prospect of immortality, leaving a widow and eight living children, four sons and four daughters, to mourn their irreparable loss. May they follow him, as he followed Christ, until they shall make an unbroken family in heaven.

W. A. SIMS.

WHEREAS, in the providence of Almighty God, his servant, our beloved brother, William Flowers, has been removed by death from our midst, and, whereas, deceased had for years been a member of this Quarterly Conference, Whom Creek, North Mississippi Conference, and of the Methodist Episcopal Church, South; therefore,

Resolved, That we deeply deplore the loss we have sustained in his death, but that we bow in humble submission to our Heavenly Father's will, knowing that as Bro. Flowers lived, so he died, in the favor of God, and has doubtless entered into the saint's everlasting rest.

Resolved, That these resolutions be furnished the family of the deceased, and the New Orleans, St. Louis and Nashville Advocates, for publication in their columns, and that they be spread upon our minutes as a token of our love for him whose life and work they are intended to commemorate.

W. B. HOLMES, For Committee.

MISS MARGARET VIRGINIA EDGAR, daughter of H. C., and Mary A. Edgar, was born October 29, 1862, and died at her father's home in Yazoo county, Mississippi, February 8, 1881.

She was an affectionate and dutiful child, possessed of religion, and joined the Methodist Episcopal Church, South, at twelve years of age. She was unmarried, adorning her profession.

She was therefore well prepared to endure patiently that dread disease, consumption, and to meet fully the monster death.

She assured the writer but a short time before her death, that religion was all and had been a great blessing to her, often expressing herself "as ready to go." Our hearts are sad, but hope survives the gloom. I trust we will meet Jessie "in the sweet by and by."

S. I. MOORE.

Christian Advocate.

THURSDAY, MARCH 17, 1881.

THE LENGTHENING DAYS.

BY SARAH GOULD.

Welcome, thou early light!
Most cheerfully we greet thee,
And turn from dark, long night,
Gay traveler to meet thee!

Thou com'st with rosy line
To tint the rugged mountain;
To robe the heavens in blue,
And strew with gems the fountain:

Nature awakes to life,
The air is full of voices;
And man in busy strife
At thy return rejoices;

Hope springs up in the heart
When earliest rays are glowing
Its shadows all depart
To scenes of thy bestowing.

Our Pulpit.

Devotion to the Church.

BY REV. FELIX R. BRUI.

Preached at the Carondelet Street Methodist Episcopal Church, South, New Orleans, Sunday morning, March 6, 1881.

If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Psalms: 137.

The Psalm from which our text is taken, was no doubt written by a Jewish exile in Babylon, who had witnessed and shared the sufferings of his people during their long captivity. He was loyal and devoted to his fatherland; and it is evident, that he felt most keenly the calamities which had befallen the Jewish nation.

How pathetically are the grief and loneliness of the captive Hebrews depicted in this beautiful psalm. Far away from their loved Jerusalem; they were indeed sorrowful and dejected, and they "wept" when they "remembered Zion." They "hanged" their harps on the willows in the midst thereof." And when their captors required of them "a song," and "mirth," saying, "Sing us one of the songs of Zion," they felt and said that they could not joyfully sing the Lord's song in a strange land."

But if sing they must, they determined that theirs should be a *genuine* song. "If I forget thee, O Jerusalem," etc. Let my right hand forget her cunning, let me sing discordantly, let my voice be unmusical, let my right hand forget her cunning. If I do not remember thee, etc.

Indeed is not my object now to consider the text in its original connection. I have selected these verses as an appropriate introduction to some remarks on the subject of *Devotion to the Church*. Jerusalem with her glorious temple and her religious ordinances, was a fitting type of the church of God. The earthly Zion was but a type of the spiritual and heavenly. And hence for many hundred years God's people have been accustomed to express their love for the church by singing of the love they bore to Jerusalem.

And now, brethren, it is a blessed privilege to *sing* of our love for Zion, and it may be well for us to inquire how we may *prove* our devotion. We have publicly professed our loyalty to the church and our subjection to the heavenly King. How then may we best test the genuineness and sincerity of our profession?

Pursuing this inquiry, I will observe that we may show our devotion to the church,

By obedience to her government and discipline.

No organization, whether military, civil, or ecclesiastical, can exist without well defined laws. The church must have certain rules and regulations for the government and direction of her membership. The obligation to keep these rules is voluntarily assumed; membership in the church is not compulsory; and when a man who has come into the church, violates her laws, he is not only a disturber of her peace, but he is a traitor to a government whose cause he *voluntarily espoused*. There is, therefore, no excuse for his disloyalty, no palliation for his offence.

We can not, then, be too careful in guarding against a loose, and merely formal discipline. If we truly love Jerusalem, we must protect her, not only from foes without, but from those who would break down the walls separating between the church and the world. We may boast of our progress and prosperity; our wealth, our increasing numbers, our costly edifices, and all the outward evidences of strength and influence; but if we fail to maintain the discipline of the church, *Ichabod* will be written upon the leading pillars of our departing glory, and our power for good will be gone forever.

Just as little as the Christian can be indifferent to the Church, just as little can he be indifferent to the Sacraments.

These are indeed dear to us. Upon them we build our happiness in this life, and our hope for the world to come. Both as to, our faith in the great doctrines of the gospel, and we are left destitute of comfort in our present state, and in utter darkness as to the future. No mistaken ideas of "liberal thought" and "progressive inquiry" should be suffered to lead us into error at this vital point.

As ministers, and private members of the church of Christ, it behooves us to earnestly contend for the faith which was once delivered to the saints." There is no room for concession or compromise here. There is no more effectual way of meeting all the various forms of infidelity and scepticism, now so prevalent, than by preaching publicly and privately the pure, simple, glorious doctrines which are proving now as they have proven in ages past, "the power of God unto salvation to every one that believeth."

Too much stress can not be laid on these great doctrines; such as natural depravity, the necessity of regeneration, the atoning and intercessory work of Jesus Christ, the work and witness of the Holy Spirit, the vital efficacy of faith, the resurrection from the dead, the judgment of the last day, a blessed immortality for the righteous, and an *eternal hell* for the wicked.

And here, I may add, dear brethren, that a most excellent way in which to defend and promulgate the doctrines of the gospel, is to *exemplify* them in our own lives. By conserving and maintaining a high standard of personal purity and temperance, we may show forth the excellency and power of the doctrines which we profess to believe. This is an argument which, perhaps, more than all things else, will silence the sophistries of men and devils. Truly has it been written:

"A dogma from the lips hath little force;
A doctrine lodged within the mind doth more,
A doctrine in the heart hath double power;
But he is arm'd with energy divine,
Who wields a doctrine in his daily life."

Another way by which we may show our devotion to the church, is

By being faithful and attentive to her ordinances. We sometimes, perhaps, lose sight of the importance of these. While we may offer unto God acceptable worship in private, still it is both our privilege and duty to worship him publicly. We show our love for Christ and his church by devoutly observing the sacraments which are divinely appointed, and by attending regularly upon all the public means of grace.

Those who neglect the house of God, who without sufficient reason are absent from the preaching of the word on the Sabbath, and the social meetings of the week, may in some measure love the church, but they certainly do not "prefer Jerusalem, above," their "chief joy."

But I would insist upon the observance of these things not only in view of our loving the church, but because it is our solemn duty to honor God in his sanctuary; and because he has engaged more especially to be with his people and bless them there.

True, the Christian dispensation is eminently spiritual. No longer are we to regard any place as possessing in itself peculiar sanctity. The time now is, when all who are sincere may anywhere worship God in spirit and in truth. It is proper to keep this in mind, that we may be preserved from the dark and ghostly shadows of pernicious superstition. But we must guard against the opposite extreme. We should reverence the Lord's house, and should delight in going there. We need not venerate the building as such, we need not attach sanctity to walls and benches. But we should love and venerate the place, because the great Head of the church blesses his saints who gather there. As the Lord filled the ancient temple with his glory, so now he fills his house with the overflowing streams of love and mercy. Let us then heed the sacred admonition "not forsaking the assembling of ourselves together as the manner of some is." "Let us enter into his gates with thanksgiving, and into his courts with praise."

If we are truly devoted to the church we *will support it by cheerfully contributing our means for its sustentation*. To do this is not only our privilege, but our high and solemn duty. No object does God more delight to bless than this. When Christians refuse to contribute to the support of God's cause, they can not be consistent Christians. They are robbing God, and bringing leanness into their own souls. Whether they realize it or not, they are virtually saying to God, reluctantly and grudgingly: "Here, take your money, we do not want it, we can get along without it." Such giving is not acceptable to God. "God loveth a cheerful giver." Whatever we give to the support of the church, we will be amply repaid. "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses burst out with new wine." Such giving is expressed in the quaint old hymn:

[illegible]

It time permitted I might show many other ways in which we may prove our devotion to the church; how we may deny ourselves and sacrifice labor in public and in private for the promotion of her interests; how with zeal kindled at heaven's own altar fire we may go forth into the great world around us winning souls to God; how by our personal efforts, prayers, and influence, in all the walks and relationships of life, we may seek to bring men to Christ, to his church and to life everlasting. But there is another thought suggested by our text to which I now wish to ask your attention. It is this:

There is a sacred feeling of local attachment, expressed in the pathetic words, "If I forget thee, O Jerusalem."

While the psalmist expressed his devotion to Jerusalem as a type of God's church, there is much to indicate his attachment to the place itself. It was home, still remembered as home; the place where his fathers had lived, and were buried, and where still clustered all the remembrances that could make life sweet and precious. And what was more, it was the place where the temple had once stood, in its beauty and glory; where the most sacred symbols of worship were deposited; where for centuries the Israel of God had offered their adoration to the Most High.

Brethren, there are chords in the hearts of us all that tenderly respond to such a sentiment of attachment as this. How strong and ardent is our attachment to the particular place where we are accustomed to offer public worship to the Lord. Sooner will a devout worshipper permit his right hand to forget her cunning, than that he should forget or cease to love the sanctuary in which he is accustomed to meet with the multitudes and offer up his heart's devotion to God.

Especially is this true of the place where we were first permitted to engage in public worship. Second only in sacredness to the parental roof, is our recollection of the house of the Lord, where we met and prayed and sang and listened, in the days that are gone, gone forever.

It matters not how costly and spacious, or how humble and small the building may have been,

[illegible]

It may have been a simple village church, with its ancient belfry, resting unpretentiously in the shade of ancient oaks; or it may have been a log cabin in the mountains, with its rough benches and uncarpeted floors.

Yes how sacred and dear to the soul is the memory of the consecrated place! There we first became members of the Sunday-school. The songs that we sang in those far-off happy days still breathe their angel melodies over our hearts and lives. The seeds planted in our souls then have yielded a rich and blessed fruitage which will be to us an inheritance of good forever.

There in the dear old church we sat with father, mother, brothers, sisters and friends. How often has the vision of those dear worshipping faces come up before us in our thoughts by day and our dreams by night!

How refreshing was the living word that came from the sacred desk. How precious those communion seasons when we knelt around the table of the Lord. How fraught with solemn interest the hour when, standing before the altar, we gave our hands to the preacher, and declared our allegiance to the King of kings.

Many indeed, and blessed, are the recollections of the place that come to us from that past which though voiceless is not echoless, though gone is not really dead.

O, the hallowed, earthly courts of the Lord! Aye, brethren, how very dear to many of you is the very building in which we worship to-day. The pulpit in which I stand, the pews that are before me, the organ whose solemn notes have thrilled the living and the dead, these, all these are suggestive of reflections mournfully sweet and holy. Many who once stood in this pulpit, and many who sat in these pews and crowded around this altar, are now in the upper sanctuary with the innumerable hosts, who in the heavenly Zion appear before God.

[illegible] strange that we love this place, redolent as it is with so many blessed memories, is it strange that you should do all in your power to preserve and to hallow this habitation of the Lord?

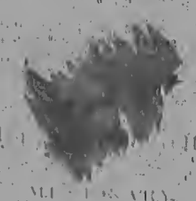
May it endure for many, many years, and when you have passed away, may your children take your places here. May they be endued with a double portion of your spirit and zeal, and of your devotion to the church of God.

Finally, it is an inspiring thought that while we love "Jerusalem," the Lord is blessing his people. His dwelling-place is in the midst of his saints. His people are no more called to "sing the Lord's song in a strange land." Zion is rising and shining, and *the* glory of her Lord is seen upon her. The unquenchable fires of his love are burning upon her altars. We are still permitted to draw near to God; and he draws near to us.

True, our worship here is only for a short time. We are only preparing for the higher service and nobler devotion of that "New Jerusalem," which he has fitted up for our reception. Now we dwell in the kingdom of grace; after a while, we will enter the kingdom of glory. Our privileges are indeed great, our blessings rich and precious;

But our hope will never be fully met, our exaltation will never be complete, our highest aim will never be accomplished, until we get home to the heavenly Jerusalem. It is no strange thing, that the Christian pilgrim should sing:

[illegible]
When thousands of ages
Shall fly like moments away
When [illegible]



MI[illegible]ARY.

The Rev. Lyon Richmond Hawkins, one of the missionaries of the London Missionary Society, delivered a lecture in Exeter Hall, on the Chinese People and Missionary Work among Them. The Rev. E. H. Cuthbert, M.A., occupied the chair, and there was a large attendance. The Chairman in introducing Mr. Hawkins, said that it had been for fifteen years a work of love to him to support the mission in China.

The Lecturer first alluded to the different races which form the Chinese Empire. Some 300 millions of these races had been published with reference to the population, but the number was not really known. All he could say was, that it was overwhelming. The census which was called a census in 1851, but there had been wars, rebellions, and famines since then, and he did not think the population was any larger than it was in 1812. He noticed the antiquity of the nation, remarking that the Chinese looked down upon foreigners as the creatures of yesterday, and they believed most firmly that wisdom was with the ancients, and not with the moderns. That was the great difficulty missionaries had to contend with. It put pride in their hearts, and all united them to hear the message of the cross. The form of government was next dealt with, the lecturer stating that the will of the Emperor was the law of the country. As to the industrial arts, he said the Chinese knew little about machinery, but as farmers they knew as well how to get the most out of the land as any one in this country. They cultivated painting and music, but their singing was to foreigners but an ghastly yell, or an indescribable screech. A great many people could read and write, and there was a vast amount of literature in the country, showing that the Chinese were a highly advanced people. He had not been able to find any book dealing with geology, but they knew about astronomy, and they had gone beyond us. They believed the stars were of some practical value to them, and affected their business. Of course astrology was very much studied. They had hundreds upon hundreds of volumes written upon the history of the world, and had books upon medicine, botany, military tactics, and other subjects. In Hankow one of the most striking things to a foreigner would be the book stalls crowded with books on all subjects, and offered at a cheap rate. These facts were enough to show that the people were not to be looked upon as barbarians. They were highly civilized, and the proofs of it were abundant. Most missionaries believed that three thousand years before the Christian era the Chinese knew the true God. How they lost their knowledge of Him nobody knows, but it came to pass at one time that the worship of that God became the prerogative of the Emperor. The different objects worshipped by the people were referred to, and the introduction of Christianity noticed. In the sixth century the Nestorians introduced Christianity to the Chinese; but they went there to teach external, and not spiritual truth, and by the end of the fourteenth century there was no trace of it in the empire. In the sixteenth century the Roman Catholics went to the country, and after 300 years had a half a million of Roman Catholic Christians, but the great majority were very little better than the heathen around them, and many still worshipped their heathen gods. Lastly in the present century Protestant Christianity was introduced, but the real work only began in 1843, when there were six Christians in China. There were at present about 15,000 Protestant Christian communicants, and the prospects for the future were encouraging. At the conclusion of the lecture, the thanks of the meeting were conveyed to Mr. Bryant by the Chairman, and a collection was made in aid of the funds of the Society. London Watchman.

A remarkable movement is in progress amongst the Aboriginal Indians of British Guiana. Forty years ago a young man commenced work among them and waited five years for his first convert. The converts have since become a thousand. Two or three years ago an Indian family from the Upper Potaro river came from their distant home to know more about the Gospel concerning which they had heard somewhat. They have as a people often pleaded for a teacher. A missionary has recently been sent among them who, within a few days, baptized 1,398 of the natives of the Potaro and neighboring tribes, amongst whom were persons who had come two weeks' journey and were living on quarter rations rather than go unbaptized. The missionary of the Propagation Society, writing to the Bishop, says: "In all the history of ancient and modern missions, hardly ever, I conceive, has a case been known where so many at a time, with so little of worldly advantage to tempt them, have voluntarily sought for admission into the Christian Church."

—The metropolis of idolatry for the South Pacific Islands within a compass of five hundred miles, whither less than a century ago from every shore, human victims, dead or slain, were sent to be offered on the altar of the god of war, Oro, was Opon, where the King of this Island was a living idol among dead ones who were worshipped with bloody and most detestable rites. And now at this same Island, this center of cruelty and crime within the memory of men still living, there has just been a great gathering for the dedication of a Christian Church, at which the natives subscribed nearly nine thousand dollars (£1,751, 17s., 8d.) for the church alone, and for the adornment of the grounds of which they are gathering nuts that they may have it all completed and out of debt. The London Missionary Society records are replete with the interesting story.

—The Church of England Missionary Society says on the subject of their periodicals that because of the competition of so many Christian enterprises for support, they cannot keep up their work without making it known through the press, and they are confident that nothing is necessary to secure fuller support but greater intelligence on the part of the people. They say that the Society received "last year—over the counter, so to speak—no less than £12,500, by *bona fide* sales of its publications." They sold more than 10,000 of the first issue of their Church Missionary Atlas and Almanac in 1878, and have continued it each year since. They have sold 1,200 copies of their Church Missionary Atlas within two years, though it is a half guinea book.

MISCELLANEOUS.

The following is given to show the condition of the Roman Catholic Episcopate in Prussia under the *Culture Kampf*: "All the archbishoprics and bishoprics of Prussia are vacated, either by death or banishment, with the exception of Ermland, Hildesheim, and Ermeland. These three archbishoprics of Cologne, Treves, and Posen, Posen are without their prelates, dead or driven out of Germany. The Prince Bishop of Breslau occupies more than half of his see, which is in Austria, but cannot set foot in it. He has appointed a vicar general to administer it, but the Prussian half of his diocese, the bishops of Munster and of Limburg are in exile. The archbishops of Freiburg, and Baden, have been absent for three years. Death has deprived the sees of Mayence, Fulda, Osnabrück, and Paderborn of their prelates, and they remain unfilled.

"In the Prussian portion of the diocese of Breslau, of 75 parishes, as many as 40 were without pastors at the close of 1880. In addition to 50 vacant churches are deprived by death of their curates, leaving a total of 255 vacant churches, leaving half a million of souls without pastors. In the diocese of Hildesheim 26 parishes were at the same date without incumbents. This diocese contains now only 147 parochial clergy of whom some thirty are over 80 years old. The Cathedral Chapter has been reduced to four. At Fulda the chapter is represented by one old canon, not enough to elect a new bishop. In the Diocese of Posen, at the same date, there were 129 vacant parishes; in that of Culm, 61; in that of Limburg, there are 30 vacancies, leaving 15,000 souls without shepherds. In Munster there are 111 vacant parishes, with a population of 250,000 souls. In the Archdiocese of Treves, out of 83 parishes 20 are vacant—that is about a third of the entire number. From the cathedral the archbishop was driven, and is now dead; and the dean, three canons, and two honorary canons have died since 1873. In the Prussian portion of the Diocese of Ermeland 37 churches are pastorless, to a population of 125,000. Of the 97 parishes of the Diocese of Paderborn, 142 are without incumbents. To these must be added, 58 district churches, making a total of 156. In the Archdiocese of Cologne, out of 814 parishes 180 are vacant."

There are ten states in which the Baptists number over 100,000, as follows: Georgia, 235,381; Virginia, 207,546; North Carolina, 172,951; Alabama, 161,758; Kentucky, 147,668; South Carolina, 140,142; Mississippi, 122,689; New York, 111,000; Tennessee, 110,847; Texas, 107,075. To these ten states, 1,559,974. This is more than two-thirds of all the Regular Baptists in the United States, the total being 2,206,829. All of these states, except New York, report upward of 1,000 churches, and two besides—viz., Missouri and Arkansas. These eleven states have 17,857 churches, leaving but 5,207 for the rest of the states and the territories. The number of deaths reported is 17,062 and there were 5,569 exclusions and 1,841 erasures. In exclusions the increase was upward of 1,700, and in "erasures" of more than 1,000. Of the 16,721 baptisms reported 1,398 were in Georgia, 1,038 in North Carolina, 800 in Mississippi, 800 in Virginia, and 6,167 in Alabama. In South Carolina, with over 140,000 members and 1,126 churches, there were only 1,500 baptisms, against nearly 1,000 losses by death and by exclusions and erasures."

Rev. H. D. Fisher, district superintendent of the American Bible Society for Utah, Idaho, and Montana, writes us that he is having great success. He has been permitted to hold meetings in Mormon churches, address their Sunday-schools and organize auxiliary Bible Societies also, electing Methodist and Presbyterian preachers and Mormon bishops and others by the offices. He is selling thousands of copies of the Holy Bible in the mountains, and holding some remarkable meetings. Central Christian Advocate.

The London Methodist Recorder says that "After a long struggle the position of Methodistism in the army; put upon the same footing as has been the custom in the navy for some years, and a sum of fifteen hundred pounds appears in the army estimates for services rendered to the troops in different garrison towns by Wesleyan ministers, and for accomodation provided for soldiers in Methodist chapels. Henceforth ministers to the Wesleyans in the English army are not to do their work by mere permission."

—It is reported that a whole town in Italy—Bortolla, near Turin—has gone over to Protestantism from Catholicism. The archbishop closed the doors of the church against the "apostates," and about 2,000 of them sent to Turin for Evangelical ministers to come and preach to them.

P. A. Soguin, formerly a Catholic priest, is trying to found in this city a French Evangelical Church. Services are held every Sunday in Science Hall, on Eighth Street, and a good attendance is reported. Mr. Soguin is recommended by Mr. Chiniquy, of Canada.

The Boston Young Men's Christian Association is raising funds for a new building for its use, and has already secured subscriptions to the amount of $120,000.

Our Young People.

SPELL KISS.

Spell kiss? What a silly question!
To spell it—effect means—
No hints I need to suggestion
To spell so common a word
A "K," 'tis a kingly letter,
A trifle distant at first.
But you'll soon pronounce it better
I'd show you if I durst.
Then "I" oh bother that dimple
Just wait till I die dear "I."
The rest of the word is simple
And will keep till by and by.
Then the "S," the sibilant sighing,
Make it as long as you will,
Like a chord in music dying,
With a shuddering, tremulous thrill.
There that "S" is trusted, and sweetly
But wait, are you ready? Yes
I must spell the Word completely
Draw breath for the second "S."
'Tis a most important letter,
It shows that the word is done
And I like it even better,
I think, than the other one.
I hold by these object lessons.
They illustrate things so well
See, you've learned the very essence
Of the word you couldn't spell.

Biddwin's Monthly

LOUISVILLE, KY.; LEXINGTON, ALA., March 1, 1881.

MR. EDITOR: I am a little girl twelve years old. I have four sisters and two little brothers. I have a very nice country home. I go to Sunday-school on Sunday; I do not go to school, but mamma teaches me at home. Mamma takes your paper, and like it very much, and thought I would write to you, and let you know how I love to read it.

Your little friend. JENNIE PACE.

The Bear That Came To School.

Many years ago there was a little red school-house. It was up among the New Hampshire hills. This little red school-house stood very near the woods. It was half a mile from any house. It had only one door. It had six small windows. It had no easy chairs, nor pretty desks, such as you enjoy. It had wooden benches instead of chairs. There were wide counters in front of those benches, instead of desks. There was a shelf under each counter for the books and slates. A great rusty stove stood at one end of the little red school-house. The school boys brought in big armfuls of wood to burn in this stove.

One Winter day, when there was snow on the ground, one of the little school boys went out and left the door open. The scholars heard a noise at the door. It was a soft footstep. They looked up. They saw a big, black bear. He was standing in the door-way.

How frightened the little children were! The teacher was frightened, too. The children ran behind a counter in the farthest corner. The teacher came and stood with them. The little ones cried. Some of the larger ones screamed. The teacher trembled. But the bear did not offer to eat any of them. He walked in. He sat down by the fire. He looked good-natured, for no one dared go past him. He turned round and round. He warmed himself all over. Then he stood up on his hind legs and shut the door.

The children screamed louder than ever when they saw him shut the door. But the bear did not come toward them. He began to take down the hats and bonnets and shawls and cloaks which hung on the pegs behind the door. He took them all down, and laid them in a heap on the floor. Then he took down the satchels and dinner-baskets. He opened them. He took out the dinners. He stood there and ate bread, and cheese, and pie, and doughnuts, and pickle, and cold meats, and apples. Do you not suppose that bear's stomach ached? But he was not satisfied.

He wished to see what the teacher had for dinner. He went and smelled at her desk. It was locked. He could not open it. He gave himself a big shake. He looked as if he wanted to say: "Too bad! too bad! I know they sent the teacher something extra nice for her dinner. I wish I could get it!"

Then the bear walked to the door. He opened it and went out.

O how glad the children were! They saw him go off into the snowy woods. At noon they went and looked at his big tracks in the snow. But they did not go very near the woods.

Now I will tell you why the bear came to this school house. Many years before a boy in the neighborhood caught this same bear. The bear was a little playful cub at that time. The boy tamed and trained him. All the children in the neighborhood petted him and played with him. He often went to school with them. At noon they always gave him part of their dinner. One day he went off and never came back. The boys he played with grew up to be men. They forgot the little pet bear.

The bear grew up, too. But he did not forget. When he came down from the northern woods, he remembered the red school-house. He may have remembered the boys. But he remembered the dinner baskets. So he opened the door and went in. He did not go into the plump, rosy, little boys and girls. He went in after the plum-doughnuts and the rosy apples. He must have gone back up to the great northern woods, for nobody has ever seen him since. Little Folk's Reader.

The Story of Stories.

Rev. Dr. Chamberlain, a missionary in Persia, has recently communicated the following remarkable incident from his own experience:

"I wish I could take you to a village in the kingdom of Hyderabad fourteen years ago. There, in that city, a walled town of 18,000 inhabitants, the people had risen in a mob to drive us out, because we tried to speak of another God than theirs. We had gone to the market-place and I endeavored to speak of Christ and His salvation, but they would not hear. They ordered us to leave the city at once, but I declined to leave until I had delivered to them my message. The throng was filling the streets. They told me if I tried to utter another word I should be killed! There was no rescue; they would have the city gates closed and there should never any news go forth of what was done. I must leave at once, or I should not leave that city alive! I had seen them tear up the paving stones, and fill their arms with them to be ready, and one was saying to another, 'You throw the first stone, and I will throw the next.'

"In a way I need not stop now to detail, I succeeded in gaining their permission to tell them a story before they stoned me, and then they might stone me if they wished. They were all standing around me ready to throw the stones, while I told them the story of all stories, the love of the divine Father, that had made us of one blood, who so loved the world that He gave His only begotten son that whosoever believeth on him might not perish but have everlasting life. I told them the story of that birth in the manger at Bethlehem, of that wonderful childhood, of that miraculous life, of those miraculous deeds, of gracious words that He spoke. I told them the story of the cross, and pictured in graphic words that the Master gave me that day, the story of our Saviour nailed upon the cross for them, for me, for all the world, when He cried in agony, 'My God, my God why hast thou forsaken me?'

"When I told them that, I saw the men go and throw their stones into the gutter and come back; and down the cheeks of the very men that had been clamoring the loudest for my blood I saw the tears running and dropping upon the pavement they had torn up. And when I told them how He had been laid in the grave, and how after three days, He had come forth triumphant and had ascended again to heaven; and that there he ever lives to make intercession for them, for us and for all the world; and through His merits every one of them there might receive remission of sin and eternal life. I told them that I had finished my story and that they might stone me now.

"But no! they did not want to stone me now; they had not known what a wonderful story I had come there to tell them. They came forward and brought scriptures and gospels, and tracts and paid the money for them; for they wanted to know more of the wonderful Saviour."

Dreaming and Doing.

Amy was a dear little girl, in many things; but she had one fault, habit she was forever to waste time in dreaming of doing, instead of doing.

In the village where she lived Mr. Thornton kept a small shop, where he sold fruit of all kinds, including berries in their season.

One day he said to Amy, "would you like to make some money?"

"Of course I should," said Amy, "for my dear mother has often to deprive herself of things she needs, so that she may buy shoes or clothes for me."

"Well, Amy, I noticed some time, ripe black berries in the hedges around Mr. Jerrem's field; and the skill that I or any body else was able to show to them: 'Now, if you will pick the nicest and best, I will pay you eight pence a quart for their.'

Amy was delighted at the thought and ran home and got her basket, and called her little dog to go with her in order of going, it came to pick the berries.

Then she thought she would like to find out, with the aid of her slate and pencil, how much money she would make if she were to pick five quarts. She found she should make three shillings and one penny, almost enough to buy a new winter dress.

"But, supposing I should pick a dozen quarts, how much should I earn then?" So she stopped and figured that out. "Dear me! It would come to eight shillings!"

Amy then wanted to know how much fifty, a hundred, two hundred, three hundred quarts would give her, and then how much she could get if she were to put it in the saving bank, and receive five per cent interest on it.

Dolly grew impatient, but Amy did not heed his barking and when she was at last ready to start, she found it was so near dinner-time that she must put off her gathering till the afternoon. As soon as dinner was over, she took her basket and hurried to the field; but a whole troop of boys from the school were there before her.

Amy soon found that all the large ripe berries had been gathered. Not enough to make up a single quart could she find. The boys had swept the bushes clean. All Amy's grand dreams of making a fortune by picking blackberries were at an end. Slowly and sadly she went her way home, recalling on her way the words of her teacher, who said to her, "One door is better than a hundred dreamers."

Josie: The Sabbath, when Josie was three years old, her mamma went to church, leaving her, and little brother, with their papa. She amused herself for quite a while, but at last slipped away into the yard, through the gate and on the sidewalk; then it was but a little way down to the church, where her dear mamma was. She walked on, came to the church, and going in, stood peeping in at the door for some time.

She saw no one she knew but the minister, who was in the middle of the sermon. Her hat was upon one side of her curly head. After looking a while she walked up the aisle with timid tip-toe feet, and sorry boy-nurse she came near the minister; when she looked up to him, and said, "I want my mamma!"

The kind man stopped in his sermon and said, "There she is, Josie."

Some good man who sat near took her up and passed her over to her mamma, who had seen her, and had risen in the seat. She took the little runaway and carried her home.—Congregationalist.

THE COST OF A BOY. It would be a good thing for all boys, and girls too, to get some idea in real figures of what their parents do for them. The Rev. E. B. Fisk gives a lecture on the cost of a boy. He computes that at the age of fifteen a good boy receiving the advantages of city life will cost, counting compound interest on the sum invested, not less than $5,000. At twenty-one he will not cost any more unless he goes to college, when he will cost nearly twice as much. A bad boy costs about $10,000 at twenty one, providing he does not go to college. If he does go, he costs as much more. Mr. Fisk thinks that girls are nearly as expensive as boys. The computation however comprises only the pecuniary cost of raising a boy. The value of a mother's tears and the father's gray hairs are beyond the reach of figures to express. The money side is by far the lesser of the two.

"ARE YOU SAVED, TEACHER?" The question was artlessly put by a little girl in one of our Sunday-schools, but for an instant the lady sat silent with the Bible in her hand, startled by those simple words. And although she answered that she hoped she was, and her young questioner seemed satisfied, the teacher's mind was still full of anxious thoughts and a strange sensation of unrest. The child's few words bore blessed fruit, the teacher was led to consider seriously her own need of the Great Teacher, and when she next took her place at the head of the class it was with a joyful confidence in her heart that through the merits of the Redeemer she could say that she was saved.

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THURSDAY, MARCH 17, 1881.

Means of an Awakening.

To have an awakening among sinners, there must first be an awakening among Christians. This awakening among Christians usually manifests itself by conviction of worldliness and of neglect of duty, by confession of backsliding and by a return to a closer walk with God. One of its chief manifestations is a strong desire for a deeper work of grace—a sense of higher blessings and privileges neglected, and an intense longing for the fulness of Christ, and complete victory over sin. In connection with this sense of their own needs will be concern for the unconverted, and the painful consciousness that they have not hitherto been sufficiently alive to the danger of the impenitent. The church, for some reason, often relapses into this condition of spiritual torpor, and there must be in it an awakening such as the prophet's vision of dry bones illustrates. The first note of alarm must be sounded in the ears of the church, and here the revival must begin. Unspiritual indifference among the unconverted, their absence from the congregation, and a dearth of conversions, may generally find their explanation in the slumbering state of those who ought to be on the watch tower, and bearing witness for Christ and the gospel. The sleeper to be awakened, first of all, is the church sleeper. When this is thoroughly effected there will be a manifestation of concern in others. When the world sees that Christians are thoroughly in earnest, and that their interest in the salvation of sinners is such as consists with the conviction of their fearful peril, it will itself begin to wake up.

So far as preaching is the means of a general awakening, conviction of sin must be the immediate end. Sin is the bottom fact in redemption. To save from sin is the object of the divine plan, and the reason of the intervention of mercy and love. Weak and obscure conceptions of sin as to its nature and necessary consequences, can never arouse the soul to effort. Especially must there be an overwhelming sense of the sinfulness of the heart, of the utter corruption of the natural man. Outward crime and transgression are only the symptoms of the dire disease. The conviction that leads to true repentance has chiefly to do with the inward state, with the body of death. Men may assent to indictments against their conduct, to the charges of specific vices, and of social wrongs, but no genuine awakening is likely to come from it. The sinner will never cry out, "O wretched man that I am," until he realizes that the root of his disease is within. He must be convinced, not alone of the turpitude of his conduct, but of the utter depravity of his nature.

We may well despair of any considerable awakening apart from this conception of sin. From this point is unfolded to the soul its helplessness, its eternal doom of misery, the absolute necessity of being born of the Spirit, and the need of a mighty Saviour. Ordinarily the conscience is sufficiently alive to witness in the soul against outward transgression, but conviction of sin as a state, and as a nature, manifesting itself in the thoughts, desires and motives, demands special and extraordinary operations of the Holy Spirit. We would make this distinction clear and emphatic. Conviction, to be an element of power in a thorough and genuine awakening, must be a conviction of inward sin, and of the deep and all-pervading corruption of the nature. "It is the heart that" "is deceitful above all things; and desperately wicked." Truly may we ask: "Who can know it?" And yet this is the thing that must be known. Conscience may tell a man that he is guilty of lying, of profanity, of licentiousness, but it may not reveal the state of the heart, or the inward processes which the overt act only reveals. Men may have this sense of a sin, and of guilt in reference to some specific act, and yet there is not that conviction of sin which shows to the sinner that his whole head is sick and his whole heart is faint. Sin, as David and Paul felt it, and as they describe it, is something more than the guilt of outward wrong-doing. It is a corruption of conception and birth, and a body of death, the old man with his deeds, the carnal mind which is enmity against God.

This apprehension of sin comes to men through the special work of the Holy Spirit, but the Spirit usually operates in connection with objective truth. Sin as a doctrine must be Scripturally expounded and faithfully applied. Without this no awakening can be expected. Moral essays and speculative topics are useless in promoting a revived spirituality in the church, or in bringing about an awakening among sinners. Sin is the bottom fact, and conviction of sin the great need. Neither Christians nor sinners can be savingly stirred nor adequately aroused without emphasizing the universal guilt, and the overwhelming corruption of the race. As we drift away from this foundation, and from this Scriptural view of the depravity of the heart, our preaching becomes powerless to awaken souls. "They that be whole need not a physician, but they that are sick." It is useless to talk about the balm until the awful disease is felt to be a personal and a fearful calamity. We must have closer and more faithful preaching—a pulpit revival in this matter before we can expect that the world will be shaken by the gospel as the power of God.

Our contributors have been discussing of late a rather vexing question, and one perhaps hard to be solved. Tyerman affirms that Wesley never did profess the experience of Christian perfection. There are some passages quoted from Wesley in which he even seems to disclaim having the blessing. With us, however, this is a question of little moment. We believe that Wesley lived the doctrine and preached it, and we doubt not this is true of hundreds of our preachers of the present day. Many who have been filled with all the fulness of God, and possess the love that casteth out fear, may yet hesitate to proclaim themselves perfect, and they may think it the more excellent way to let the grace that is in them shine in their lives.

We very decidedly believe that we must distinguish between the experience and the profession. If Mr. Wesley never professed the experience, it does not follow that he never possessed it. And we may say the same of many of the most venerable and devoted men in Methodism. So far as we are called upon to think of others in connection with this subject, we look at the character and life. They may profess it or they may not. We have never heard that Bishops Soule, Marvin or Doggett professed the Blessing, but they lived the doctrine, died well, and there is little doubt that they are in paradise. We can call to mind a good many, among the living, who, we are pretty sure, are consecrated Christians, living in readiness for death and the judgment, in whose experience there is not a fleck of doubt, and yet they have made no distinctive profession of entire sanctification.

Why should we judge one another in this matter? It is our duty to confess Christ before men, a duty and a privilege on suitable occasions, to tell what God has done for our souls, but shall we condemn the holiest and most devoted, who hesitate to proclaim, in technical terms, that they have attained to Christian perfection? We only plead for some latitude and liberty in the premises. We do not condemn those who profess the blessing, nor do we condemn those who do not. "Let every man be persuaded in his own mind." Our views on this point would be the same, whether or not it could be proved that Mr. Wesley professed to have experienced what he describes as the "second blessing" or entire sanctification. However it may have been with Wesley, certainly thousands of others, as good and holy as he, have lived and died without making this special profession. We are persuaded that many have the blessing, and, for substance, profess it, who yet do not apprehend it as a second blessing, and who shrink from proclaiming themselves as perfect. Can we not allow of some liberty herein, and while insisting upon salvation from sin, and the love that casteth out fear, leave the profession, and the terms of it, to the individual conscience?

The subject of clerical coats was pretty fully discussed in these columns, *pro* and *con*, some time ago. And now Bishop Keener, in his interesting letter last week, tells us that such garb is prohibited by law in Mexico. Our friends going out there as missionaries, henceforth, will of course make a note of the Bishop's statement. Personally, we rather like the straight-breasted coats, though we have never been able, from considerations of economy and domestic peace, to have one. They are certainly very neat, and, to some forms, exceedingly becoming. We could wish that they were the general fashion, and not so distinctively clerical. Everybody that choses wears a white cravat, and at no risk of being taken for a preacher. Why should it not be so with these gracefully-fitting coats?

But it is not our purpose to recall a controversy which probably left the matter about where it started, and with reference to which we have not taken side. We like the fashion of the coat, and the men who wear them are among the best we know. In a general way, it is true that the dress has its influence in the impression which a preacher makes. We remember how very trim and elegant John Newland Maffit always appeared, and also how splendidly a rich and plain suit set off the fine person of Dr. Bascom. We will not disguise the fact that we like to see the preacher well dressed. His clothes should fit him, and be of good quality, and his people should see that he can afford to dress well. He should not be a fop nor a dandy, nor affect to be "the glass of fashion and the mold of form," and yet he should be well dressed.

There are few preachers who are great enough to despise these minor matters, or who can afford to be slovenly, careless or untidy. To be a slouch in the pulpit, or out of it, is not edifying in a minister of the gospel. If it be an affectation it discounts his influence, as all affectations do; and, if it be indifference, he needs to be reproved. If the shocking tad hat and the threadbare suit are the evidences of poverty, our reproof is not to the preacher who dresses according to his means, but for the people who have the conscience to be served by a man in shabby attire.

Educational.

My heart was made glad last week by reading the announcement of Dr. Haygood that Mr. Seney, of New York had given $10,000 to my *alma mater*, Emory College. Four years spent in her halls and groves, if they failed to give me the elementary truths and the ambition with which to construct an honored and useful manhood, certainly did not fail to endow me with a number of undying friendships, and an inexhaustible fund of happy reminiscences. It was there I learned to love Bishop Pierce, Drs. Means, Sasnet, Stone, Bonnell, Orr, O. L. Smith and L. M. Smith, my preceptors; and there, as collegians and room-mates and classmates, I learned to love Noland, of Kentucky, Easterling, of Texas, Harrington and Hunnicutt, of Mississippi, "Old Shea," of Louisiana, Cook, Mercer, Bass, Scott, Jones, and a host of others, of Georgia; Star, Dowdel, Ellison, Perry, of Alabama, Motley I have known *always, altogether*, and there, too, I first met a certain modest little maiden, to whom I told a certain little secret by the mellow moonlight, and gave a gold ring—and *so forth and so on, through the whole book.* Of course, the good fortune of Emory rejoices me, and from my heart do I most sincerely thank the generous donor, for this munificent gift, and most devoutly wish that he, or some other noble soul, would repeat it over a hundred times.

But Mr. Seney has done *in reality* only about the one thousandth part of what I have done *in imagination* more than a thousand times for Emory, and every other Southern Methodist college. What a glorious fool a Methodist preacher, riding alone through the piney woods, can make of himself, dreaming dreams and seeing visions by the hour. What magnificent structures of brick and stone he builds! What libraries, museums and apparatus he collects! and what imperishable monuments he erects through the campus to the greatness of genius and goodness! Oh! the immeasurably delicious ecstacy, until some unexpected turn of thought throws his mind on a collection he is to take the next Sunday, and rudely awakes him to the wilting consciousness that he has not a dollar to give. Well, there is one preacher yet in Alabama who to-night wishes he was rich, *big rich*, and then, "if he knows his own heart, and he thinks he does," the schools of the church would very soon feel the bounding pulse of full, joyous life.

Our schools are excellent, yes, *excellent* of their sort. The teaching is accurate, thorough, broad. No shaky work is done or permitted. Half shapen stones are not wrapped up in marbleized oil-cloth, so fitted and pressed and varnished as to look to unpractised eyes like polished statuary, and turned off as finished work. Such work is a lie and a fraud, and it does me good to say, not one of our schools is capable of a practice so villainous. The methods of teaching, the books used, the systems of government, the associations of the presidents and teachers with the pupils, are all in harmony with the best methods of developing the intellectual, religious and social nature of youth. No man need be ashamed of the attainments of his son or daughter who has gone through the full course of study and training. This is prominently so of Tuskegee and of Greensboro, and if not so of Summerfield and Greenville *now*, it will be as soon as the presidents of those institutes shall have completed their present plans for thoroughly furnishing themselves unto every good word and work. And yet our church schools in Alabama are doing but a moiety of the good they ought to do, first, for want of material to work upon; and, secondly, for the want of means to keep the workmen free from the annoyances which come from half paid salaries. We ought to have at least twice as many pupils, and an ample endowment for each school.

When the disadvantages under which our church teachers have labored since the war are carefully considered, the amount of good and profitable work they have done for the church and society will be seen to be simply wonderful. No men deserve better pay, and yet none have been worse paid. None should be freer from carking cares, yet they have been under the heaviest strain all the while. Trustees have promised, and Conferences have resolved, but that is nearly all. The work has gone steadily on, and *so has the strain.* These good men must surely be looking for their reward in heaven, for they certainly get none here. But is it not time for this state of things to cease? and is it not within the power of the church to make it cease? True, we have no large hearted, wealthy Vanderbilts and Seneys at the South. The simple fact is there are no rich men in the South; none, I mean, whose money is not all required by the necessities or contingencies of their business. We, consequently, can not expect large donations. But Methodism numbers its members by the ten thousand, and were they properly awake to their responsibility, no sane man can say they have not the means of endowing all our colleges. Small amounts frequently given, and given from year to year, is our only hope. This can be done. It ought to be done. The Alabama Conference resolved to raise $15,000 this year. That is a good start, even if we fail to get all. Next year we might try again, and again the year after. In this way we will get the momentum and spring of a running start, and in 1884, the centenary of organized Episcopal Methodism in America, we will jump so far over the mark as to surprise ourselves. We are getting ready for 1884, for that year must be signalized by the outpoured treasures of the church in this direction. Meanwhile, however, if any good man, North, South, East or West, has $10,000, or more or less, with which he wishes to glorify God and bless humanity, let him know if he will put it at Greensboro, Summerfield, Tuskegee or Greenville, it will begin the good work at once and continue it for all time to come.

J. W. H.

"This world is not the home of happiness, but the training place of character." If people would believe that sentiment, how much it would facilitate human progress! Ease and comfort are regarded by too many of us as the chief ends for which we should live. Too many of us eagerly long for that time to come when we may relax energy and put aside toil, and enter upon quiet enjoyment. There is ever in view a beautiful mirage beckoning to retirement under its embowering shades, and inviting to repose by its babbling brooks! We are led by the creations of fancy rather than by the desire to meet the ends of our existence. If life is a probation, then character making is "the thing of greatest price." Ease and comfort do not develop robust characters. The means to that end are the wants and hardships and trials incident to life. When properly used, these call out strength. The things which seem to oppose can be made to subserve the ends of progress. Obstacles become helps, because, in overcoming them, we are training the powers of mind and soul and body. The religion of Jesus can make the true character, because it operates upon the *whole* nature. It takes possession of the heart, and from that center rules the *whole* man. The reason so many of us advance so slowly in the development of religious character is found in the fact that we control our religion instead of permitting it to control us. By doing this we transform the nature of religion and lower the standard of piety. By this process religion dwindles to a mere sentimentalism. It becomes "a passive feeling of complacency," satisfied entirely with selfish enjoyments. The character that is the result of such a religion is weak, and as vacillating as its own variable emotions. There are no obstacles in the way of such a religion, and consequently nothing to call out strength and develop robustness. There is sound philosophy at the bottom of Paul's exhortation to Timothy—"endure *hardness* as a good soldier of Jesus Christ." Brother, sister, don't spend probation seeking happiness, but use it all to train your character. It is character that will be tested at the last day.

C.

Be Christian Men.

Dr. John Hall, in an address to the students of Yale University, as reported for the Pittsburg Christian Advocate, concludes with the following burning words:

Oh, my brethren, when the mass of this nominally Christian community over this broad America does all things for his sake, then we shall be really and truly a Christian nation, and there would be that about us which would recommend our free institutions to the tribes and kindreds of the earth more truthfully, powerfully and persuasively than anything we can do. And that is the ideal I would put before you. Young men of this University, whatever the profession to which you are looking, whatever the department in which you are working now, I beseech you to be Christian men. Not merely to accept a system of religion, a school of philosophy, but to be Christians; that is, to come into the closest fellowship with a Person, a living Person, a holy Person, a divine Person, a saving Person, whom, if it be not irreverent to say it, you take, as it were, by the hand, whom you trust, whom you love, in whose love to you you have not the slightest doubt, who walks with you and talks with you, and to whom you can talk, and of whom you have this hope, that when the warfare of your life is over you will go to be with him in eternal and unbroken fellowship, to serve him forever and ever. And that conviction makes a man holy. It is the Spirit's chosen way for making men holy, and that not in any magical way, but in accordance with the very laws of their natures that God has stamped upon them.

And to know what kind of love the Father has bestowed upon us that we should be the sons of God! Not the *name* merely, but the *kind* of it. He might have forgiven us and sent us away into some remote and safe place in his dominions, but the kind of his love is this, that he makes us his children and brings us near to him, and takes us into his home. "And therefore the world knoweth us not because it knew him not." "Beloved, now are we the sons of God, and it doth not appear what we shall be, but we know that when He shall appear, we shall be like him; for we shall see him as he is."

And here is a point: that this hope is the express instrument of making men good. "Every man that hath this hope in him purifieth himself even as he is pure."

We have our temperance societies and I presume they are needed. We have our societies for the suppression of vice, and I suppose they are needed. And we have societies for the better observance of the Sabbath and I suppose they are needed. We, for the present distress, divide up the whole of goodness into sections, and fight the battle of evil in "pieces," so to speak. But when God comes to deal with us he takes purity and goodness and holiness as a whole and by putting the inspiration of childhood into our lives, he sets us to purify ourselves even as Christ is pure. That includes everything. When you are intent upon being as Christ was you will be temperate, you will be manly. You will love God and hate evil and suppress it, first of all in yourself. You will be pure in life because pure in heart, and pure in heart because you expect to see God.

May the Lord make you, young men of this University, may the Lord make you such men! I speak no new truth to you. It is what my brother has told you from this desk. It is what your professors tell you when you go to them and get good advice from them. It is what praying mothers and fathers in their closets have been asking for you for many a year. It is what the Christian people of this country hope for you. And it is in the line of the best traditions of this New England. It was because New England had men of this stamp that she became what she is. And if she ever loses her glory and is degraded and secularized, it will be because she loses her hold of this truth and the hopes built upon it. Which may God avert, and may he bless you and make you a great blessing for his name's sake. Amen.

Popular Amusements.

In a paper read by Rev. Dr. T. L. Cuyler before the late Presbyterian Council we find the following very moderate and sensible views:

What is recreation? We reply: Everything that *re-creates* what is lost by daily life's frictions and fatigues. Whatever makes the body healthier, the mind clearer, and the immortal powers more vigorous, is Christian recreation. To deny ourselves such wholesome reanimations may be hazardous folly; but to restrain others from them is an infringement upon Christian liberty. The rights of Christian conscience are sacred here, as elsewhere; but conscience requires solid principles of truth for its guidance.

We lay down, then, this principle: That whatever tends to improve the body and mind is right; whatever endangers the moral health and inflames the evil passions is wrong. The one strengthens; the other only stimulates and often poisons. The one refreshes; the other ruins. To drink pure water satisfies lawful appetite and promotes health. To drink an alcoholic beverage inflames a morbid appetite and promotes disease. In the one case the drinker seeks a recreation for the bodily man; in the other case the drinker seeks fiery stimulation and the whole course of Nature is "set on fire of hell." Just what water is to the body is true recreation to the whole man. Just what wine and whisky are to the body, such are evil amusements to every one who aims to enjoy pleasure and yet escape its consequences.

Now, to the tribunal of this simple test we bring every amusement, whether of a personal or social character. Does the amusement recreate the body and mind, or does it minister to the evil passions? If it recruits my physical and moral nature, it is right. But if it stimulates any fleshly lusts, if it weakens conscience, if it unfits me for the service of my God, and defaces my spiritual nature, then it is a forbidden amusement. I cannot take my Master with me into it, or ask his blessing upon it. Wherever a Christian cannot take Christ with him he has no right to go.

Every popular amusement which invites God's people must submit to the tests which a Bible conscience imposes. For example, the theatre constantly bids for the support of Christian people, and of late there has been an increasing tendency among church members to be drawn within its glittering and godless walls. The advocates of the modern stage are careful to chose their own ground—they defend an *ideal* theatre; but we recognize an ideal theatre no more than an ideal church. A theatre whose plays should contain no line in violation of Christian morality, whose performers should be men and women of unchallenged virtue, whose audiences should be composed of the purest people, and which should bar its doors against every immodest costume and licentious temptation, would certainly be entitled to respectful treatment from the Christian church. But every man of common sense knows that the actual average American theatre is no more like this ideal play-house than the average Pope is like St. Peter or the average politician is like Abraham Lincoln. If our average theatre should attempt to conform itself to such a puritanic ideal, it would be deserted by the vast majority of its present patrons in twenty four hours. As the church came in, the thirst for sensual stimulations would go out. An ideal puritanic stage would go into bankruptcy as speedily as a dram-shop which should furnish nothing but lemonade and cold water, and for the very sufficient reason that the great mass of theatre supporters visit the play-house for sensual excitements. They go there for the very purposes which make it dangerous to a servant of Jesus Christ. They go there to gratify what is carnal in their natures, and not to fit them better for life's highest end—to serve and glorify God.

Mrs. V. R. Hill of Cleveland, Ohio, writing to the Evangelical Messenger from New Orleans, says:

"New Orleans is a wonderful city in many respects. There are very few dwellings as fine as we have in our Forest City, but its business houses are large and numerous; and its levees, miles in extent, present a scene of indescribable activity. There are acres of cotton bales, and thousands and tens of thousands of barrels of sugar and molasses, enough, I thought, to sweeten the Atlantic Ocean. Traffic and commerce are carried on here of every imaginable kind. The stores are large, some of them, and have many most beautiful goods. Its principal streets are broad and have four rows of trees, the near the centres between the tracks of grass, and in the very centre of the street, car lines, which, running under the shade of these trees, must be a delightful relief from a Southern Summer's heat. The carriage drives are on either side of the outer row of trees, and are also well shaded, having a row of trees near the sidewalks, thus forming a boulevard. If any of our party spoke of the beauty and activity of the city, or any of its citizens the reply was invariably: "You ought to have seen it before the war." The war is a sad remembrance to them. The name of Gen. Butler is mentioned, not often by the men as the women, the latter having no great love for him. Our party divided, part going to the Aries Methodist Episcopal Church and part to the Carondelet Street Methodist Episcopal Church. Next Sunday, January 23, I attended the latter, and it seemed very home-like. The same hymns and tunes were sung, all the congregation joining in the singing, and all seemed to have the melody in their hearts unto the Lord. The Louisiana Conference, I believe, met three weeks previous, on the third Sabbath for the new pastor. His prayers were earnest, and his sermon excellent. I enjoyed all the services, and felt as much at home as in our own church in Cleveland, listening to our pastor, Dr. Hodgett. Our stay in the city was made delightful by the cordiality and affable manners of all whom we met."

Rev. Dr. Linfield.

It is well known that this eminent minister, member of the Mississippi Conference, has been for some time past laid aside from active work on account of distressing domestic affliction. Dr. Linfield has, we are sure, and his dear family also, the sympathies and prayers of the people of God. Knowing the interest felt in Dr. Linfield, and the desire to be informed of his condition, we take the liberty of publishing the following private letter recently received from one of his daughters:

HAZLEHURST, MISS., March [illegible]

DEAR DR. PARKER: Under what sad circumstances! I address a short letter to you to present my father's request that you would ask the prayers of the church, in his behalf, in this his great trial and affliction.

You cannot imagine the heavy cloud that has overshadowed us the last six or eight months, and even longer, for papa had premonitions of trouble. I remember when the ADVOCATE first came under its last form how he glanced over it, and after a vain attempt to read, handed it, saying it was last to him, he could see *no more*.

Though he has not been confined long at a time to either bed or room, yet he suffers all the while in both mind and body.

He ever grieves over the loss of his sight, for by that affliction he is excluded from the Master's service. He requires our constant care, being subject to what are supposed to be nervous convulsions, which seem to affect the brain. Unless we try to keep him cheerful, he is so melancholy, and often weeps when left to his own thoughts.

Frequently in conversation he recalls the names of his old friends in his earlier ministry; many he associates with tenderest, pleasantest memories. However treacherous his memory may prove concerning earthly friends and ties, he is ever at home when he kneels down to pray. Some of his most beautiful prayers have been offered since his illness, conscious of his condition. The great unrest of body and mind, his sight failing entirely out, he unburdens his heart before God, and prays that he may be saved from evil by his Almighty grace, through the atonement of Christ.

I beg your indulgence. It was not my intention to have written so long a letter, but, if you should make some mention of my dear father's condition, you might glean an idea or two from what I have written.

So many letters of loving sympathy and inquiry have come to us, some of which have been neglected, not for want of appreciation, but on account of so much sickness and trouble in our family.

With sincere regards,

MATTIE LINFIELD.

The assassination of the Emperor of Russia, on Sunday last, creates a world-wide sensation. The Nihilists have made good their threat to take the life of the Czar. The best ruler that Russia has ever had has thus been cut off by an organized conspiracy, which probably aims at the overthrow of the existing order of society and government everywhere. Alexander II ascended the throne in March, 1855. His reign of a quarter of a century has been signalized by several important measures of reform, the most notable being the emancipation of the serfs in 1861. There would have been still greater progress and advances toward a liberal constitutional government, but for the sanguinary plottings of the Nihilists, and their efforts to subvert all authority. The Grand Duke Nicholas Alexander, as Alexander III, succeeds to the Russian throne. His position, like that of his father, will be beset with personal peril, and with many perplexing problems in the art of government. Whether he will adopt a sterner despotism, or pursue a path of liberal reform, depends upon the temper of the man, and also upon the circumstances that surround him.

Rev. L. H. Chapelle, in charge of the Stockton circuit, Alabama Conference, writing, February 20, says: "I hope to do a great deal for the ADVOCATE this year. I have made one round on the Stockton circuit. I am pleasantly situated, and the spiritual outlook is encouraging. Will send more orders for the ADVOCATE soon. I find that those who take the ADVOCATE are much more interested in all the demands of the church." Bro. Chapelle knows whereof he affirms in this matter. We wish all our pastors were so deeply convicted on this point as to be moved to a strong effort to put a copy of the ADVOCATE in every household. Brethren, if can be done, it ought to be done. Will you try to do it?

Sunday, the twenty-seventh, is devoted, by our Sunday-schools, to a review of the lessons of the quarter. Before we publish no lesson for that day. The lessons, prepared by Rev. Christian Keener, will appear regularly on our second page. We call attention of our Sunday-schools, and of our Methodist parents, to this feature of the ADVOCATE. Will the superintendents remind their schools of it, and induce as many as possible to subscribe for our paper? Apart from the weekly lesson, the ADVOCATE should be read by our teachers and scholars, and everybody else.

Rev. H. M. DuBose, of the Mississippi Conference, Binnsville circuit, gave us a call this week. He has been transferred by Bishop Keener to the Texas Conference and appointed to St. James Church, Galveston. He left New Orleans for his new field of labor on Tuesday last. Bro. DuBose is a young preacher of fine gifts and attainments, and worthy of the cordial reception which we doubt not awaits him among the brethren in Texas.

Rev. John Lusk, of the Mississippi Conference, sends us his printed sermon on "Apollos, Apostolic Baptismal Succession." Bro. Lusk is a strong champion, and hard to refute. The sermon is full of points, and the style is lively and pungent. People troubled about the Baptist controversy may find rest and satisfaction in this sermon.

—Minutes of the last session of the Mississippi Conference have been received. The pamphlet is edited by Rev. Charles B. Galloway and Rev. W. C. Black. Their work appears to have been well done, and the printer has turned out a very tasteful job.

Rev. John Jenkins, pastor of the Methodist Episcopal Church, South, at Hamburg, Ark., Little Rock Conference, gave us a call this week. He represents his work as prospering, and Bro. Connerly's school as in a flourishing condition.

Mr. Wm. H. Vanderbilt has lately given another $100,000 to Vanderbilt University.

—Munsey's Sermons are now in the sixth thousand and continue to sell well.

Rev. I. W. Cooper, writing from Greensburg, La., March 10, says: "I find my new circuit gives me much to do. Seven churches, with two Sabbaths in this place. A comfortable parsonage, with new furniture and crockery. A very liberal assessment. Some interest manifested for Christ. About 575 members—what a force for Christ if all were converted! Mrs. Cooper and I are delighted with Chautauqua Literary and Scientific Circle." Let all young ministers after finishing the Conference course join. On this circuit are the former homes of Father Pipkin and Clinton. On this circuit the loveable George Clinton grew up to manhood. And here also T. C. and D. P. Bradford spent their boyhood days."

CONFERENCE MINUTES.—All subscribers to the minutes of the Mississippi Conference who fail to receive their copies will please notify me at once. I am mailing to all whose postoffices are known.

CHAS. B. GALLOWAY.

A LIBERAL GIVER.—Mr. George I. Seney, president of the Metropolitan National Bank of New York, having given within the past three years $225,000 to the Wesleyan University, has recently given nearly a quarter of a million to a Methodist General Hospital in New York city, to be open to Jews, Gentiles, Protestants, Catholics, and infidels on the same terms. Among his recent gifts are also $50,000 to the Long Island Historical Society, and $50,000 to Emory College, Georgia. It is also stated that Mr. Seney is constantly scattering smaller gifts with a lavish hand.

$20,000 More For Emory.—Under this rather thrilling and startling caption the Wesleyan Christian Advocate announces that Mr. George I. Seney, in addition to the $50,000 given some time ago, has given $20,000 more to Emory College, Oxford, Ga. It seems that with Mr. Seney there is no end to his liberality, and no bottom to his purse. We may have among us none as rich, but there must be a few Southern Methodists who can give something for such institutions as the Southern University and Centenary College. The Wesleyan says:

A new building is greatly needed for the work of Emory College, that the institution may be equal to its growing opportunities for usefulness. This building will cost about *twenty thousand* dollars. Mr. George I. Seney, of New York, who, a few weeks ago gave *ten thousand* dollars to complete the endowment of the Slaviek Pierce Professorship, has authorized the President to draw on him for the needed amount. The generosity of this broad-minded Christian banker has given new inspiration to all the friends of Emory College and will call down upon him the blessings of thousands who will gratefully recognize in him the good Providence of God.

Referring to Temperance Legislation, the New York Observer says:

In North Carolina, Texas, Kansas, Ohio, Delaware, Iowa, and other States, we note with great satisfaction advance in public sentiment demanding improved legislation for the protection of the people against the effects of intemperance.

What is called local option is the form the measure now takes in Ohio. In other places the people demand that the sale of liquors shall be greatly restricted, if not, in reality, prohibited. It is now more clearly understood that it has been a fatal mistake that the traffic has the right to abuse itself to the injury of others. A man may drink or drink or wear what he pleases, but if in consequence of any practice he becomes burdensome or dangerous to the State, if he drinks beyond and becomes a pauper or criminal in consequence of it, the law justly steps in and reduces him to necessary righteousness. He may not use his liberty to the injury of others.

If, then, the sale of intoxicating drinks tends to make drunkards, the State may regulate the traffic. It does so now. A *license* law is founded on the right and duty of the State to restrain the sale. The extent of that restraint is determined by the wisdom of the legislature. It may be partial, as in this State; it may be almost total as in Maine and Kansas.

In both those States, the political party which favors the repeal of prohibitory liquor laws would be put down by public sentiment. The result of prohibition, or great restraint, has demonstrated the wisdom of temperance legislation.

Rev. Samuel N. Burns, writing to the Western Methodist from Eureka Springs Ark., says:

It is thought there will be not less than forty thousand people here this summer; one thousand houses will be built, and most of those here now will be enlarged and improved. Some are building three and four stories high. A railroad is confidently expected to be built very soon. Visitors are coming now by forties and fifties from all parts of the country.

Our church here as yet is weak in numbers and financial ability. In view, therefore, of the importance of this place and the character of the work, which none can fully understand unless he were here to see for himself, I wrote my first letter pleading for aid. But two have responded up to this time. Brother J. W. McClellan, of Mississippi, and the Rev. James A. Peebles, of Dover, Ark. I suppose a great many people are like a good brother who, in a private letter, said he imagined the growth and career of our city is, or will prove to be, something like Jonah's gourd-vine. Let me say, once for all, until these springs cease to flow this wonderful city will be permanent. The hash water is continually shipped by the barrel. A prominent druggist of St. Louis prefers the water to his drugs. Let me still hold out my hands and plead for help. My plea is urgent! My prayer is importunate! My cry is that of need! "Come—help us."

The Richmond Christian Advocate, of March 10, writing of revival meetings still continuing in Richmond, says:

The meeting at Clay Street, Rev. A. G. Brown, pastor, has continued during the week, with increasing interest. Forty-three have professed religion, and on Sunday last twenty-six were received into the Church. The meeting goes on with every prospect of a gracious and wide-spread revival. Rev. H. C. Cheatham has preached twice for the pastor. Congregations are large.

At Park Place, Rev. John Hoggo, pastor, the meeting has continued, with eighteen conversions during the week, and sixteen additions to the Church on Sabbath last. Dr. Sledd spent most of the past week with the pastor, and there is great religious interest in the very large congregations that attend from night to night. The meeting continues with very hopeful signs.

We are glad to learn that at Park Place there have been in all some twenty-eight conversions.

The revival, says the Pacific Methodist, San Francisco, March 4, goes on with undiminished interest. Many of the city churches are holding nightly services. Noon-day meetings are held at the Young Men's Christian Association, and Mr. Moody holds a Bible Meeting at 3 o'clock, P. M., every day at the Baptist Church, Eddy street.

We regard with profound sorrow, says the Nashville Christian Advocate, the death of Dr. Louis H. Bascom, at San Jose, California, Feb. 22. He was a man of great force of character and dignity of presence. He was a prominent and very useful layman of our church, whose loss will be deeply felt in California. In his death we have lost a dear and honored friend. Dr. Bascom was the brother of Bishop Bascom, whom he greatly resembled in his person and bearing.

Rev. J. W. Kiger and family, says the Southern Christian Advocate, of March 3, expect to leave South Carolina for Baltimore, *en route* for Brazil, on Monday, 14th inst. We have taken the responsibility of inviting them to spend Sunday, the 13th, in this city, in the hope of having a missionary exhibition, in connection with their departure. In the meantime, let our people send in promptly their names to the Conference enterprise of their support in Brazil.

Rev. Tyson Dines of the Missouri Annual Conference died, says the St. Louis Christian Advocate, peacefully in Richmond, Mo., February 15. A good man gone to his reward.

Personal and Other.

The amount contributed by Mrs. V. Stone, of Malden, Mass., through the Rev. Dr. Wm. H. Wilcox, for Christian evangelization in France, is $15,000. This noble and large gift from one person shows an appreciative regard for this great cause which should direct the eyes of many to it. It has been understood that there would be no more distributions from the Stone estate for a while, but the following additional gifts were made by Mrs. Stone about the beginning of January: Hampton Institute, Fortress Monroe, Va., $20,000; Olivet College, Olivet, Mich., $20,000; Ripon College, Ripon, Wis., $20,000; Illinois College, Jacksonville, Ill., $20,000; Marietta College, Marietta, O., $10,000; Beloit College, Beloit, Wis., $20,000; Robert College, Constantinople, $20,000; Howard University, Washington, D. C., $20,000; Berea College, Berea, Ky., $10,000; New West Education Commission, $12,500. New York Christian Advocate.

The Christian at Work says: "The death of Mr. Henry Morehouse, the well-known evangelist, is announced from England. His work in both sides of the Atlantic received the blessing of God in a marked manner. He was the young Englishman by whom Mr. Moody refers so often as the brother who preached in Chicago for seven consecutive evenings on the text, 'God so loved the world,' etc. He was converted in a circus in his native city, Manchester, during a gospel service, when about twenty years of age, and for twenty years following he toiled as a faithful witness for Christ. His last days were spent in planning to give the Bible to the masses in the crowded cities and towns of England. To this end he kept two Bible carriages and their attendants employed in this work."

The French Protestant deputation in behalf of the Basutos were very kindly received by the English colonial secretary, Lord Kimberley. The deputation represented that the Basutos accepted the British government, understanding that they would retain their arms and under a distinct pledge that they should be separately governed. They are now fighting to keep their arms and to avoid the wholesale confiscation of their lands, with which the missionaries say, the colonial secretary has threatened them; but if their grievances were redressed and an amnesty granted they would yield. Lord Kimberly said he was desirous of peace in South Africa; but there had been so much excitement that a reasonable policy was made most difficult.

—A bill has passed the lower house of the Ohio Legislature for securing a better observance of the Sabbath. It provides, under penalties of fines and imprisonment, against the sale of spirituous liquors, against sporting, quarreling, fishing, hunting, against base-ball and other games, against all kinds of shows, and against labor, except in cases of necessity, or Charity, on Sunday.

—King Humbert, of Italy, recently visited the Roman University unannounced, and going to the class-room of Political Economy, and bidding the professor continue his lecture, seated himself on a bench and remained to the end. Then he went to another room and listened to a lecture on Comparative Philology. As he left there was an enthusiastic shout for the King from both students and professors.

—Miss Mary Merrell recently responded with ability to the following toast in a Western city:

Our Public Schools, may their influence spread
Till statesmen use grammar, and dunces are dead.
Until no one dare say, in this land of the free,
He's "alone" for he "ain't," or it's "thee" for it's "she."

—Professor William T. Harris, who has just resigned the superintendency of the St. Louis schools, has received from divers citizens of that place, in appreciation of his services, a beautiful gold medal and a letter of credit for $1,000, to defray the expense of his proposed trip to Europe.

—Rev. Geo. F. Pentecost, in making known his regret that revivals are so few and fruitless in modern times, said that three thousand conversions used to result from one sermon, but now it takes three thousand sermons to effect one conversion.

Several farmers in Wisconsin, who not long ago complied with importunities to sign a temperance pledge, are being astonished by the presentation of promissory notes promising to pay cash instead of to practice total abstinence.

A circular has been read in the Presbyterian churches South, soliciting contributions to a Memorial Fund to be invested for the benefit of the two surviving daughters of the late Rev. W. S. Plumer, D. D.

The various memorials presented to the Cambridge (England) University in favor of conferring the D. A. degree upon women have been signed by or represent 10,000 persons.

George Eliot left about £40,000, which goes mostly to members of the Lewes family, with the full consent of her late husband, Mr. Cross.

Lord Beaconsfield will, it is said, have another novel ready next year.

The average salary of Congregational ministers in Connecticut is $1,300.

Mr. Talmage's salary has been raised from $7,000 to $12,000 a year.

Books and Periodicals.

The Child's Bible Question Book, recently issued by the Southern Methodist Publishing House, Nashville, appears to be an excellent work of its kind. It was prepared by Rev. J. C. Granberry, D. D., and edited by Dr. Cunningham, Sunday-school secretary. It furnishes a general view of the Old and New Testament, and, while it is mainly historical, religious, doctrinal and moral lessons are by no means overlooked. The answers are generally given in the words of Scripture. We think it would also have been well to have given the places, chapter and verse, but this may not have been practicable. We commend the work to families and Sunday-schools, and hope that it may come into general use as speedily as possible. The price is twenty cents. It can be ordered of Lathrop & Wilkins, 112 Camp street, New Orleans.

—The Mosaic Record and Modern Science, by L. T. Townsend, D. D., Boston: Howard and Garnett, 1881. Dr. Townsend is pretty well known as the author of Credo and other works. He belongs of course to the orthodox school of theology, and his purpose in these pages is to exhibit the harmony between the Mosaic record and the discoveries of science. His theory of creation is that there were six periods of immense duration, cosmical or geological days, followed by six literal or solar days during which the creator brought into being the vegetable and animal life now found upon the earth's surface; and that the cosmical or geological days are prophetic or typical of the literal or solar days. This is to us a somewhat novel theory, and it is supported with considerable force and ingenuity by the author. Those who care for this discussion of Moses and science, and are without a satisfactory solution of the supposed difficulties in the premises, will find Dr. Townsend's work suggestive if not convincing and conclusive.

The Cotemporary Review, February, 1881, George Munro, publisher, New York, has an unusually attractive table of contents. Among the articles are: The Moral Influence of George Eliot, by one who knew her; The Laity of Nature, by the Duke of Argyle; The Queen's Printers' Variorum Bible and the Westminster Revision, by Reginald Stuart Poole; The Boers of the Transvaal, by Lieut. Col. W. F. Butler; Woman's Claim, by Emily Pfeiffer; Freedom of Thought in the Church of England, its Limits; What They Are and What They Ought to Be, by Rev. H. R. Haweis, M. A.; Ajax, The Black Robe, by Wilkie Collins.

Good Company, February, 1881, has: Ireland and Irishmen, part 2; A Girl of Cadiz, A Story; Charity; Rose and the Doctor; The Story of a Lion; Sergeant S. Prentiss; On the Edge of the World, A Story; In the Land of the Midnight Sun, part 1; The New Testament and Creeds; Yussef; New York in Mid-Winter; Discussion and Suggestion. Good Company is one of the freshest and most entertaining of all the monthly magazines. It is true that "crisp, pointed, original matter fills every copy." Published at Springfield, Mass. Price, $3 a year.

—The Theological and Homiletic Monthly, March, 1881, has the following articles: The Armenians, by Rev. F. M. Edwards; The Bible as a Universal System, by R. H. Rivers, D. D.; Sin and Holiness, by Rev. L. W. Emerson; On the Call to the Gospel Ministry, by Rev. S. W. Cope; The Decrees Disproved, Novel Method, by W. H. Anderson, D. D.; The Resurrection of Christ, by Rev. J. M. Boland, A. M.; Sketches of Sermons, by Bishop Doggett; Power From On High, by Rev. R. G. Porter; Editorial Miscellany.

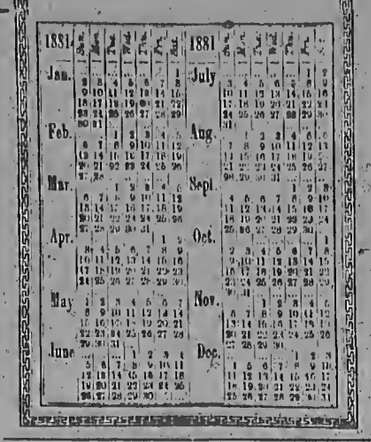
—The Art Amateur, March, 1881, Montague Marks, editor and publisher, New York, has supplement designs, and a variety of fine engravings, besides the usual large amount of art literature. It is a periodical of merit, abounding in the useful and the ornamental. Price, $3 a year.

—Woman's Missionary Advocate for March contains some interesting communications from the female missionaries, and also much valuable information, concerning foreign missions in general.

—The Missionary Outlook is a new monthly in quarto form, published at the Methodist Mission Rooms, Toronto, Canada.

—American Agriculturist for March abounds with fine illustrations and instructive practical articles.

ADVOCATE CALENDAR



Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

The late Dr. Bethune asked a morose and miserly man how he was getting along. The man replied: "What business is that of yours," said the Doctor, "O, sir, I am one of those who take an interest even in the meanest of God's creatures."

Teacher: "John, what are your boots made of?" Boy: "Of leather." "Where does the leather come from?" "From the hide of an ox." "What animal furnishes you with food and gives you no meat?" "My father."

A pair of new shoes came home for little five-year-old Willie, a correspondent of the Christian at Work. He tried them on, and finding that his feet were very close quarters, exclaimed: "Ma, I don't see how God ever got me into these."

A little North Carolina girl started on her first journey by railroad last fall. Soon after looking out of the sitting-room window in the morning, she called her mother in great excitement to see the front yard full of water.

A guest at one of the fashionable hotels took his seat at the supper table recently, and on observing a waiter approaching to wait upon him, he remarked: "Have they any waiters in this hotel?" "Yes," responded a wag on the opposite side of the table, "the waiters are the waiters."

A new boarder slipt some milk on his bread and was fearful lest it would leave a greasy spot. An old stager, assuring him that there was not the slightest danger on that line, he might look for a chalk mark when it dried.

A Boston lawyer told another lawyer, who asked him a question, that he usually received pay for his advice. "Then," said the lawyer, "I am sending my rights, will tell all you know and give me back the change."

At a hotel table a child attracted considerable attention by saying repeatedly: "I want a cake." "You have had five or six already," replied the mother. "Then I'm not the ones I want; I want a fresh one."

"Sam," said one little urchin to another, "don't your schoolmaster give you any reward of merit?" "I 'spose he does," was the reply: "he gives me a lickin' regular every day, and says I merit two."

Mr. P. Werlein, 157 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old house.

"Do you cough any easier?" said one of poor Hood's acquaintances, on calling to see how he was. "I thought so so," said the wit from his bed, "for I have been practising all night."

The man who loafs his time away around a grocery while his wife works hard to support him, can always tell you just what this country needs to enhance its prosperity.

"Doctor," said a gentleman to his pastor, "how can I best train up my boy in the way he should go." "By going that way yourself," blandly replied the pastor.

"Have you dined?" said a foreigner to his friend. "I have, upon my honor," replied the other. "My dear fellow," pursued the first, "what a very scanty meal you must have made."

"I'll punish you," said a mamma to her little girl, "you shall suppose I do so to my pleasure also." "Then whose pleasure is it to punish?"

Said an African chief when he saw an American plow at work for the first time: "That is good. That will save my five wives."

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 160 pieces, for $15. Equal in looks and usefulness to French China.

What on earth takes your off to the stable so early every morning lately?" asked a woman of her husband. "Curiosity," he meekly replied.

"I am a man of few words," said Presidegest. "True enough," replied Fogg, "true enough, but you never tire of repeating them."

An Ithaca little girl, attempting to describe a mischievous spoke of it as "that thing what kicks up with its nose."

"Alcohol will clean silver." Yes, alcohol will stick to it and clean all the silver you have—that of your pocket.

The conductor who divided his collections with the company exclaimed that it was a fine arrangement.

Business Notices.

Itching Piles, and sometimes caused from frequent use of cathartics, Burnett's Kalliston affords prompt relief.

Because it adds to Personal Beauty by restoring color and lustre to gray or faded hair, and is beneficial to the scalp, is why Parker's Hair Balsam is such a popular dressing.

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Of every description for ladies and gentlemen. Household articles bought with discretion, taste and judgment. For circular, address

Mrs. M. C. ADAMS,
P. O. Box 3584, New York.

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FOR SALE CHEAP.

The engine and boiler used in ADVOCATE office will be sold very low, as we have a new engine on the way and need the room. About eight horse power. Address L. T. LATHROP & CO., Advocate Office.

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MANSFIELD, LOUISIANA,

Reopened, reorganized and managed by the Louisiana Annual Conference.

Course of study equal to any college in the South. Its full of pupils has nearly doubled in three months, and still they come. Noted for healthfulness of location. All advantages.

Total expense for Spring term, commencing February 11, 1881, only $—. Delightful, first-class home. Mexia [illegible] New Orleans. Build up their own school.

A specimen [illegible] College News free on application. Address REV. J. LOVE [illegible], President.

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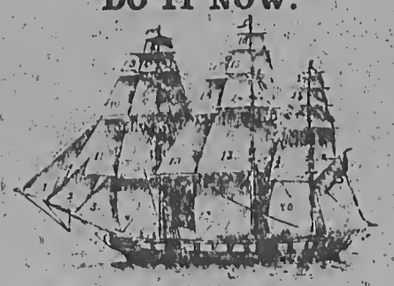
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Agricultural.

THE GROWTH OF TREES.—Trees record their own history. The stump not only tells the age, but in what years the departed grew vigorously and in what it did little more than hold its own. I not long ago, in Ohio, measured the stump of a sugar maple, recently cut, and found it thirty inches in diameter. The tree had lived one hundred and twenty-five years. In the first sixty-three years, while it stood in the dense forest, it had acquired but nine inches in diameter. After the forest was cut away, and it was left with only a few scattering companions, it soon assumed a superior rate of growth, which it maintained till nearly the last, so as to add twenty-one inches of diameter in sixty-two years. The rings averaged about seventeen-hundredths of an inch in thickness, whereas, in the first sixty-three years, they had averaged but seven hundredths.

In Sweden it is ascertained that a forest of mixed wood on medium soil grows about a cord of wood a year on an acre of land. If much more than a cord is removed from an acre in a year, the production is reduced. But, to keep the production from diminishing, it makes all the difference in the world what trees you take away. Whether you take those which are beginning to decay, or those which are in the rapidest stage of growth. It is only by the best judgment in thinning out that the capital of growth can be kept whole after a forest has become well established.

If we take two trees of the same species, say an ash sapling that is four inches in diameter, and sixteen years old, and twenty feet high, and a tree that is twenty-four inches in diameter, ninety-six years old, and sixty feet high, a little calculation will show us, supposing the thickness of the rings now equal, that the sapling is making 2.18 of a cubic foot of wood in a year, while the tree is making 5.21 cubic feet in a year. It will take between thirty-two and thirty-three such large trees on an acre to make a cord of wood in a year; and it will take about five hundred and ninety of the saplings, or nearly four to the square rod; and it would take more than seventy to be cut to make a cord, so that in growing a forest a good crop cannot be taken away without "eating to the capital." It is not in fact till a forest is made one hundred years old, that it can yield so much as a cord an acre without trenching on the capital of growth. But when it gets to that age, if the right crop is taken, the average cord it yields is much more valuable than mere fire-wood. The right and most profitable sort of crop is the most valuable per cubic foot.

The largest layer supposed, consisting of thirty-two hundred trees to the acre, would make only between one and fifty cords of wood to the acre, half cut at once. But that would be a destruction of capital which would take nearly one hundred years to restore. A capital which, if kept up by replacing every tree cut, will continue forever to yield a net profit at least as large per acre yearly.

A forest not to be pruned, must be managed very much as death manages the human race. Trees must not be taken out faster than they spring up, nor all of one age or sex; only those that are ripe, sickly, and in the way. By adapting the species to the soil, even the poorest soils will yield immense returns. The rocky hills of Massachusetts, which will not grow very large oaks or walnuts, will cover themselves with enormous pines and hemlocks, if they have an opportunity. As evergreens do not, like other trees, perpetuate themselves by sprouts from the stumps, when a forest of them is slaughtered by the ax, their tender seedlings are prevented from replacing them by the sun, frost and cattle; while the hardier seedling of the deciduous woods such as birch, maple and ash, and the sprouts of such oaks and hickories as may have been mixed with the evergreens have a better chance, and thus take the place of the resinous woods on a soil to which well adapted to them. With a little judicious care and forethought, a wood of scrubby oak or hoop-pole hickory may be converted into a glorious timbery, yielding masts for navies. But, as the individual man has, on the average, a life shorter than that of a tree, it requires the State which does not die to do this.

The Middlesex Fells, is a tract of nearly 1,000 acres, within six or seven miles of Boston, of which more than 600 consist of rocky and blue-gravel hills, once covered with lofty pines and hemlocks, nearly all of which have given place to oaks and hickories, living lives of semi-starvation and devastated by frequent forest-fires. There are about one hundred and forty proprietors, assessed at an aggregate sum between $200,000 and $300,000, and receiving an income to offset the fuel of a good deal less than one per cent. over the taxes. And this is being annually more than is replaced; so that the tract, for spite of its woody green foliage in summer and rainbow tints in autumn, is growing every year more desolate. Its condition, considering its proximities, is really a disgrace to Middlesex county, and Suffolk as well.

It has been proposed that the citizens of the towns within whose territory this mostly unoccupied tract lies, and others interested in forest culture, should purchase this tract and give it to the State, for the purpose of inaugurating a scientific and common-sense system of care for the trees. Should this be done, plainly, in a hundred years from now the State might be enjoying from this tract alone a revenue of $30,000 a year, while it would be a source of health and recreation quite beyond the power of money to measure.—Elizur Wright, in Massachusetts Plowman.

SUGAR FROM AMBER CANE.—The sugar-making value of the amber cane has been tested at the Faribault Refinery, Faribault, Minnesota. At the request of Governor Pillsbury, of that State, Dr. James Wilhelm, of the Refinery, has addressed a letter to his Excellency giving the more important facts concerning the experiments made, and presenting suggestions for guidance in the cultivation of amber cane. During the last season the lowest polarization of sugar was 6.5, the highest 15.6. The working average was nine per cent. The cane furnished the refinery was grown by twenty or twenty-five different farmers, and in many cases was harvested without due regard to the condition of the cane, but the sugar manufactured polarized as high as ninety-five and ninety-eight, and over six pounds to the gallon were obtained of beautiful clarified yellow sugar, with a firm, large crystal and entirely free from gum and foreign matter.

As regards the cost of production, Dr. Wilhelm says that cane can be grown about as cheaply as Indian corn. It has been proved in the vicinity of Faribault, that cane does not exhaust the soil as rapidly as wheat and corn. A gentleman in Jefferson county, Wisconsin, grew forty acres of cane during the past season at a cost of $11 per acre. Although reduced under disadvantageous circumstances it yielded one hundred and fifty gallons per acre, which would allow a net profit of $18 per acre. Dr. Wilhelm believes that Minnesota has the soil, climate and capital necessary to the development of this industry, and considers that some at least, of the one hundred millions of dollars, annually expended by this country on foreign sugars, should be spent at home.

The letter gives instructions very essential to any one who should contemplate embarking in the cultivation of the cane. The writer asserts the necessity of large refineries for successful and profitable production of sugar and syrup, as against the use of old-time and inefficient machinery, such as have been resorted to by individual cane-growers.—New York Observer.

MANURE.—Perhaps in no one item of farm practice has there been a greater change, than in that of the management of manure. Formerly it was thought that manure should only be brought to the field just as it is to be used. Now it is taken out when carting or sledding is good, and the hands and teams are not pressed with other work. By hauling it in winter, and placing it in heaps near to where it will be needed in spring, it gets the benefit of an extra turning, and, if desirable, these heaps may be again turned before they are spread. Of course some forethought must be taken to put the manure in the most convenient place for the after-labor of distributing it. Whatever else is done with manure, let it be kept in compact heaps; to scatter over the whole barn-yard that which should not only cover an area of a few square yards is wicked waste.

After the winter rains have washed out the soluble matter from the scattered manure often it runs to the nearest creek. What remains is of little value. It would be far better were the manure upon the field where its washings would be utilized. The fact has been often repeated in these columns, but our correspondence shows that it is not everywhere understood, which is—the quality of the manure depends upon the quality of the food. The animal adds nothing to what is fed to it; it takes out something, but leaves the refuse, which does not waste, but the soil does, in an available form. The old adage "out of nothing nothing comes," is commended to those who think they can make a large quantity of rich manure out of a little poor food.—American Agriculturist.

BRAHMA BOWLS.—In breeding for chickens for early market, it is important to have a breed that grows rapidly and the skin of young chickens should be yellow, and if the feathers are all white, both the chicks and old fowl will look much better when dressed than those with colored feathers. The color of the skin is important, yet half of the fowls that are sent to market have anything but a yellow skin. Small bone, short legs, and a well rounded form are also desirable, and a size, when full grown, not less than five pounds, and not over six, before dressed, gives the best early chicks for market. None of these qualities are any injury to a laying hen; and if to them are added good layers, hardy and quick, we have combined the points necessary for both meat and eggs. That it is possible to secure in one breed all of these points, there can be but little if any doubt. It is true it cannot be done in one year nor in ten, but it must be the work of many years, prosecuted with great care and perseverance, directed by high intelligence.

HOW TO FEED BRAN.—Bran or ground feed is best fed to cows upon moistened hay; it being mixed with the hay, all will be eaten together and raised and masticated. But if it is not fed dry and in a small quantity each time, for it fed alone it is not raised and remasticated, but goes on to the third and fourth stomachs. If fed in slop it is swallowed without any mastication, and mixed with little or no saliva, but if fed dry it cannot be swallowed until it is mixed with saliva, and the saliva assists in digestion. When food is masticated the act of rumination causes the saliva to flow and mix with food. We have experimented, and find that when fed alone dry ground feed is better digested than when fed wet.—National Live Stock Journal.

NORTHERN CURE FOR YELLOWS.—Professor Goessmann gives the following as a cure for yellows in peach-trees. Apply potash salts to the surface under the tree, and rake it in; then mulch with old hay, leaves, or straw. The German article in use of potash will be the best and cheapest. Use one or two pounds, according to size of tree. Apply one pound in the late fall, and the same quantity in the spring.

AN English cotemporary states the facts of the walks of a kitchen-garden at a large establishment being lined with oak shrubs instead of box, and that "it forms a dense, impenetrable shrub in the winter, and presents a neat, refreshing appearance during the summer months." Such an edging may be formed with but little labor or expense, as it is only necessary to sow the acorns at the proper time, and to stop the young plants when high enough.

PROF. WOLNY finds the following relations between temperature and the emptiness of soils: In summer, compact soil is on the average warmer than loose soil, but in winter and on a fall of temperature it is colder. In warm weather, compact soils are warmer by day and colder by night, than loose soils, and they are subject to greater fluctuations of temperature. The practical inference is plain.

HOW TO POLE.—These may be cut at any time if the snow is not too deep to get in the woods. Red cedar makes the most durable poles. When the busy spring days come you will thank your prudence and foresight if you have, during the idle days of winter, gathered your bean poles and pea brush. Put heavy weights on the latter to press them into shape.

OATS AS A MULCH FOR STRAWBERRIES.—An Ohio farmer, on account of the scarcity of mulching material, sowed three bushels of oats to an acre of berries. The oats grew about a foot high, then fell down, and proved a better and cheaper mulch than he could have obtained in any other way.

POTATOES.—A Western farmer thinks that after having cultivated over three hundred varieties of potatoes, he could recommend as the best varieties the alpha for very early, the snowflake for medium, early and Victor for late use.

THE last agricultural returns of Great Britain show that the growth of woods and forests is going on very fast, and in the last five years, has increased their area half a million acres.

Household.

DEEP SETTING OF MILK.—One of the greatest advantages of deep setting is the convenient consistence of the cream, which is removed in the best condition for the churn, being diluted with about one-half its bulk of milk. One can churn pure cream as it comes from a shallow pan, and it is always necessary to mix with it a certain proportion of milk at the skimming, to bring it to a proper state of dilution. When set in deep cans twenty inches or thereabouts in depth, good milk, such as that of a Jersey, Guernsey or Ayrshire cow, will show five or six inches of cream, so called, but if this is removed and set again in a shallow pan, one-half of it will separate as milk. Thus the cream skimmed from a deep pail is just as the right condition for churning as it is skimmed. Another advantage is economy of room. This is very important, especially when a pool or other contrivance for cold water or ice-setting is to be constructed. The dairyman will therefore, naturally incline to this mode of setting milk for cream. There are, however, some points about the use of deep cans which do not seem to be well understood, and frequent inquiries are made concerning them.

One of the most common of these inquiries is, as to the covering of the pails, or rather of the milk. A good deal of fuss has been made about the animal odor of milk, and this notion is at the bottom of most of the trouble gratuitously made in regard to the covering of the milk. If the milk house is free from dust, there is no necessity to cover the milk at all, but the milk will take no harm from close covering. The method of submerging the pails, a patented one, by the way, and not to be used without paying royalty, requires close covering, and so does the Hardin method, so called, of setting the pails in a refrigerator with ice above it, which drips upon the pails as it melts. I have tried both these methods, and modifications of them. The common plan of setting the pails in a brick-lined pool, supplied with a flowing spring, which keeps up a constant current, is convenient for all purposes, and in this case the pails may be covered with an ordinary lid, similar to that of any other tin pail.—H. S., in Country Gentleman.

BUN CRULLERS.—Rub half a pound of butter and three-quarters of a pound of sugar to a cream. Add six eggs, whites and yolks beaten separately, and flour enough to make a dough that can be conveniently handled; roll less than half an inch thick, and fry in boiling drippings. These are very nice when well made and nicely cooked, quite as much depends on the frying as on the making. I prefer beef drippings to lard, but which ever you use, be sure to have it hot enough. If you have no assistant, cut out all the dough before you begin to cook any of it, then test the fat with a small piece; if it rises immediately, put in just as many as will cover the surface, and no more. They should be a fine, bright brown when done. If the fat is not hot enough, they will soak it; if too hot, they will brown outside before they have time to rise, and burn before they are done through. Sift powdered sugar over them while still hot.

TEA TOFFEE.—Ingredients: One pound of treacle or golden syrup, one pound of moist whitey-brown or best sugar, one half pound of fresh butter. Mix the treacle and sugar well together in a large clean-lined saucepan and add the butter, broken into small pieces. Place the saucepan on a clear fire and stir slowly until all be incorporated. After this stop stirring or the toffee will "sugar;" boil about half an hour, and be careful not to let it burn. The juice of half a lemon added is a great improvement. Have a buttered tin ready to pour the toffee on, and when nearly done put a little into cold water to taste if it be done enough.

ROAST WILD DUCK.—Roast at a very brisk fire, not longer than fifteen, or at most, twenty minutes. Baste frequently with butter, and sprinkle freely with salt at the time of serving. Serve with Bigarde sauce. Pare off, as thin as possible, the yellow rind of two Seville oranges; cut it into very thin shreds, and boil them in water for five minutes. Melt a piece of butter in a saucepan, add to it a tablespoonful of flour, and stir until it begins to color; add a gill of stock, pepper and salt to taste, the juice of the oranges and a good pinch of sugar; then put in the boiled rinds, stir the sauce until it boils, and serve.

ROAST SIRLOIN OF BEEF.—Cut off most of the flap and trim the joint neatly. Have a clear, brisk fire, well built up. Place the joint close to it for the first half hour, then move it further off. Baste frequently. When nearly done sprinkle the joint well over with salt. Put a small quantity of water in the dripping-pan, then pour out the gravy, free it effectually from fat, and pour it over the joint in the dish. Time of roasting, about three hours for a ten or twelve pound sirloin. Garnish with scraped horseradish and Yorkshire pudding. Serve horseradish sauce in a tureen.

DECAYED FRUIT AND VEGETABLES.—There is no danger of overestimating the injury to health caused by the presence of partially decayed fruit and vegetables in a cellar. If any of your family show symptoms of malaria or diphtheria, overhaul the bins in your cellar at once, and throw out all diseased fruit, cabbages and turnips, heating and sprouting in heaps under your living rooms, will prove a certain source of ill health, and, in many cases, of death.

BEETS.—One of the most satisfactory ways to cook beets is to bake them; when boiled, even if their jackets are left on, a great deal of the best part of the beet is dissolved and so lost; it will, of course, take a little longer to bake than to boil them, but this is no objection; allow from fifteen to twenty minutes more for baking; slice them and heat them as you would if they were boiled. One nice way to serve them is to chop fine. After they are cooked, season with pepper, salt and butter.

STEWED SALSIFY.—Cut the root into convenient bits and throw them at once into water enough to cover them. Add salt, and stew gently until quite tender, pour off the water, add sufficient milk to cover, a good lump of butter, into which enough flour to thicken has been rubbed, season with pepper. When the butter has melted, and the milk boils, and is sufficiently thickened, serve.—American Agriculturist.

TO MAKE VINEGAR.—To make one gallon, take one pint and a half of sorghum syrup, about two tablespoonfuls of dry hop yeast, and soft water. Keep warm till it works.

Educational.

—The Belles-Lettres Society of Dickinson College, has for many years held its anniversary on the evening of Washington's Birthday, so on the twenty-second of February, it celebrated the *ninety-sixth* in its history in Emory Chapel of Carlisle. The chapel was tastefully decorated, and platform occupied by faculty and ministers of the town. Dr. M'Cauley introduced Mr. G. M. Clickner, of Baltimore, as anniversarian, with "Mystic Powers" for his subject. Mr. E. H. Linville, of Washington, followed with "Essentials to Success." Mr. Chas. H. Rorer, of Philadelphia, came next with "A Modern Revolution." Mr. C. E. Humrich, of Carlisle, chose for his theme, "Intellectual Culture." The last speaker was Mr. V. S. Collins, of Maryland; his topic was "Music." An orchestra composed of the students rendered agreeable airs between each discourse. Those participating in the anniversary fully maintained its established reputation of giving to the public once every year an evening's entertainment, from which both pleasure and profit are derived.

—On February twenty-second the members of the Callilogian (ladies) Society of Pennington Seminary, broke ground for their new Hall. It was a very interesting occasion. The Rev. John Wilson, A. M., delivered the address. Mrs. Baldwin, wife of the Rev. Dr. Baldwin, of China, and one of the first members of the Society, was present, and spoke. Prof. J. H. Morgan made a short address in behalf of the faculty. Congratulations were then presented from the Alpha Omega and Philomathean, the other societies of the Seminary, to the Callilogians, after which Miss Fish, of Albany, took a spade and broke the ground, amid much rejoicing. President Hanlon dismissed the assembly with prayer.

—Remodeled regulations for the elementary schools in France have just been issued. They forbid corporal punishment, and provide that the wish of the father shall always be consulted as to the participation in religious instruction; that children shall not be sent to church for catechism or service except out of class-hours; that the teacher shall not be bound to take them or watch over them there; that Sundays and Thursdays shall be holidays; and that punishments shall consist of bad marks, reprimand, partial privation of recreation, detention after school-hours, and temporary exclusion, not exceeding two days.

The Rev. Wm. E. Huntington, pastor of the Tremont street Methodist Episcopal church, Boston, has been elected a trustee of Boston University. Mr. Huntington is a nephew of Bishop Huntington, of the Protestant Episcopal Church. He is a graduate in arts of the University of Wisconsin, and in theology of the School of Theology of Boston University. He is soon to return from a year's study in Leipsic and Tuttingen.

The educational progress made by the State of Tennessee since 1872 is described as wonderful. In that year, in some of the counties, there was not a single school, either public or private. In 1875 there were 3,912 schools in the State; last year there were 5,522. In 1875 the average daily attendance was 136,805; last year it was 191,151.

The Supreme Court of Illinois has recently rendered a decision on the question of teaching German in the public schools, in which it was held, that power is expressly given to school directors by the statutes to order other than the usual English branches to be taught.

—Among the proofs of educational progress in Italy may be cited the organization of pedagogical museums in the important towns of the Italian kingdom; and we now learn that Genoa, following the example already set by Rome, Palermo, and Caserta, is establishing a museum of that kind within its limits.

—Nineteen per cent. of the young women of Lasell Seminary, Auburndale, Mass., are taking practice lessons in cookery, while all attend Miss Parloa's demonstrations. Ten per cent. are learning Taylor's system of dress-cutting. Strangely enough not many seem to care about millinery.

—Rev. Jeremiah Lewis Diman, D. D., Professor of History and Political Economy in Brown University, died suddenly at his residence in Providence, February 3, in his fiftieth year. His ailment was a malignant pustule.

—The compulsory education bill which the Indiana Legislature is now discussing names as the required branches in the public schools orthography, reading, writing, geography, arithmetic, algebra, United States history, and grammar.

—The law of Missouri fixes the school day at six hours, and the school superintendent of Kansas City, has been diligently protesting against it as barbarous for children from six to ten years old.

—Cambridge University has now for the first time in its history, examined a candidate in the Persian and Hindustanee languages.

—Miss Leonora Taylor is Chief Justice of the Supreme Court of the University of Michigan, the highest office in the most courts of the Law School of that institution.

—The entire debt of the Cazenovia, N. Y., Seminary, has been paid off during the last year. The largest subscriber was James Callanan of Des Moines, Iowa, who gave $12,000.

—The catalogue of Colby University contains the names of one hundred and forty-nine students; thirty-six senior, thirty-eight juniors, forty Sophomores, and thirty-five freshmen.

—Bishop E. O. Haven, has engaged to be present and deliver the baccalaureate discourse at Willamette University, Oregon, June 26.

—Sixteen young women have already entered Somerville Hall, the new women's college at Oxford, England.

—The retiring fund for the professors of Harvard University amounts already to more than $21,000.

—Wendell Phillips objects to military drill in the public schools as "unmanly and unchristian."

—More than thirty-seven per cent. of the classes in the College of Liberal Arts of Boston University last year were young women.

—The private library of Alexander H. Stephens is said to have cost about $5,000, and contains about 4,000 volumes.

—Spanish has been added to the list of studies taught in the San Francisco evening schools.

—President Hayes has received the degree of LL. D. from the John Hopkins University, Baltimore.

—Mrs. Hoy Chully has been elected Trustee of Boston University, for a new term of five years.

—The Chinese course at Harvard College last year cost $4,062 15, while the fees received amounted to $30.

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Christian Advocate.

That Little Prayer Meeting.

...h hath heaven beneath the whole lump.—1 Cor. v. What a great matter a little fire kindleth.—James iii. 5.

MR. EDITOR: A protracted meeting was appointed by the preacher in charge of Attalla circuit, to embrace the first Sunday in September last, at Woodland. When the time came for holding the meeting the preacher was at home sick, as they had no preaching on Saturday, Brother Dan. McVeil held a prayer meeting. Sunday morning Bro. J. E. Rogers was present, and preached twice to the gratification of all, or nearly all present. His business was such, he had to go home, and could not return. The brethren, having made extensive preparation to hold a meeting, and having looked forward to the time with so much interest, were not easily discouraged, so they sent a runner after Bro. W. Simmons, a distance of 12 miles. By 11 o'clock Monday morning, Bro. Simmons was on hand, full of zeal and the Holy Ghost. He preached, and the power of God attended the word, and many were awakened and converted. The meeting continued until Wednesday evening with the visible results.

Fruits: Two young members, brothers Anders and Roberts, were wonderfully aroused, and being filled with the spirit left moved to start a prayer meeting. They did so. Some favored the movement, some opposed it. But they went forward with the work, the Holy Spirit directing them. They spoke as they were moved by the Holy Spirit. The neighborhood soon became interested in the matter, and soon many began to attend the meetings. The two brethren soon began to feel that there was work for them to do, and as the part of God opened their eyes, they became more and more convinced that a revival of religion and a revival in prayer meetings and family worship was greatly needed. So they went from house to house, praying with the different families of the community and exhorting as occasion required. The fire began to spread. The fire continued to burn. The interest continued to increase until now, almost the entire community is thoroughly stirred upon the subject that it has been for years. And as Uncle Arter that is just what they boldly calls him is just in his glory. But you don't know Uncle Arter. I wish you did. Uncle Arter talks religion, talks religion, sings religion, lives it at home, at church and after everywhere he goes, and he is never to busy to go to church, or wherever duty calls him. He simply knows nothing but Jesus Christ and him crucified. He don't want to know anything else. You can't teach him anything else. He had been a leader in prayer meetings for Thirty or forty years, and he never tires. God bless the poor man.

H. P. LEWIS.

Tobacco.

Many things have been written on this subject; but we do not remember to have seen an article lately in reference to its use by clergymen.

It is a generally conceded fact that using tobacco is a bad habit. People who have no interest in religion, and very little care about morality, unite with the sneer and the saint to proclaim the habit *bad*. Here then is a mysterious thing, that those who profess to be preachers of righteousness and teachers and practicers of that holiness, without which no man shall see the Lord" in peace, should openly practice and lastly, yea, by example, forcibly teach that which even a world, buried in sin and misery, proclaims "bad."

Do you ask "wherein is it bad?" It would be tiresome and useless, for its sinfulness all its manifold evils. We may mention these: it is filthy; it tends to paralyze the brain; it is worse than useless, consuming money which could be more profitably spent; it interferes with a man's complete dependence on Christ; or suppose we sum it all up in the terse language of the pioneer preacher, Jacob Gruber,

Tobacco is an evil weed,
A sot from the beginning did proceed.
It spoils the health and burns the clo
A vile makes a chimney of the nose.

It would be better, probably, to use the language of Dr. Adam Clarke, who, in his letter to a young preacher, speaking of preachers who do not study, says. "What is the consequence? Why, they idle away that time which is an invaluable gift of God, and either sleep away their moments or become what one *justly* terms the most detestable of all negatively sinful characters, *useless drones*." There are some, it is true, who smoke and study too; the latter they should do and leave the former undone. But these are angels in comparison with him who reads little, studies none, and is continually at the pipe.

May we not find enough in these words of the learned doctor to suggest the idea that tobacco and Christianity were not friends, but enemies? We think so, hence we speak.

How can we expect to exert a universally good influence if we continue its use? We must daily abuse our consciences, go contrary to our own judgment and that of others, lose spiritual vigor, and in a measure, our self respect, for the sake of gratifying a depraved appetite. Brethren, and especially those in the ministry, shall we continue thus, or will we, by the grace of God, conquer ourselves, and admonish others, that we may present ourselves and the children God hath given us "without spot and blameless?"

J. W. C.

Jenny Lind at Home.

The unforgotten Swedish prima-donna lives in a spacious and charming mansion in a retired nook in South Kensington, embowered by trees and flowers. In the elegant drawing-room, hung with pictures and tastefully decorated with old china, artistic draperies, etc., I found a lady whose blue eyes and kindly smile bore me back at once over the waste of some thirty years. Again I sat my eager, excited school-girl glowing with anticipation on the verge of my first great art-delight. I saw once more before me the tall, slender figure in its white satin draperies, with green leaves and diamonds adorning the abundant fair hair, and the olden thrill creeps over me that heralded the first notes of that marvellous, that incomparable voice, whose tones were to those of the velvet-throated Patti of the silver-voiced Nilsson as the regent compared to the diamonds of a duchess. Shall I forget how old men, who knew just as much about music as they knew of Sanskrit, used to sit with the tears streaming down their cheeks while Jenny Lind was singing, "I know that my Redeemer liveth?" There she stood before me, the unforgotten idol of my girlish idolatry, changed indeed by the lapse of years, yet unmistakably the Jenny Lind of old. The abundant brown hair, with a few links of silver amid its locks, was turned under in the peculiar fashion in which she always wore it, and the eyes are lovely as ever in their expression and in their soft depths of lustrous blue. As she talked, her gloved hands lay clasped upon her knee in the easy, graceful pose that was familiar to us in the Swedish songstress long years ago.

I called her attention to the fact, and she smiled at my remembering the attitude, and the pretty German monosyllable "so!" which used to be another of the little peculiarities that was noticed and loved because they were hers, escaped from her lips. A grand piano-forte in one corner of the room, and a large three-quarter-length portrait of herself, painted at the height of her renown, recalled her past queenship in the realms of song. She was handsomely, plainly dressed in a rich black silk, closed to the throat with coral buttons, a shawl of old Clany lace was draped around her shoulders, and she wore a very simple cap of fine old Venetian guipure. She spoke in warm tones of affection of the United States, not in reference to the welcome and the worship it had accorded to her in bygone years, but because, as she said in her quaint English that had such a charm about it, "Your country takes the rabble of all other countries and gives them all a chance." I spoke of the fact that when she sang in America there were no opera-houses there. "And of that I was glad," she remarked, "for I had quitted the stage, and it was for that reason that I was anxious to go to the United States, since there I would have no temptation to return to it." I also spoke of the unique sympathetic quality of her talent, and the marvellous power that she possessed of swaying her audience at will, particularly in devotional music. Something of the old beautiful, rapt expression came into her eyes as she answered, "It was because my voice came from God and I sang to God!" Lucy H. Hooper.

Mme. Cappiani on Breathing.

Mme. Cappiani, the eminent teacher of vocalism, in an article on "Breathing," published in the Musical Record, after quoting with strong approval a recent medical writer's argument that numerous diseases of the respiratory and digestive organs are caused by breathing through the mouth, concludes: "To those teachers I have only to add my advice to singers, who have to breathe so frequently, to breathe in haste through the mouth, also every pause, while singing, to take breath.

"Take breath, with shut mouth, slowly but freely through the nose. The old Italian *maestri*, formerly called singing 'The School of Breathing.' I would advise singers to wear belts around the waist, or corsets, but not too tight, that the floating ribs may not be prevented from rising which gives the air-cells necessary room for free and deep inspiration. For this very reason some teachers object to corsets, but according to my experience this is an error. The corset or belt acts similar to a rudder in the water, as a counter-pressure to the diaphragm, increasing its power and constituting the direction of the air-column in the chest. If the peasants could discover another Rector, to act as a rudder resisting the current of air, traveling by balloon in any direction would be *in fact accomplished*.

"Through the resistance of the corset, the diaphragm, propelled by the abdominal walls, receives the power to retain the air-column in a direct line to the vocal bands, whereby greater power and intensity of sound is produced. The skill of breathing consists in the quick relaxation of the diaphragm not in pushing down and raising the ribs and chest-board, sternum, which has to remain raised till the musical phrase for one breath is finished. This expansion of the thorax gives not only a better resonance to the voice, but keeps the greater quantity of air in, while on the contrary, if the thorax is not raised, the air resting on the vocal bands escapes mostly with the first notes and the singer has a struggle for breath in finishing a phrase. The quick relaxation of the abdominal muscles by inspiration, and their propelling power, by expiration, usually called contraction, gave origin to the name of abdominal breathing." This is the only right way to use the according to nature and without effort; not pushing down, let it be well understood, and no injury whatever can arise from this method. As long as the world has stood the people of every nation have sung. Nature has given us the voice for it. David with his harp and his hymns also set the example. Correct singing, according to natural principles, has never injured any one and never will. Breathe then, as I have endeavored in this article to explain, and your will save your voice, your health and happiness."

THE COLD RIVER.—An Alpine hunter on Mount Blanc, passing the Mer de Glace, lost his hold and slipped into one of those frightful crevasses by which the ice of ice is cleft to its foundations. By catching in his swift descent against the points of rocks, and projections of ice, he broke his fall, so that he reached the bottom alive, but only to face death in a more terrible form. On either hand the icy walls rose, above which he saw only a strip of blue sky. At his feet trickled a little brook, formed from the slowly melting glacier. There was but one possible chance of escape to follow this rivulet which might lead to some passage. In silence and fear he picked his way, down, down, till his further advance was stopped by a cliff that rose up before him, while the stream rolled darkly below. He heard the roaring of the waters which seemed to wait for him. What should he do? Death was beside him and behind him. There was no time for delay. He paused but an instant, and plunged into the stream. One moment of breathless suspense a sense of darkness and coldness, and yet of swift motion, as if he were gliding through the shades below and then a light began to glimmer faintly in the waters, and the next instant he was amid the green fields and the flowers and the summer sunshine of the vale of Chamouny.

So it is when believers die. They come to the bank of the river, and it is cold and dark. Nature shrinks from the fatal plunge. Yet one chilling moment, and all fear is left behind, and the Christian is amid the fields of the paradise of God. The Belfast Flag.

The fifteenth annual meeting and banquet of the Chicago Yale Association was held in that city on the evening of December 30th. It was the largest gathering of the alumni of Yale ever seen in Chicago, nearly a hundred graduates being present. President Porter was also present and was the guest of the occasion.

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Manufactured under Patent of December 2d, 1879.

The original and only perfect self-operating machine in the world.

No rubbing required. No more yellow clothes, nor hard work on washing day.

It will wash any thing from a lace curtain to a horse blanket.

It relieves the labor so that a mere child can do an ordinary washing.

It will do work **quicker** and **better** than can be done in any other way.

It will not wear or injure the most delicate fabric; good soap and soft water only being used.

It is perfectly simple in its principle, and cannot wear out or get out of order.

With over **30,000** of the *Original* **Robbins Washers** in successful operation, we confidently recommend the *Improved* washer, which will work in any **round** or **flat** bottomed boiler or iron pot, as **perfect** in every respect.

Send for descriptive circulars.

"The best we have ever known, we speak from experience."—*Youth's Companion.*

"The Robbins Family Washer and Bleacher is as represented."—*N. Y. Witness.*

"We have confidence in recommending it to the attention of our Lady readers."—*N. Y. Christian Advocate.*

"We would pay many times the price asked rather than do without one."—*Prairie Farmer.*

We send sample No. 1 Washer *prepaid* to your nearest railway express office in any part of the United States east of the Rocky Mountains for $4.50.

As to the reliability of this company we refer you to the **Mercantile National Bank** of New York or *any express* company in New York.

In ordering, write plainly your name, post office, county and State. Also the name of the express office to which you wish the Washer forwarded.

CASH MUST ACCOMPANY ALL ORDERS.

Remit by Post Office order, registered letter or draft on New York.

Beware of cheap and worthless imitations. All such are similar in appearance, and will be prosecuted.

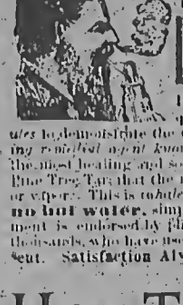
Good Agents wanted, both Male and Female.

Send for sample and **secure a business that will pay you well.**

When you order or write please mention this paper. Address,

BISSELL MANUFACTURING Co., 50 Barclay St., New York.

CATARRH Is a Terrible Disease. Its fearful effects—corruption running down the throat, weak eyes, deafness, loss of voice, loss of smell, disgusting odor, nasal deformities, and finally consumption. Treat it not lightly, but it is ever aggressive. Ordinary treatment—air waves—is useless. If neglected while a cure is possible it may rapidly develop into quick consumption. The most thorough, successful and pleasant treatment is



Dr. M. W. CASE'S CARBOLATE of TAR INHALANT

FOR CATARRH, ASTHMA, CONSUMPTION, Bronchitis & Deafness.

It does not require *two* pieces of apparatus to demonstrate the value of Carbolate of Tar, *the most healing remedial agent known to science*. Balsams and Cordials of the most healing and soothing properties are combined with Pine Tree Tar, that the mere breathing converts their entire dense smoke or vapors. This is *inhaled*. Taken right to the diseased parts. **No heat, no but water,** simply *inhaling or breathing* it, and you feel its healing power **at once.** This treatment is endorsed by physicians everywhere, and highly commended by —Circulars, etc., Sent Free— Sent. Satisfaction Always Guaranteed. Address, DR. M. W. CASE, 933 Arch St., Philadelphia, Pa.

HOW TO PAINT.

A new work by a Practical Painter, designed for the use of tradesmen, Mechanics, Merchants, Farmers, and as a Guide to Professional Painters. Containing a plain common sense statement of the methods employed by painters to produce satisfactory results in plain and fancy painting of every description, including formulas for mixing paints in oil or water, tools required, etc. This is just the book needed by every person having anything to paint, and makes

Every Man His Own Painter.

Full directions for using white lead, lamp black, green, yellow, vermillion, brown, whiting, glue, putty stone, asphaltum and spirits of turpentine, oils, varnishes, varnishing furniture, milk paint, preparing kalsomine—

Paint for Out-Buildings,

—Whitewash, paste for paper-hanging, hanging paper, graining in oak, maple, rosewood, black walnut staining, decalcomanie, making rustic pictures, painting flower stands, imitating polish, rosewood polish, varnishing furniture waxing furniture, cleaning paint—

Paint for Farming Tools,

and for machinery, and household fixtures

To Paint a Farm Wagon,

to re-varnish a carriage, to make plaster casts.

The work is neatly printed, with illustrations wherever they can serve to make the subject plainer, and it will save many times its cost yearly. Every family should possess a copy.

Price, by mail, post paid, $1.

LATHROP & WILKINS, New Orleans, La., and Houston, Tex.

Good News! Good News!

Mammoth Furniture House

OF

McCRACKEN & BREWSTER,

33 & 35 Royal Street,

Now have the largest stock of Fine and Medium Chamber Sets, Ebony Gilt and Walnut Parlor Sets, Dining-Room and Hall Furniture to be found in the South. Also a large and various stock of cheap and durable Furniture suitable for the country trade.

THONET BROS., VIENNA, BENT WOOD FURNITURE.

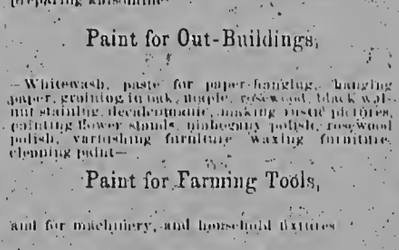
Our motto—small profits and quick returns.

McCRACKEN & BREWSTER.

J. H. KELLER,

MANUFACTURER OF

CARBOLIC,



Office, 110 Gravier St. ESTABLISHED 1849

All Kinds of Laundry and Toilet Soaps.

Send for Circular.

BEST WASHER AND WRINGER in the World. Guaranteed to do perfect work in every respect. Warranted for 5 years. Price of Washer, $8. Sample to agents, $4 50. Price of Wringer, $7 50. Sample, $4 25. Circulars free.

ERIE WASHER CO., ERIE, PA.

MENEELYS' BELLS.

For Churches, etc., known to the public since 1826, are made only at "THE MENEELY BELL FOUNDRY," West Troy, N. Y. Catalogues free.

WATCHES.

LADY'S GOLD WATCHES, $30 and upward.
GENT'S GOLD WATCHES, $45 and upward.
GENT'S SILVER WATCHES, $12 and upward.
BOY'S SILVER WATCHES, $8 and upward.

All guaranteed.

A. E. GRISWOLD & CO., Cor. Canal and Royal Sts.

BUCK'S IMPROVED

BUCK'S



BRILLIANT STOVE

Is acknowledged to be the

Best Cook-Stove Made.

SOLD BY

H. HALLER,

NEW ORLEANS.

DEALER IN ALL KINDS OF

Cooking and Heating Stoves of the most Improved makes, Stamped, Tinned and Japanned Tinware, Tinned and Enameled Hollow ware, Iron and Clay Furnaces, Tinners' Stock, Granite Iron ware, Lamp furnes, and Wick to suit, Tinned Iron Spoons Forks, Coffee Mills of all kinds, Planished-ware, Irons, Fire-Grates, Fluting Machines, etc.

H. HALLER,
No. 65 Camp St., New Orleans.

Price lists mailed on application.

GRATEFUL. COMFORTING.

EPPS'-COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in tins, ½ and ¼ lb. labelled

JAMES EPPS & CO., Homœopathic Chemists, London, England.

Also makers of Epps' Chocolate Essence for afternoon.

AGENTS WANTED.

AGENTS WANTED EVERYWHERE to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings with HEEL and TOE complete, in a workmanlike manner, from the yarn to the finished stocking, in from twenty minutes to half an hour. Will also knit a great variety of fancy work. Machine is simple, not liable to get out of order, and will last a lifetime. Price, only $20. Twenty Knitting Machine Co., 160 Washington St., Boston, Mass.

AGENTS WANTED to sell the best and fastest selling Clothes Wringer in the world. Address Dr. Chase's Printing House, Ann Arbor, Mich.

$777 A YEAR to agents to sell Outfit free. Address P. O. Vicker, Augusta, Maine.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, March 14, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9⅛	9⅛
Ordinary	9¼	9¼
Good ordinary	9⅝	9⅝
Low middling	9⅞	9⅞
Middling	10⅜	10⅜
Good middling	11⅛	11⅛
Middling fair	12⅜	12⅜
Sales to-day	3,500 bales.	
Receipts since our last	20,004 bales.	
Receipts previously	1,243,172 bales.	
Sugar, ₱ lb.:		
Fair	@	6⅜
Fully fair		6⅝
Prime		6⅞
Choice		
Yellow clarified		
White clarified		
Powdered		
Crushed		
Molasses, in bbls. ₱ gallon:		
Common		25
Fair		34
Prime		38
Choice		
Rice, Louisiana, ₱ lb.:		
Common	4¼	4¼
Fair	5⅛	5⅛
Prime	6⅛	6⅛
Choice	6¾	6¾

GROCERIES.

Butter, ₱ lb.:		
Western	16	38
New York	32	34
Coffee, ₱ lb.:		
Rio ordinary	10½	10½
Rio fair	12½	12½
Rio, prime		
Cheese, ₱ lb.:		
Western		
English dairy		
Candles, ₱ lb.:		
Bensley dips		12
Corn Meal, Choice, ₱ bbl.		
Flour, ₱ bbl.:		
Fair		
XX		
XXX		
Choice		
Clear		
Fish:		
Mackerel, No. 1		
Mackerel, No. 2		
Mackerel, No. 3		
Herrings		
Kits		
Mackerel, No. 1, in kits		
Herrings		
Kits		
Codfish		
Herrings, pickled		
Oils, ₱ gallon:		
Coal oil, 150 fire test		
Coal oil, 175 fire test		
Linseed		
Lard		
Cotton seed		
Neatsfoot		
Soap:		
Mottled		
Olive		
Palm		
Pastiles		
Soda		
Starch		
Salts:		
Cream		
Blue		

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		
White		
Mixed		
Oats, ₱ bushel:		
Western		
Red Rust-proof		
Bran, ₱ 100 lbs:		
Choice		
Hay, ₱ ton:		
Prime		
Choice		
Corn Peas, ₱ bushel:		
Mixed		
Clay		

PROVISIONS.

Bacon, ₱ lb:		
Breakfast		
Shoulders		
Sides, canvassed		
Sides, clear		
Hams, sugar-cured		
Mess Pork, ₱ bbl		
Dry Salt Meat, ₱ lb:		
Clear rib sides		
Clear sides		
Shoulders		
Lard, ₱ lb:		
Choice to fancy		
Choice to prime		

ESTUENTS.

Potatoes, ₱ bbl:		
Irish		
Sweet		
Onions, ₱ bbl		
Apples, ₱ bbl		
Cabbages, ₱ 100		
Sour Kraut, ₱ bbl		

BALING STUFFS.

Bagging, ₱ yard:		
India		
Jute		
Baling Twine, ₱ lb		
Ties, ₱ bundle:		
Hoops and buckles		

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens		
Young		
Ducks		
Geese		
Turkeys		
Eggs, ₱ dozen:		
West		
South		
Honey, ₱ gallon:		
Strained		
Comb		
Peanuts, ₱ lb:		
Low grade		
Fine		
Oranges:		
Louisiana, ₱ box		
Foreign, ₱ box		
Wool, ₱ lb:		
Louisiana		
Texas		
Feathers, ₱ lb:		
Live		
Hides, ₱ lb:		
Country green		
Dry salted		
Dry flint		
Ox Horns, ₱		
Tallow, ₱ lb		
Cotton Seed, ₱ ton:		
Crushed		
Meal		
Chaff		
Cooperage, ₱ each:		
Sugar hogsheads		
Molasses		
Half barrels		
Kegs		
Oak Staves, per 1,000:		
Keg		
Barrels		
Extra bbl.		
Extra hhd.		
Extra pipe		
Tobacco:		
Low leaf		
Medium		
Good to fine		
Low leaf		
Medium		
Good		
Fine		
Selections		

Nearly all the Ills that afflict Mankind can be prevented and cured by keeping the stomach, liver and kidneys, in perfect working order. There is no medicine known that will do this as quickly and surely, without interfering with your duties as Parker's Ginger Tonic. See advertisement.

A Single Stone

from a running brook slew the giant Goliath, and millions of battle men since that time have died from a single stone in the bladder, which Warner's Safe Kidney and Liver Cure would have dissolved and carried away.

NEWS OF THE WEEK.

DOMESTIC.

VICKSBURG, Miss., March 8.—At 5 P. M., to-day, a fire on the west side of Washington street, between Grove and Jackson streets, destroyed all the buildings in the block. The buildings were all frame, but two. Loss about $15,000; partly insured.

MONROE, LA., March 8.—Telegraph advices from Bastrop report the burning and total destruction of the local packet Ollie B., together with about five hundred bales of cotton, just above Point Pleasant, on the Bartholomew bayou, last night. No particulars as to the origin of the fire are given, and no lives lost. Her crew are looked for down to-night, and further particulars will be sent to-morrow.

VICKSBURG, March 9.—A fire last night on Levee street, near the Cotton Compress, destroyed one two-story frame and several other smaller buildings. This makes the third fire in the past forty-eight hours. Eleven buildings were destroyed. Loss estimated at about $20,000; insurance $5000.

AUSTIN, Texas, March 9. The bill to submit to the people a constitutional amendment, prohibiting the importation, manufacture of, and sale of intoxicating liquors in this State, except for medicinal and sacramental purposes, passed the State Senate to-day by a vote of thirty-three to seven.

HARRISBURG, Va., March 9.—The ninety-seventh session of the Baltimore Annual Conference of the Methodist Episcopal Church, South, convenes here to-day. Bishop H. N. McTyeire will preside.

The Conference will consist of one hundred and seventy-seven preachers and a number of lay delegates, representing part of Baltimore city, Md., the valley of Virginia, Southwestern Virginia and portions of Western Virginia, embracing a membership of 30,387.

SHREVEPORT, La., March 10.—Reports from all sections of the country are favorable to the planting interest. Corn planting is far advanced, and cotton is being planted rapidly every day. A rain a few days since settled the dust in the city and softened the earth for cultivation.

The first engine on the New Orleans Pacific Railroad for this end arrived yesterday.

RALEIGH, N. C., March 10.—At last night's session of the North Carolina legislature, at 12:15 A. M., the House passed the Senate bill prohibiting the sale or purchase of any spirituous liquors, except wine, under heavy penalties. The act enforces total abstinence. It is to be submitted to the people for ratification in August, and if adopted by popular vote will go into effect on the first day of October.

CHICAGO, March 10.—The Wisconsin legislature to-day elected Angus Cameron, as United States Senator, to fill the unexpired term of the late Matthew H. Carpenter.

NEW YORK, March 11.—The new cable of the Mexican Telegraph Company was opened to-day, and congratulatory telegrams exchanged by President Garfield and the President of the Mexican Republic.

GALVESTON, March 11.—The News Brownsville dispatch says: "The Mexican Telegraph Company's cable, from Brownsville to Vera Cruz via Tampico, has been completed and messages exchanged."

NEW YORK, March 11.—A corps of engineers and assistants to the number of twenty-two, including physician, sailed for Vera Cruz yesterday on the City of Mexico. They are to be employed on the main line of railroad from the city of Mexico to Laredo.

WASHINGTON, March 11.—Advices received from the United States Consul General at Constantinople report the outbreak of plague near Bagdad. Particulars have been forwarded by mail.

CHICAGO, March 12.—Trains are blockaded in every direction by snow. The freight business is entirely suspended and passenger trains are all late; those nearest or three hours behind. In this city the snow was wet and heavy; only it seems to have been from four to twenty inches deep, and to have extended west into Nebraska, east into Indiana, north as far as Minnesota, and south as the Southern portion of this State.

The Northwestern, Pittsburg and Fort Wayne, and some other roads entering here have succeeded in fairly cleaning their tracks to suburban points, but are blocked most of their distance, while their connections and cross roads are utterly helpless. The snow remains piled up from four to six feet high in the streets.

At Springfield, last night, by a vote of fifty-six to fifty-one, the Illinois House defeated the constitutional amendment, prohibiting the manufacture and sale of intoxicating liquors in the State.

ST. LOUIS, March 13.—The steamer James Howard was destroyed by fire last night, shortly after her arrival. She burned to her guards.

WASHINGTON, March 11.—Stanley Matthews is nominated for Supreme Court Judge, Fifth District, and Orlando H. Brewster for Surveyor General of Louisiana.

FOREIGN.

PANAMA, March 2.—The situation of Lima at the present time could not be more distressing, nor the outlook for the future more gloomy, occupied by a hostile army, its exposition buildings, churches, arsenals and forts stripped of everything valuable which would pay the expenses of shipment to Chili; with no government in existence, or in the immediate prospective; its late President a fugitive, issuing from his retreat beyond Cordilleras useless edicts, proclamations, and correspondences, and maintaining the form of government without its power; the currency worthless abroad and almost destitute of purchasing power at home; provisions and all classes of merchandise excessively dear, that the marvel of day is how the poor manage to live. Such are some of the conditions of the situation in the once opulent, gay and prominent Don Los Reyes.

LONDON, March 8. The correspondent of the Times, at Berlin, comments on the great increase in emigration to the United States, and says: Whole villages are described by the local papers as migrating from Posen Prussia, Lithuania, and Schleswig.

LONDON, March 10. The West Coast Telegraph Company, limited, now controlling cables to Peru, has completed arrangements to connect with Central and South America, Mexico and the United States to Europe, saving 800 miles of transmission and about 6d per word on business between points in the United States and the west coast and South America over the route now used, which is via Brazil and Portugal.

LONDON, March 13. A dispatch from St. Petersburg says: As the Emperor was returning from parade in Michel Manege, about two o'clock Sunday afternoon, a bomb was thrown, which exploded under the Czar carriage, which was considerably damaged. The Czar alighted unhurt, but a second bomb exploded at his feet, shattering both legs below the knee, and inflicting other terrible injuries. The Czar was immediately conveyed in an unconscious state to the Winter Palace, where he died at 1:30 o'clock this afternoon. Two persons were concerned in the crime, one of whom was seized immediately. The explosion also killed an officer and two Cossacks. Many policeman and other persons were injured.

LONDON, March 13.—Reuter's St. Petersburg correspondence says the Imperial carriage was attacked on Ekatrinenlsky Canal, opposite the Imperial stables, while the Emperor was returning with the Grand Duke Michael from Michael Palace in a closed carriage, escorted by eight Cossacks. The first bomb fell near the carriage, destroying the back part of it. The Czar and his brother alighted uninjured.

The assassin, on being seized by a colonel of the police, drew a revolver, but was prevented from firing it. A second bomb was then thrown by another person, and fell close to the Czar's feet, its explosion shattering both his legs. The Czar fell, crying for help. Col. Darjibky, though himself much injured, raised the Emperor, who was conveyed to the Winter Palace in Col. Darjibky's sleigh. Large crowds assembled before the Palace, but were kept back by the troop of Cossacks. The Imperial family were all assembled at the deathbed. The Council of State was immediately convened. All places of public resort are closed.

LONDON, March 14.—The Standard's St. Petersburg correspondent telegraphs that the Czar's right leg was nearly torn from his body, and his left leg badly shattered. The Grand Duke Michael was wounded. The Czar lingered an hour and a half. It is stated that the bombs were made of thick glass, filled with nitro-glycerine. The assassins stood on opposite sides of the road. The carriage was moving fast, and the first shell struck the ground behind it, and the back of the carriage was blown out. The coachman implored the Czar to enter the carriage again, but he moved a few paces from the carriage to see to the wounded of his escort. The assassin who threw the first bomb tried to point a revolver at the Czar, but the pistol was struck from his hand.

ST. PETERSBURG, March 14. The following imperial manifesto has been promulgated:

We, by the grace of God, Alexander the Third, Emperor and Autocrat of all the Russias, Czar of Poland, Grand Duke of Finland, etc., hereby make known to all our faithful subjects, that it has pleased the Almighty, in his inscrutable will, to visit Russia with the heavy blow of fate, and to call her benefactor, the Emperor Alexander Second, to himself. He fell by the hands of impious murderers, who had repeatedly sought his precious life, and made their attempts because they saw in him a protector of Russia, the foundation of her greatness and the promoter of the welfare of the Russian people.

Let us bow to the unfathomable will of Divine Providence, and offer up to the Almighty our prayers for the repose of the pure soul of our beloved father.

We ascend the throne, which we inherit from our fathers, the throne of the Russian Empire, and Czardom and Dukedoms, inseparably connected with it. We assume the heavy burden which God has imposed upon us with firm reliance upon his almighty help.

May he bless our work to the welfare of our beloved fatherland, and may he guide our strength for the happiness of all our faithful subjects.

In repeating, before Almighty God, the sacred vow made by our father to devote, according to the testament of our forefathers, the whole of our life to care for the welfare and honor of Russia, we call upon all of our faithful subjects to unite, before the altar of the Almighty, their prayers with ours, and command them to swear fidelity to us and to our successor.

His Imperial Highness, the hereditary Grand Duke,

NICOLAI ALEXANDROVITCH,

Given at St. Petersburg, Anno Domini, 1881, in the first year of our reign.

Delegates to the Ecumenical.

The following are the delegates of the Methodist Episcopal Church, to the Ecumenical Congress:

Bishop Matthew Simpson, D. D., LL.D., Philadelphia, Pennsylvania; Bishop Jesse T. Peck, D. D., LL.D., Syracuse, New York; Bishop Henry W. Warren, D.D., Atlanta, Georgia; Rev. Albert L. Long, D. D., Constantinople, Turkey; Rev. Robert S. Maclay, D.D., Yokohama, Japan; Rev. Hu Yung Mi, Foochow, China; Rev. James S. Pime, Monrovia, Liberia; Rev. Leroy M. Vernon, M.D., Rome, Italy; Rev. Bengt A. Carlson, Karlskrona, Sweden; Rev. John A. Johnson, Christiania, Norway; Rev. Arnold Sulzberger, Ph.D., Frankfort-on-Main, Germany; Rev. Felipe N. Cordova, Queretaro, Mexico; Rev. Vincent H. Bulkley, Orangeburg, South Carolina; Rev. Marshall W. Taylor, Cincinnati, Ohio; Rev. Edward W. S. Peck, Washington, D. C.; Rev. Charles O. Fisher, D.D., Atlanta, Georgia; Wilson Cooke, Greenville, South Carolina; Prof. William H. Crogman, Atlanta, Georgia; Rev. Wm. Nast, D.D., Cincinnati, Ohio; Rev. John W. Freund, New York City, New York; Hon. Dietrich C. Smith, Pekin, Illinois; Rev. Luther T. Townsend, D.D., Boston, Massachusetts; Rev. Daniel A. Wheeler, D.D., Providence, Rhode Island; Rev. Bradford K. Pierce, D.D., Boston, Massachusetts; John Kendrick, Providence, Rhode Island; Hon. Asa M. Dickey, Bradford, Vermont; Prof. John W. Van Vleck, Middleton, Connecticut; Rev. James M. Buckley, D. D., New York City, New York; Rev. De Witt C. Huntington, D.D., Buffalo, New York; Rev. Daniel Curry, D.D., LL.D., New York City, New York; Rev. George R. Crooks, D.D., LL.D., Madison, New Jersey; Rev. Homer Eaton, D.D., Saratoga Springs, New York; Rev. James M. King, D.D., New York City, New York; Rev. Otis H. Warren, D.D., Syracuse, New York; Rev. Clinton B. Fisk, Sodsright, New Jersey; Hon. Oliver Hoyt, Stamford, Connecticut; Rev. John P. Newman, D.D., New York City, New York; Rev. Jacob Todd, D.D., Philadelphia, Pennsylvania; Rev. Alfred Wheeler, D.D., Pittsburg, Pennsylvania; Rev. Otis H. Pilcher, D.D., Philadelphia, Pennsylvania; Rev. William S. Edwards, D.D., Baltimore, Maryland; James Long, Philadelphia, Pennsylvania; Hon. M. Smithbury, Dover, Delaware; Rev. William H. Evans, Bloomsburg, Pennsylvania; Hon. J. W. F. White, Pittsburg, Pennsylvania; John Horne, Pittsburg, Pennsylvania; John M. Phillips, New York City, New York; Rev. John M. Walden, D.D., LL.D., Cincinnati, Ohio; Rev. Charles H. Payne, D.D., LL.D., Delaware, Ohio; Rev. Isaac M. Reed, D.D., New York City, New York; Rev. Francis S. Hoyt, D.D., Cincinnati, Ohio; Rev. Alexander Martin, D.D., Greencastle, Indiana; Rev. William X. Ninde, D.D., Evanston, Illinois; Rev. Arthur Edwards, D.D., Chicago, Illinois; Rev. Richard S. Rust, D.D., LL.D., Cincinnati, Ohio; Rev. Park S. Donelson, P.D., Lima, Ohio; Washington C. DePauw, New Albany, Indiana; Rev. David C. John, D.D., Hamline, Minnesota; Rev. Alpha J. Kynett, D.D., Philadelphia, Pennsylvania; Rev. John W. M'Donald, D.D., Washington, Iowa; Rev. Werter R. Davis, D. D., Salina, Kansas; Hon. George W. Frost, Omaha, Nebraska; Hon. James Harlan, Mount Pleasant, Iowa; Rev. Augustus C. George, D.D., Chicago, Illinois; Rev. Edward D. Huntley, Appleton, Wisconsin; Rev. William N. M'Elroy, Bloomington, Illinois; Hon. Oliver H. Horton, Chicago, Illinois; David M'Williams, Dwight, Illinois; Rev. Otis Gibson, D.D., San Francisco, California; Hon. John Evans, Denver, Colorado; Rev. Benjamin St. James Fry, D.D., St. Louis, Missouri; Rev. Erasmus Q. Fuller, D.D., Atlanta, Georgia; Rev. John Braden, D.D., Nashville, Tennessee; Gen. Cyrus Bussey, New Orleans, Louisiana; Hon. Edwin O. Stanard, St. Louis, Missouri; Cornelius Altman, Canton, Ohio; Hon. James C. M'Grew, Kingwood, West Virginia; E. Heffner, Baltimore, Maryland; Hon. Benjamin R. Cowen, Delaware, Ohio.

By order and on behalf of the Board of Bishops.

WILLIAM L. HARRIS, Secretary.
New York, Feb. 23, 1881.

ANOTHER CORRECTION.—The Women's Missionary Society, of Shreveport, ought to be credited with $100 instead of $5, as in the printed minutes. Please let this note appear in your columns in the interest of all concerned.

JOEL T. HAVES,
Baton Rouge, La., March 1, 1881.

DISTRICT CONFERENCES.

NEW ORLEANS DISTRICT CONFERENCE.—The members of the New Orleans District Conference will please meet at the office on Tuesday, April 5, inst., in the Louisiana Avenue Church, New Orleans. Bishop Keener will be present and preside.

J. B. WALKER, P. E.

Pensacola District Conference, Alabama Annual Conference, will convene in Greenville, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of their charges, as required by the Discipline. Many important matters connected with the affairs of the Church will be presented for the consideration of this Conference. Hope the Stewards will make liberal provision for their pastor's support, so that it can be reported to the District Conference. Pastors will select the number of their lay delegates and local preachers. Local Preachers, Exhorters and Class Leaders should be elected by the churches for the enjoyment of the Holy Spirit upon the District Conference.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.	
Brookhaven and Wesson, at Wesson	Mar. 19, 20
Crystal Springs station	
McComb and Summit, at Johnstons	
Adams and Bogue Chitto, at Bogue Chitto	
Hazlehurst station	
Magnolia, at Muddy Springs	
Brandywine, at Bartonia	26, 27
Bayou Pierre, at Pleasant Valley	May 1
Scotland, at Bethel's Le Winger's	
Spring Ridge, at Oak Hill	
Georgetown, at Pleasant Grove	
Beauregard, at Modena	June 4
"	J. C. JOHNSON, P. E.
WILLIAMSBURG DIST.—SECOND ROUND.	
Enon Circuit, at Seale's Chapel	Apr. 2, 3
Bethel circuit, at Bethel	
Chickasahay mission, at Wiggins	
Williamsburg and mission, at Grand Bayou	May 1
West Jefferson, at	
Mt. Carmel circuit, at —	
Red Creek mission, at Walker's School H	
Ellisville, at Ellisville	
Clara Grove, at Wade's	June 11, 12
Spring Ridge, at Pine Grove	
Laurel station, at Laurel	
Pine Ridge mission, at Bell's	
Rouse School House, May 18, at Thomas' School House	
Leaf River and Perkinston, at Perkinston	
"	D. A. LEDLOW, P. E.
VICKSBURG DIST.—SECOND ROUND.	
Vicksburg	May 29, 30
Warrenton circuit, at Beechland	April 2, 3
Mt. Olivet, at Wesley Chapel	
Shiloh and Wesley Chapel, at Wesley Chapel	
Rolling Fork, at Rolling Fork	
Clover Hill	
Port Gibson	
Magnolia, at Port Gibson	
Rocky Springs, at Rocky Springs Chapel	
Canton, at Canton	
Lafayette	
Natchez	June 4, 5
Kingston	
Meadville	
The District Conference will be held at Lawrence, May 27, 28.	JOHN A. [illegible], P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.	
Kosciusko and Algoma	Apr. 2, 3
Richland	
West	
Newport	
Winona circuit	
Winona and Vaiden	May 7, 8
Zilpha	
Black Hawk	
Lexington	
Depot Camp	
Abadia	
Greenwood	June 4, 5
Carrollton	
Walnut	
Kosciusko circuit	
District Stewards meet at Vaiden, April 6, at 10 o'clock.	K. G. [illegible], P. E.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—SECOND ROUND.	
Auburn station	May 28, 29
Dallas circuit	
Hurtsville and Hopewell	April 2, 3
Crawford circuit, at Yancey	
Salem circuit, at Lebo	
Elmore circuit, at Harmony	
Tuskegee circuit	
Loachapoka circuit, at Liberty	May 7, 8
Tallassee circuit, at	
Tuskegee station	
Montgomery station	
Opelika station	June 11, 12
Penn Institution	
"	L. F. MANGUM, P. E.
UNION SPRINGS DIST.—SECOND ROUND.	
Greenville station	May 29, 30
Fort Deposit circuit	
Greenville circuit	April 2, 3
Oaky Streak circuit	
Rutledge circuit	
Rocky Mount circuit	
Troy station	
Union Springs station	May 7, 8
Pine Level circuit	
Brundidge circuit	
Ellinby's Gibson	
Union circuit	
Mount Megs circuit	June 11, 12
(10)	J. M. ROLAND, P. E.
PENSACOLA DIST.—SECOND ROUND.	
Pensacola	May 29, 30
Warrington	
Milton	April 2, 3
Milltown	
Perdido Mission	
Pollard, at Brewton	
Georgiana	
The District Stewards for Pensacola District, Alabama Conference, will please meet me at Georgiana, April 30.	(10)
EUFAULA DIST.—SECOND ROUND.	
Eufaula, at Spring Hill	May 29, 30
Union, at Liberty	
Clayton and Louisville, at Louisville	April 2, 3
Perote, at Averhill	
White Pond, at White Oak	
Newton, at Lebo	
Village, at Vaiden	
Columbus, at Gordon	May 7, 8
Pea River, at Mt. Pleasant	
Enon and Midway, at Midway	
Greenville	
Ozark, at Ozark	June 4, 5
Eufaula	
(10)	R. D. CRAWFORD, P. E.

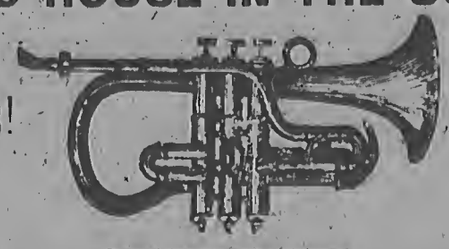
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Paid-up capital	1,225,000 00
Total fire assets	$11,366,063 21
Fire liabilities	3,911,858 [illegible]
Making the surplus for policy-holders	$7,440,205 [illegible]

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Losses by Boston Fire in 1872 $1,129 728

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Christian Advocate.

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THE TOUCH OF GRACE.

THOMAS MOORE.

Like Morning, when her early breeze
Breaks up the surface of the seas,
That dimpling o'er with light and shade
Her fickle face by turns array'd—

Thy grace can send its breathings o'er
The spirit dark and lost before,
And, freshening all its depths, prepare
For truth divine to enter there.

Till David touched his sacred lyre,
In silence lay the unbreathing wire;
But when he swept its chords along
The angels stooped to hear the song

So sleeps the soul till thou, O Lord,
Shalt deign to touch the lifeless chord;
Till, waked by thee, its breath shall rise
In music worthy of the skies.

The Missionary Resolution of the Alabama Conference.

MR. EDITOR: At the missionary anniversary of the Alabama Conference, during its recent session, a resolution was passed, of which the following is a copy from the printed minutes:

Resolved, That the preachers of the Alabama Conference pledge themselves to raise Twelve Hundred Dollars to support one missionary in the foreign field. And in order to secure this amount we agree to pay the following per cent. upon our respective salaries, viz.: 2 per cent. on salaries of $2,000 and upwards; 3 per cent., $1,500 and less than $2,000; 4 per cent., $1,000 and less than $1,500; 5 per cent., $500 and less than $1,000; 2 per cent., less than $500 per cent.

The mover of the resolution made a speech of some length in its support, after which the chairman of the Conference Board of Missions, before submitting the question, reminded the preachers that this was a step far in advance of anything previously undertaken by the Alabama Conference, and urged the brethren to vote deliberately and with a full appreciation of the fact that if the resolution should be adopted we would place ourselves under a high moral and pecuniary obligation. The question was then submitted to the vote; the response in the affirmative was prompt, hearty and full. No member of the Conference voted or spoke in the negative, or expressed then or afterwards upon the floor of the Conference, any dissent from the action taken. At the regular session of the Conference on the following day, the chairman of the Conference Board of Missions attempted to bring the resolution up, in order that it might be reaffirmed in regular session, but his motion was ruled out of order by Bishop McTyeire, on the grounds that the action of the Conference in the Missionary Anniversary was a part of regular Conference business, and its resolutions were binding upon the Conference.

This is the history of the resolution, of which Rev. H. Urquhart in the ADVOCATE of March 3, says, that it was not adopted by unanimous vote. I suppose Bro. Urquhart uses the word in such a sense as to mean that every member of the Conference was not present and voting. If such is his meaning then I suppose that in a body as large as the Alabama Conference no resolution was ever passed by unanimous vote, from the fact that one or more members will always be out of place, or from some cause will abstain from voting. But if it is proper to say of a resolution which has been proposed, explained and defended before a deliberative body, and after fair opportunity for discussion, has been passed by a full affirmative vote, without dissent, opposition or controversy, that it was unanimous, then this resolution was unanimously adopted.

I am disposed to believe that the number of those who avail themselves of the plea that the resolution was not unanimous, and thus consign it to the limbo of unfulfilled Conference resolutions, is small, and that their efforts at this late day to defeat the purpose of the Conference will end in failure.

The preachers of the Alabama Conference have at last reached the conclusion that the time has come when they must move to the front on the missionary question. Representing a membership of 31,000, who contribute but $3800 to the missionary cause, or but a fraction more than 12 cents per member, they feel that it is necessary to arouse the missionary spirit in the church, and in order to do so, they propose to set an example worthy of imitation. We have taken hold of this enterprise by the right handle. The most effective missionary sermons that will be preached this year among us, will be preached through the example of the ministers of the gospel, when from their meagre salaries they cast their contributions into the treasury of the Lord, and call upon the church to imitate their examples.

The day is past when a body of ministers, representing the numbers, the wealth, and the intelligence of Alabama Methodism, can permit the missionary spirit of the church to remain at so low a state, and be guiltless before God. To some extent we have tried the usual methods of inspiring interest in this cause, and have failed. Now we propose to make tangible proof of our devotion, and we confidently hope to see the missionary contributions of the church increased until they more nearly approximate the standard of duty and responsibility.

ALABAMA CONFERENCE.

Facts Concerning that Conference Class.

MR. EDITOR: In your issue of February 17, is a communication by Rev. F. M. Grace, on "Notes of the Alabama Conference, at Marion, December, 1881," which is quite readable and full of interest, yet not as accurate as they might have been by a little closer observation.

I hope Bro. Grace will take no exception if you allow me to furnish some facts, touching the class received at that Conference.

From the published minutes, and my close observation of this class, as well as others who have come in since my connection with the Conference, I propose to give the following statements:

Died in the work: John W. Starr, Jr., in 1853, John H. Gross in 1854, James S. Belton, March 17, 1856, in New York, Francis M. Crain, April 19 1859, Wm. A. Shegog, April 24 1861, in Texas, Walter C. Harriss, February 11, 1866, and Francis Walker, 1880, in Texas.

The last mentioned had located a year or so before his death, but he had been a regular itinerant nearly all the time.

Still in the traveling connection: Mark S. Andrews, Silas H. Cox, Lewis F. Dowdell, James M. Patton, Lafayette Patterson, in the Alabama Conference; John M. Dupree, Warren D. Nicholson, Robert Scales, in the North Alabama Conference; Joseph B. Cottrell, in the Louisville Conference; Francis M. Grace, in the Holston Conference; George W. Brown in North Mississippi Conference; James A. Peebles, in Arkansas, Ethelbert S. Smith and Wiley H. Ardis in Texas.

Of the others, John Q. Loomis, who came from the legal profession never went to the charge to which he was appointed, desisted preaching, and went back to the practice of law. Eli Hubbard, who was "college bred," an A. M., and a teacher of high standing was appointed to a professorship in the college in Summerfield, and at the end of the first year discontinued. F. G. McDonald, John Holt, and M. W. Regan, discontinued, or dropped out, at the close of the first year. M. W. Regan afterwards joined the Conference, but only remained one year. Warrington S. Wingfield, "college bred," and highly recommended when he came in, discontinued after two years' service, but subsequently reentered the Conference, and after continuing two years, "retired from the ministry."

Wm. M. Sturdevant ceased traveling at the end of three years, and is now a local preacher in Talladega county, Ala.

Alexander M. Sanford, from Emory College, Georgia, after laboring five years, located, and engaged in teaching, and finally went to Texas.

John W. Cook discontinued at the end of his second year, but the following year entered the Missouri Conference, filling important charges in that body, such as St. Charles, Danville and Mexico, but located in September, 1881.

James E. Sampey, after spending eleven years in the itinerancy, two of them in Arkansas, withdrew from the Methodist Church, and united with the Missionary Baptist Church, and is now a preacher in that denomination.

Of the thirty one in the class, two, Mark S. Andrews and Joseph B. Cottrell, have been members in the General Conference, and only these two have had conferred upon them the degree of D. D.

Six of these, Mark S. Andrews Joseph B. Cottrell, George W. Brown, Francis Walker, Ethelbert S. Smith, and Silas H. Cox, have filled the office of P. E. The two last mentioned are now incumbents of that responsible office, and S. H. Cox is now filling that position on the sixteenth year successively. Only the following have been successively in the itinerant ranks without being local a part of the time, or in the superannuated or superannuated relation, viz.: Andrews, Cox, Cottrell, Peebles, Grace, Dowdell, and Brown. Andrews, Smith, Peebles and Grace have labored as educators in the institutions under the control of the church.

The last mentioned has been for a number of years usefully identified with the educational interests of the church.

While a number have reached the highest standard, and are in the front ranks, as preachers, all, who have adhered to the traveling ministry, both among the living and the dead, have been efficient and successful dispensers of the Word of life. Some, notably among them, Grace, Cottrell, Andrews, Harriss and Smith, have been frequent as well as able and entertaining contributors to the periodicals of the church.

Two are now corresponding editors of two of the leading religious journals of the connection, J. B. Cottrell of the Central Methodist, of Kentucky, and E. A. Smith of the Texas Christian Advocate.

It can hardly be estimated how very extensive and widespread will be the influence which has gone out from those who consecrated themselves to the cause of the Master over a quarter of a century ago, as Tennessee, Kentucky, Missouri, Arkansas, Mississippi, Texas, and China have received their services and labors.

J. W. SMITH.

Our Advocate.

For some twenty-five years or more I have been intimately acquainted with the ADVOCATE, published for convenience in the City of New Orleans, the only organ that the Mississippi Conference has adopted as authorized to represent the interests of the Methodist Episcopal Church, South, within its bounds. The ADVOCATE is the joint property of the Alabama, Mississippi, and Louisiana Conferences; it belongs to our church property. As members of the Mississippi Conference, we have promised to try and place a copy in every Methodist family within our respective charges.

Since our last Conference session I have been trying to help the brethren redeem our pledge. I find our pastors at every point burdened with many cares, trying to be abundant in labors, and cheerfully enduring many inconveniences and hardships for Christ's sake. All are keenly alive to the importance of securing the co-operation of the weekly visits of our ADVOCATE, and have bid me God-speed—contributing their time, hospitality, pulpits and knowledge of local matters. I have had a continuous love feast and an ADVOCATE class meeting. I never knew before how essential our paper is to the *real* happiness of the people. Dr. Parker's editorials are as manna to the spiritually minded. If he could have heard only a part of the voluntary testimonies given me, he would never feel like growing weary in writing and praying to God to bless his editorial work to the comfort of souls. Eternity only will be able to reveal the good that results from his weekly pleadings to wield only a sanctified pen. Then this year our paper has a corps of associate editors and contributors that place it the peer of any religious paper in our church.

One on our eastern border I found a prominent gentleman in the law and church, who had some fifteen or twenty papers coming to his home. Our ADVOCATE was no stranger at his home, but the time of renewal came last year, oversight to renew at the time caused the ADVOCATE to cease its visits. There was a void created which all other papers failed to supply. I met a hearty welcome; money, the wires will tell two dollars, and even before the first message had come, the brother confessed that he had now a good conscience, by saying, "Bro. Bowden, to tell you the truth, the ADVOCATE is the only paper that comes to our house that nearly every thing is read in it, and is read by everybody."

I thanked God, and felt happy.

R. R. BOWDEN.

Our Delegates to the Ecumenical.

The late session of the Mississippi Conference passed unanimously the following resolution:

"*Resolved*, That in each pastoral charge a collection shall be taken during the months of April and May, to defray the expenses of our delegates appointed by the Bishops to the Ecumenical Congress, to be held in City road chapel, London, in the month of September, 1881, which amounts shall be forwarded to Rev. C. G. Andrews, D. D., Jackson, La."

Other Conferences have passed similar resolutions, and are displaying commendable pride in making adequate provision for their delegates. This is right and praiseworthy. As the voluntary offerings of their brethren, and an expression of cordial sympathy with the great Ecumenical movement, it will be very gratifying to our representatives. Besides, the trip is expensive, and will compel a larger outlay than should be expected or permitted. They go, not to represent private interests, but the church. To go at their own charges will cause embarrassment. Some, probably, will have to forego attendance. This is only to remind our Mississippi brethren of an obligation they cordially assumed, and will be pleased to meet.

C. H. G.

Baltimore Conference M. E. Church, South.

This body met at Harrisonburg, Wednesday, March 9. Dr. A. W. Wilson, in the absence of the Bishop was elected president. Bishop McTyeire presided after the first days' session. We have the proceedings of the first four days, and the appointments. We give the following items from the Richmond Christian Advocate and the Baltimore Episcopal Methodist:

The Baltimore district was called, and represented by the Presiding Elder, Rev. Samuel Rogers, D. D., as follows: The almost unprecedented severity of the winter has proved to be a serious hindrance in the work of the year, especially upon circuits. Notwithstanding this, it is believed that the statistics will show a numerical gain in the number of members, and no falling off in payments for ministerial support and Conference collections. There is steady increase of interest in Sunday-school work, and gains both in the number of schools and the number of scholars on roll. Family worship is observed by a minority of our people. There is a growing interest in mission work, and efforts to pay indebtedness on church property have been crowned with such success that nearly all debts have been extinguished. The condition of the district may be reported generally prosperous.

The East Baltimore district was represented by Rev. Presbling Elder Armstrong, who said the district suffered not only by reason of the inclement winter, but also from the prevalence of sickness during the summer. Notwithstanding the spiritual and material interests of the church in the district have not been seriously depressed. A net increase of membership will appear; a new church has been built and paid for at Sullersville, Queen Anne's county, Md., and another completed at Huntingdon, Calvert county, Md., and also paid for. A new parsonage, built on Tyler's circuit, Trinity station, in Baltimore, has raised upwards of $11,000 during the year, paying the debt on the church property and increasing the benevolent contributions.

The report of Rev. Thos. E. Carson, Presiding Elder of the Roanoke district, is as follows: This district is located in the upper part of the Valley of Virginia, extending from twenty miles beyond Staunton to Christiansburg, covering something over six counties. It has in it sixteen pastoral charges and a membership of about 3,000. This district has been steadily improving for some years past in all churchly and temporal respects. Members have increased in the larger number of the churches, whilst financially, very excellent progress is everywhere apparent.

In the Moorefield district, Rev. Ramsey Smithson, Presiding Elder, there were four hundred conversions the past year; the spiritual condition good; the Sunday school interest on the increase; several dedicated during the year. There is a district parsonage at Romney in process of erection. The preachers have been faithful and efficient in the performance of their work, and the district, in its general interests, is in a healthy and hopeful condition.

The Lewisburg district of the Baltimore Conference has been presided over for the last two years by the Rev. J. C. Dice, well known throughout the bounds of the Baltimore Conference as an earnest and able minister and a courteous Christian gentleman. The district is in a very prosperous condition. There have been extensive revivals in several charges of the district. The number of accessions to the church reach up into the hundreds.

The Winchester district has been under a tidal wave of prosperity for the past several years, evidenced thereby the wise and faithful administration of both Presiding Elder and pastors. The reports at the present session of the Conference will show a decided increase in every church interest. This is particularly true of Berryville circuit which has risen within the past several years from a mission to one of the most desirable self-sustaining charges in the Conference. There have been over 300 conversions in the past two years, and the financial interest has also proved in the same ratio. In surveying the district we may well say, "See what God hath wrought."

B. W. Waters, of the Baltimore district, James Edgar Wilson, Frank T. Griffith and John Miller, of the East Baltimore district, John Wesley Mitchel, of the Roanoke district, S. V. Hildebrand, of the Moorefield district, and Wm. G. Hodgkin, of the Washington district, were recommended by the committee as having passed the requisite examination, and were admitted on probation into the traveling connection. After the character and qualification of these young men had, as is the custom in Annual Conference, been carefully inquired into, Bishop McTyeire asked, "Are they all single men?" and when answered in the affirmative, he said, "I hope you will try and keep them so for a reasonable time" and, reminded the Bishop, "while our preachers marry, and marry, well, if any of these young men have taken any preliminary steps in that direction, I advise them to postpone future proceedings for awhile."

Finances.—Bishops' Fund, Assessed $1,163; Collected $1,113.

Conference claimants, Assessed $6,835; Collected $5,410.

Educational Fund, Assessed $1,980; Collected $1,280.

For Bible Society, Collected $27.97.

Raised for Domestic Missions, $2,280.65. Raised for Foreign Missions, $7,387.50.

APPOINTMENTS.

BALTIMORE DISTRICT.—*Samuel Rogers, P. E.* St. Paul's, Isaac W. Canter; Central, J. A. Rexester, J. N. Hank, sup'y; Emmanuel, R. R. Wilburn; Frederick Avenue, J. F. Baggs; Riestertown, C. M. Brown; Arlington, B. W. Bond; Freedom, A. J. Eagle; R. W. Waters; Laurel and Grace, W. H. Wilson, Frederick City, H. P. Hamill; Lugamore, M. G. Balthis; Rockville, H. T. Tyler, F. M. Scrotter; A. R. Martin, sup'y; Montgomery, W. W. Watts, John Miller; Bladensburg and Emory, T. W. Brown; Beltsville, W. H. Waltz; Wesley Grove, W. E. Miller, J. N. Spangler, sup'y; South River, H. S. Cox; Upper Marlboro, David Thomas; Missionary Secretary, A. W. Wilson; Tract Agent, J. M. Brandth; Agent Book Depository, B. F. Ball.

BALTIMORE DISTRICT, *S. Regester, P. E.* Baltimore, Trinity, W. H. D. Harper; Calvary, S. K. Cox; North Baltimore, A. E. Bradenbaugh; East Baltimore, J. W. Gridb; Taylor's circuit, W. N. McDonald; West Harford, G. B. Allen; East Harford, J. W. Steele; Talbot, G. H. Zimmerman, J. E. Wilson; Trappe, B. S. Hughey; Kent, J. L. Kilder; Queen Anne's, H. A. Tavier; Church Hill and Stevens, L. W. Hastup; Severn, F. Furr; West River, W. A. Wade, J. C. Thrasher; Calvert, S. B. Dolly, F. P. Griffith; Prince George's, S. Townsend, one to be supplied; Charles and St. Mary's, F. H. Shipley, one to be supplied.

WASHINGTON DISTRICT, *J. S. Gantzer, P. E.* Mount Vernon, W. P. Harrison; J. W. Rucker, sup'y; Alexandria, J. A. Kern; Falls Church, C. B. Smith; Fairfax, Collins Denny; Dranesville, G. T. Williams; Leesburg, J. W. Daily; Hamilton, N. Head, L. H. Croushaw, sup'y; Hillsboro, W. R. Stringer, J. Potterfield; Loudoun, J. B. Waugh, S. W. Halladway; Piedmont and Linden, L. M. Lyle, one to be supplied; E. H. Richey, sup'y; Warrenton, W. G. Hammond; Fauquier, J. H. Wiatt; Occoquan, G. Muncy; Shelby, J. T. Maxwell; Prince William Mission, R. Smith; Stafford, E. H. Henry, one to be supplied; Fredericksburg, W. R. Boyle.

WINCHESTER DISTRICT, *J. E. Armstrong, P. E.* Winchester station, J. W. Sloat; Winchester circuit, A. P. Neel; Cedarville, O. P. Bedl; Front Royal, A. R. Jones; Warren, A. H. Davidson; Berryville, E. A. Strother; Bluemont, J. W. Wolfe, W. A. Hodkin; Martinsburg, J. Faulkner; Berkeley, E. A. Mercer; Charleston, P. H. Whisop; Frederick Mission, J. H. Temple; Jefferson, St. O. Tickell, E. E. Hedrick; Blue Ridge Mission, to be supplied; Shepherdstown, W. G. Eggleston; Harrisburg, J. S. Porter, J. W. Mitchel; Wardensville, A. Roby; Strasburg, J. G. March; Valley Female College, R. A. Arfrogast; Lonoke Female College, J. P. Hyde.

ROCKINGHAM DISTRICT, *J. S. Martin, P. E.* Staunton, R. R. S. Hargo, C. R. Jefferson, sup'y; Staunton circuit, W. P. C. Coe; Augusta, R. S. Cunningham, O. W. Thornhead; Harrisonburg, J. L. Shipley; Shenandoah Iron Works, A. P. Bender; Waynesboro, A. R. Vanlear; West Augusta, R. H. Wilson; Mount Sidney, A. Weller; Rockingham, J. S. Hopkins; East Rockingham, L. H. Grayfill; Port Republic, S. R. Stupp; Parry, C. G. Linthicum, H. A. Brown; New Market, E. Welty; Woodstock and Edinburg, W. C. Maloy; Shenandoah, G. T. D. Collins; Bridgewater, D. Bush, S. V. Hildebran; Parnassus, R. M. Williams; Wesleyan Female Institute, W. A. Harris; Penance No. 2, Aaron Boone; Mount Jackson, H. W. Kinzer.

MOOREFIELD DISTRICT.—*R. Smithson, P. E.* Moorfield, S. G. Ferguson, J. Beaty, sup'y; Petersburg, A. M. Cockley; Franklin, L. Bird; Circleville mission, to be supplied; Crab Bottom, A. Q. Flaherty; Monterey, L. G. Martin, J. Pastorfield; Keyser, W. E. Wolf; Piedmont, C. R. Mackwood; Frostburg, J. R. Andrew; Eckhamer, C. E. Simmons; Thorntown, S. F. Hall, W. K. Marshal; Springfield, E. G. Van Over, one to be supplied; South Branch, C. A. Joyce; Hardy, G. Q. Homan; North River mission, A. B. Blue; Morgan mission, to be supplied.

ROANOKE DISTRICT.—*T. E. Carson, P. E.* Salem, L. R. Green; Roanoke, L. L. Lloyd; Blacksburg, W. G. Ross; Christianburg, C. L. Bameron; Fincastle, H. F. Butzler; Amsterdam, W. T. Quinn; Lexington station, L. C. Miller; Lexington circuit, W. Thomond; Upper Botetourt, C. F. Burgess; Collierstown, Thomas Briley; James River, J. K. Gilbert; New Castle, A. C. McNeer; Catawba, Robert Rose; Newport, J. H. Boyd; Lafayette, W. W. Hedrick; Farmeld, T. G. Nevin; Roanoke mission, to be supplied.

LEWISBURG DISTRICT. *J. C. Dice, P. E.* Lewisburg, J. S. Hutchinson; Frankfort, H. M. Strickler, H. C. Colwell; Blue Sulphur, W. H. Sanders; Rehoveth, W. B. Dorsey; Hinton, J. A. Anderson; Centreville and Arbuckle, W. L. Everett, one to be supplied; Fayetteville, R. M. Wheeler; Union, A. C. Armstrong; Hillsdale, H. D. Bishop; Howard mission, to be supplied; White Sulphur, J. C. Jones; Covington, J. C. Sedwick; Alleghany, A. H. Wolf; Lewisburg, V. W. Wheeler, one to be supplied; Huntersville, W. N. Wagner; Greenbank, L. Fox; Highland, C. L. Torryson; Bath, J. J. Cricksenberger; S. A. Rover, sup'y; Monongahela River, W. M. Hiner; Mount Bethel, to be supplied.

Good Words.

Southey, has, in one of his poems, a suggestive image, appropriate to youth and age equally:

"And as when all the summer trees are seen
So bright and green,
The holly leaves a sober hue display,
Less bright than they;
But when the bare and wintry woods we see,
What then so cheerful as the holly tree?

So serious should my youth appear among
The thoughtless throng,
So would I seem among the young and gay
More grave than they,
That in my age as cheerful I might be
As the green winter of the holly tree."

"One Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every night with their gentle, quiet beauty." So with the acts of our lives. It is not by great deeds like those of the martyrs that good is to be done; it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends, and all that it is to be dutiful. Albert Barnes.

There will be works with faith, as there is thunder with lightning, but just as it is not the thunder but the lightning, the lightning without the thunder, that strikes the tree, so it is not the works which justify. Put in one sentence, *faith alone justifies, but not the faith which is alone*. Lightning alone strikes, but not the lightning which is alone without thunder, for that is only summer lightning, and harmless. J. W. Robertson.

Christ is Alpha and Omega in the great world; endeavor to make him so in the little world; practise to make him thy last thought at night when thou sleepest, and thy first thought in the morning when thou awakest; so shall thy sleep be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peaceful, thy labors prosperous, thy life pious, and thy death glorious. Francis Quarles.

It is a high sedeem; almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end. The life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as all winds through the expanses of infinite years, only the Omniscient can discern. Carlyle.

Reason is a fine thing, but let us not think too much of it. God does not. We know as surely we know on the authority of his Word that all the proud and high things of man's intellect are infinitely less valuable in his sight than the humblest aspiration after mercy and truth, than the heart-uttered groan of a contrite spirit.—Kitto.

Old age brings us to know the value of the blessings which we have enjoyed, and it brings us also to a very thankful perception of those which yet remain. Is a man advanced in life? The ease of a single day; the rest of a single night, are gifts which may be subjects of gratitude to God.—Paley.

Do you feel you are weak? This is the Spirit's bidding you to go to God for strength. The greater your wants, the greater your encouragement to go to God for supply; for the greater will be his glory in supplying them: he says, "Open thy mouth wide and I will fill it."

If any speak ill of thee, flee home to thine own conscience, and examine thine heart; if thou be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both; so shalt thou distil honey out of gall, and out of an open enemy a secret friend.—Quarles.

Who can deservedly be called a conqueror? He who conquers his rancorous passions, and endeavors to turn his enemy into a friend. Thou shalt not say, "I will love the wise, but the unwise I will hate;" but thou shalt love all mankind.—Hebrew Talmud.

Blessed is the man who has found his work; let him ask no other blessedness. Know thy work, and do it; and work at it like Hercules. One monster there is in the world, the idle man.—Carlyle.

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.—Thomas a Kempis.

Enjoy the blessings of this day if God sends them; and the evils bear patiently. For this day only is ours; we are dead to yesterday, and we are not born to to-morrow.

If the Lord careth for thee, be thyself at rest; for if he care, why shouldst thou care too? His providence will provide if thou sincerely trust it.—Leighton.

What a folly to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal.—John Howe.

What can be a stronger motive to a true trust and reliance on the mercies of our Maker, than the giving us his Son to suffer for us.—Addison.

Christian Advocate.

THE TRUE CHURCH.

In the wilderness I search'd the land,
Among the Fifth with its chapel stood,
In the heart of a green and shady wood;
Its lovers and saints, there all day long,
And sometimes with the angels sang.
They were part of the earth's scarce sweet
For the holy incense that chapel meet,
For the sins less blind to the blind.

In the midst of churches the land
It was in, and stable, blocks of stone
Piled up in the sky, a pile
I stood where the [illegible]
[illegible]
The [illegible]
[illegible]
In the midst of churches, the land
Clouds of incense made thick in the air,
Prayers were in every one's ears at prayer,
And with spiritual wealth its gems at gold,
Which [illegible]
Whose [illegible]
[illegible]
Let the [illegible]
Some members of the spot are told me Who
To find the holies place for Heaven.
But I thought how little are all things worth
The glamour, the splendor, the wealth, or birth
Compared to the worship of prayerful souls
Whose living, unconfined [illegible]
Wherever the [illegible]

Sunday-School Lesson.

PREPARED BY [illegible]

Second Quarter. Lesson I.

[illegible]

SUNDAY, APRIL [illegible]

[illegible]

[illegible]

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Christian Advocate.

THURSDAY, MARCH 24, 1881.

HEAVEN.

DR. MUHLENBERG.

Since e'er thy footstool, here below,
Such radiant gems are strewed,
O! what magnificence must glow,
My God! about thy throne!
So brilliant here these drops of light
There the full ocean rolls, how bright!

If night's blue curtain of the sky,
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught
Be, Lord, thy temple's outer veil,
What splendor at the shrine must dwell!

The dazzling sun at noon-tide hour,
Earth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze
But shows, O Lord! one beam of thine
What, then, the day where thou dost shine!

Ah! how shall these dim eyes endure
That noon of living rays?
How my spirit, so impure,
Upon thy glory gaze?
Avaunt, O Lord, anoint my sight,
Arrobe me for that world of light.

Our Pulpit.

Vision Seekers.

[THE FOLLOWING SERMON WAS DELIVERED IN THE CHURCH OF THE STRANGERS, NEW YORK, YESTERDAY MORNING. OUR STENOGRAPHIC REPORTER WAS PRESENT AND TOOK IT DOWN IN SHORT-HAND.]

"Your young men shall see visions."—JOEL 2, 28.

It is not an uncommon thing to hear men of narrow intellects and great vital energy disparage those who are called "*visionaries*," while it is the fashion to laud the "practical."

A man who has a talent for working a treadmill is tickled by being told that he is "practical." He congratulates himself that he is attempting no impracticable thing. He is struggling up no heights of fancy; not he. He thinks that the silliest youth of whom he ever heard is that young person in Longfellow's poem who bore a flag with the strange device of "Excelsior," and went climbing up the snow and ice therewith, fool-hardily beginning his journey in the afternoon.

If that young visionary had been a practical person, he would have heeded the warning of that old man and of the peasant, and instead of going on with clear standing in his bright blue eye, he would have turned in at the door of the maiden, especially if the maiden's father had had a store of wood and fire in the chalet. But that Alpine youth was *not* practical. The monks of St. Bernard were and none of them ever perished in the snow. But they did find this impractical youth half buried in the drift of the avalanche, lifeless but beautiful.

"There," says our practical friend, "what's the use of being beautiful if you are lifeless?"

And as to the meaning of the last three lines of the poem, about a voice falling from the sky "serene and far," our practical friend gives it all up. He does not even ask the solution of the conundrum which it involves.

Now, the real fact is that one "vision," may, in the highest meaning of the phrase, is *worth a dozen "practical" men*, and for the simple reason that there would be no practical men if there were no visionaries, as there would be no profitable activity without high thought. The whole race of practical men and they are never to be disparaged, is to make real, in every-day life what the visionary men have first seen with their spiritual eyes.

The visionary is he who, before a foot of rail is laid, sees a railway reaching from New York to San Francisco, over river and bay and lake and prairie and mountain and canon. The practical men are the laborers who blast the rocks, and bring dirt in the carts and wheelbarrows to make the grade, and construct the road.

The visionary is the engineer who searches up and down a river, and at last detects the precise spot where a bridge should span the stream, and who, at the same moment, sees every block of stone which is to go into the abutments, and every piece of timber or of steel which is to make the strings, the thwarts, the chesses, and the couplings. The practical man is the mason, or the carpenter, or the laborer, who makes that vision a real strong, safe passage-way for loaded wagons or the tidering trains.

Without these necessary practical men there would be no bridge over the river; but without the indispensable visionary there would be no bridge anywhere, and no kind of employment for practical men, who must stand holding on to their most valuable powers until the visionaries suddenly say: Put such a cottage there, and such a palace there, and such a church there, and such a house there, and such a bridge there, and such a tunnel under Mont Cenis, and such a telegraphic cable under the ocean. At the command of the visionaries the practical men find something to do, and they do it. "Your young men shall see visions," said the prophet, in one of the grandest passages in literature.

Blessed are the seers! We owe them everything. It was a seer of visions who beheld the people of Israel led out from the house of bondage into the land where Jehovah had promised unto Abraham. The seer of that vision, Moses, would never have been able to endure the prodigious strain which came upon him when he had to carry all that people forty years about in the Sinaitic desert and organize a nationality which should revolutionize the ancient world of thought and action.

It was a seer of visions who heard, near the gates of Damascus, that Jesus who vouchsafed him such a vision of glory as enabled the young pupil of Gamaliel to organize forces which should revolutionize the modern world of thought and action. It was a seer of visions who went forth from his cell in the Erfurth monastery to begin the Herculean task of cleansing the former Augean stables of medieval Rome.

It was a seer of visions who, standing on the eastern shore of Europe, gazed over the waters toward the west, and beheld a great land stretching where practical men saw only a waste of waters. America lay large and fair in the eyes of Columbus, alluring and attracting him long, before his vessels beached themselves upon its unknown coast. The world had gone on without this addition of America but for that vision in some man's eyes, if not in the eyes of Columbus.

It was one seer of visions who beheld printed sheets before a type was made. It was another who saw boats and carriages propelled at rapid rates before any steam-engine had been constructed. It was another who saw telegrams outflying the winds before the click of an instrument had been heard in the land. It was a seer of visions whose eye ran up and down from end to end of an ocean telegraph, and whose ear heard *the nations whispering to each other*, and kissing each other. These, these thousand miles of ocean long before a strand of the cable had been formed. And in art as in science, literature, government, trade, and religion, it is the visionaries who pioneer the way for the practical men, and draw their heavier brothers forward by the songs they sing far up great heights and far away beyond great mountain ranges.

The Good Father knows, and only he, how much practical repentance, faith, self-denial, and grand, godly living have been created in hut and palace by the vision which John Bunyan saw in Bedford Jail. Since Jesus ascended no history of actual personal or national transactions has had a hundredth part the influence which has been exerted on mankind by the simple narrative of the English tinker's vision of "Pilgrim's Progress."

Bunyan has done more for the world than Thucydides and Herodotus, than Tacitus and Livy, than Gibbon and Hume, than Rollin and Thiers, than Niebuhr and Dahlmann, than Prescott and Bancroft, and than all of them put together. For true religion that Dreamer has done more than any dozen "practical" preachers who have lived since his day. He enlarged the possibilities of practical preaching.

The general fact is that it is the men that see visions who make possible the existence of the work of the men who do deeds; and when "practical men" disparage "visionaries," and when our current speech compels our lexicographers to define "visionary" as "one whose imagination is disturbed," and "one who forms *impracticable schemes*," it is simply another instance of the clay criticising the potter. In every such case, so much the worse for the clay.

It is because works of faith must precede works of righteousness that I would have the young men of America put themselves in such a posture toward the Holy Spirit of God that he may pour upon them the fulfillment of Joel's prophecy: "Your young men shall see visions."

Think what a state of affairs would follow if all the Christian young men of the land went about, day and night, with *theories* of the greatest and widest possible activities. What would they see by day and dream by night? They would see strong young men growing up into the most radiant manhood, in wharf, in counting house, and bank, in ship and store, in drawing-rooms and on railways, doing everything as unto the Lord; men not slothful in business, fervent in spirit, serving the Lord; men valiant for the truth on the earth; men whose sweetness did not impair their strength, and whose strength did not sour their sweetness; men who made all they could, and saved all they could, and gave all they could; men constantly trampling under foot the fanatical doctrine that they were made good unless their hearts tell them to do it; men whose work was a real worship, and whose prayers gave them power to work; men on fire to love toward God and man, and kindling into holy flame every soul they touched; men ready to live and ready to die.

They would see these men in companies, in companies, in associations, in multitudes, in masses, prophesying, that is, finding grander things in the Word of God and in the heart of man, and proclaiming these discoveries. They would see the breathlessness with which other men would hang upon the words of these simple-hearted speakers, taking knowledge of them that they had been with Jesus, until the visions of God drew the eyes of the listeners from the pictures of sin, and they began to see the glory of God shining in the face of Jesus.

The practical thing for Christians to do, is to engage in earnest prayer, that we may see fulfilled that which the Lord spake by the mouth of his prophet Joel: "I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions."

Things New and Old, Out of the Treasury.

Bethel's vision is Nathaniel's promise; both the vision and the promise are the experience of the least in the kingdom of heaven, at this day. The promise so beautifully typified to Jacob by the ladder whose abutting length was trod by ascending and descending angels, is the stone which was guaranteed to Nathaniel, and is fully realized in the completed scheme of grace by us to-day. The promise symbolized in that vision, of such exceeding beauty and sentiment that it awoke a hope in every breast that it might be more than a dream, was that of a versed sing closed by one man is again to be thrown open, and intercourse between heaven and earth re-established through one man by means of ascending and descending angels.

Notice, the old order of intercourse is reversed. Before sin interfered, that order was, God talking with man, man answering, ascending, descending, as angels was, the order; but in the vision the order is changed, the promise is according to the vision, ascending and descending man talks with God, God answers, a more blessed intercourse.

Behold the vision: A ladder whose foot rests at the head of sleeping Jacob, and stretching away through the stars to the sills of heaven's open gates, its rungs from bottom to top trod by ascending and descending angels, God standing in the open gates, hearing Jacob's ascending angels and dispatching his answers by descending angels back to Jacob and these answers are great promises. "I am the Lord the God of thy father Abraham. . . . In thee and shall all the nations of the earth be blessed. I am with thee and will keep thee whither thou goest."

What is the meaning of this vision?

1. It shows us that heaven's attention is held by one man. The ladder is let down to him, and angels, messengers; messages, prayers ascend from him, and angels, messengers, answers descend to him. God is talking to him, answering him. A spectacle! Heaven's attention concentrated on one man. What a splendid symbol of intercourse between heaven and earth, a reconciled friendly intercourse.

2. But it is a promise of more than intercourse; it is also a promise of an intercourse of blessings to all nations through one man, that man Jacob. It is a symbolic promise of the one Mediator between God and men, the one man Christ Jesus, the promised Saviour.

3. This vision was partly fulfilled in Jacob's history. For ages by Israel's altars only could God be acceptably approached. To his temple only came the Holy Spirit, to his altars only the fire descended.

To Israel only was committed the living oracles, through him alone did God reveal his will and thus the promise was kept, through Jacob all the nations were blessed. The blessings of the gospel were deposited in Israel's history.

4. But to-day the promise is *fulfilled*. Behold it. One arm set up by our ascended Lord, one arm dropped from heaven by our descending Lord, when he laid aside his crown and took upon him the likeness of sinful flesh; every ring a strong promise of a coming, suffering and triumphant Saviour. It is crowded with angels. Those descending are heaven-born angels, the answers to faithful prayers, but the ascending are heaven-born, too, they are the prayers of faith, a faith inspired of Christ, its author and finisher.

Oh! there are angels coming now to bring the answers of a thousand prayers, there are angels speeding heavenward. Oh, keep the way crowded with angels, this earth has no place where a Bethel may not be reared.

C. H.

Religious Intelligence.

MISSIONARY.

—"The Church Known of the Church at our Lord Jesus Christ in Japan," or the "Mobile Assembly," representing the missions of the U. P. Church of Scotland, the Reformed Church in America, and the Presbyterian Board of Foreign Missions, has presented another annual report of its operations, the fourth since the union took place. The combined force of the missions consists of 10 ordained missionaries, 12 of whom are connected with the American societies; physicians and teachers, besides, 12 ordained native ministers, 9 native licentiates, and 12 unlicensed native helpers and students. There are 7 organized churches and 71 preaching places and stations, besides those in day and Sunday-schools. The number in adults in full communion is 1,295, a gain in 1880 of 72. There are besides 125 baptized infants, making the total on the roll 1,411, against 1,339 in the previous year. The contributions of the churches increased from 1,761 yen in 1879 to 2,700 yen, about $2,000, in 1880. 12 of the churches are in the city of Tokio; has 6 a number of preaching places and Sunday-schools. The churches are well situated and have good congregations. In Yokohama there are two churches, and north of Tokio six. The latter are entirely under the care of native evangelists and helpers. "The subject of self-support," says the report, "has received the earnest and prayerful attention of the Council during the year. A plan embracing the following points has been matured: 1. The systematic and proportionate assumption of a part of the expenses of each church by the church itself from the time of its organization; 2. The constant diminution of help from mission funds as the churches increase in size. 3. The cessation of all help after a certain moderate growth has been attained." The report further says that "the control of Dun Kuwai is passing more and more completely into the hands of the native pastors and elders. On the whole, the native members manifest a good degree of ability in the conduct of business and a clear comprehension of the needs of the church and of the methods best fitted to promote the advancement of the cause of Christ." As to the success of the union of the three missions, the Council speaks with decision: "All of the results have been good. Difficulties have, indeed, arisen; but only such as are incident to every form of activity, and these have in no case been caused by the union of the missions. On the contrary, the union has, we believe, promoted harmony, between the missions, the efficiency of the work and the glory of the Great Head of the Church." The sales of portions of New Testament have greatly increased since the translation was completed, and the circulation of tracts was larger than ever before. Among the events of the year thought worthy of mention was the holding of an open-air meeting at the Ueno Park, Tokio, with a large staff of foreign speakers, and thousands of hearers. No opposition was shown by the Government, which is believed to favor tacitly all proper methods of Christian evangelism.—New York Independent.

—The congregation in Aneityum, one of the New Hebrides, raised 5 pounds of arrowroot for the foreign mission fund of the Presbyterian Church of Canada the past year. This seems like a small contribution, writes the mission ary, the Rev. Joseph Annand, for a large congregation; but it is quite liberal in comparison with the gifts of the heathen of the islands to their objects of worship. He once attended a feast at one of the villages of Efate. Many pigs lay bound at the place, and there were large quantities of yams, tomatoes, and sugar cane. Before any of this food could be eaten an offering must be made to the spirits. Mr. Annand expected to see a pig or two sacrificed, at the least; but the sacred man simply cut off the tips of the tails of the pigs, and threw them into the bushes, for the spirits to live on. The arrow-ro, sells for about a shilling a pound in the colonies; but more is received for it in England. Mr. Annand says the greatest difficulty in the way of advancement in civilization and social comforts is the content of the old people with their old mode of life. Knowledge, cleanliness, and good food they care little for. Politics and trade are almost entirely unknown. The people are not concerned with what goes on in the world, and their thoughts lies in a very narrow compass.—New York Independent.

—The missionary expedition of the Board to Bihe, Central Africa, arrived at Benguela, Nov. 13. Mr. Bagster writes very favorably of the present healthfulness of Benguela, of the bearing of the Portuguese officials, and of the accounts he has received of Bihe. The governor is to give them a letter to the king of Bihe, whom he hoped to see by the end of January, though he had been told he would have to wait three months for porters. Of the Bihéans he heard glowing accounts. They are strong and lusty and live in a climate where no quinine is needed. He was very anxious to leave Benguela before heavy Spring rains come on, when the roads can be had from Bihe with the coast monthly.

—President Angell, the Commissioner recently sent to China to negotiate the new treaty, was impressed with the work of English and American missionaries in and near Pekin, and with the unity that prevails among them. "They are working," he says, "under many discouragements with a patience and devotion which are Christlike, and are reaping more fruits than I had expected to find."

—Dr. Somerville, the veteran Scotch evangelist, has gone on a mission to Germany. At Elberfeld, where he preached to a congregation of 1,100 people, he received two threatening letters ordering him to leave the town at once, or he would have a bullet put through him." The threat was repeated, but he stayed and preached to a larger audience and was altogether unharmed.

—There has been a wide distribution of portions of Scripture and religious books among the thousands of visitors to the Brussel Exposition. On one Sabbath 5,000 Dutch and 13,000 French books were distributed. Religious services in the Gospel tent have been largely attended, and the Gospel has been preached in Flemish, Dutch and French.

MISCELLANEOUS.

—A letter from a Protestant in Belgium states that the slumbering war between Liberals and Catholics will soon break out afresh. Two questions are before the Chamber: "The reduction of the bishops' salaries and the inspection of convents, which the Liberal majority appeared determined to vote, so soon as the government shall take the initiative by bringing forward the two bills. While awaiting this battle, the Liberals have opened their histore with the schools question, as under the consideration of the parliamentary commission. The constitution of that commission is not satisfactory, nor its proceedings free from partiality or suspicion. It has, nevertheless, served to make known some curious details of the action of the clergy and their friends in favor of what they style instruction according to God. Some of the facts disclosed are hardly credible concerning the pressure and intimidation brought to bear upon the liberty of fathers of families, with a view of emptying the schools. The priests pursue their efforts to the bed of death. Take, for example, the case of one poor man, who on the very agonies of dissolution was urged to promise before witnesses, to withdraw his children from the communal school, on pain of being refused absolution."—New York Independent.

—The church of the United Brethren in Christ, which has hitherto neglected to appoint representatives to the Ecumenical Methodist Conference, "not from any lack of fraternal feeling," but because it does not consider itself a distinctively Methodist body, will doubtless be represented in the London Conference after all. An informal council of members of that church, in which Bishop Weaver participated, has resolved to present the subject to their General Conference, which meets in May, on the understanding that there are six vacant places into which their delegates will be welcomed. They say they do not want their church to be regarded as so anomalous as not to admit of classification, and they believe that its proper place is in a Council of Arminian Churches.

—The Island of Jersey, which lies close to the French coast, is just now high in the tax of the Jesuits. A large number of that order have settled on it and purchased valuable properties. Other fraternities, anticipating expulsion, are also securing property. The Trappists are talking of buying Herm, one of the Channel Islands, where they would be more secluded. The Jesuits have opened no places in Jersey for the instruction of the youth of French families, for the reason that, under advice, they desire to do nothing that would tend to wound the susceptibilities of the inhabitants, by whom the order is not regarded with particular favor, and is carefully watched, lest any open attempts should be made to proselytize.—New York Independent.

—The London Methodist says: "Mr. John Ryle, the grandfather of the Bishop of Liverpool, was a church Methodist in Macclesfield, and a friend of John Wesley. He was the means of the building of Sunderland Street Chapel. Many years ago the trustees of this chapel placed a tablet in the chapel to Mr. Ryle's memory. At the request and expense of his grandson, Bishop Ryle, this tablet has recently been restored, and the following addition has been made to it: 'This tablet was cleansed and renovated in the year 1881 by John Charles Ryle, D. D., first Bishop of Liverpool, in token of his deep respect for the memory of his grandfather and for memory of his grandfather's friend, John Wesley.'"

—The Bombay Guardian says: "There was a meeting of the congregations connected with the M. E. Church in Bombay, on Monday last, at the Great Road Church, to take leave of the late pastor and wife, Rev. Mr. and Mrs. Row. Judges Morris, Esqs. presided, and remarks were made by several gentlemen. A display for Rs. 50, subscribed by the members of the church as a token of their thankfulness to God for the labors of his servant, was presented to Mr. Row, and prayer was offered for the blessing of God upon his future work, as well as upon that of his successor in Bombay, Rev. Mr. Jacobs."

—The recent statistics of the Wesleyan Methodists give a summary of 22,527 members with 10,880 on probation. They support 419 missionaries, and have raised for this purpose this last year about $500,000. They raised for theological schools about $50,000, and for Home Missions and other purposes $3,000,000 more. They have 6,676 Sunday-schools in Great Britian alone, with 787,183 scholars. They show much zeal and enterprise in all their work, and much success has attended their labors in the past.

—At the annual meeting of the American Tract Society, in New York City, on Feb. 21, addresses were made by Justice Strong and Representative Haskell, the latter giving the result of his personal observations as to usefulness of colportage on the frontier. The aggregate receipts for the year, including balance brought forward, is $382,283; $879,121 donations and legacies. Expenditures, $378,882.

—In Georgia there is a colored preacher of the Baptist persuasion who ministers to three congregations, and in all has 2,800 members. He has a salary of $1,200, owns a farm, and drives a good horse. He had formerly peculiar views of discipline, for when any of his members went astray he took with him two or three deacons to hold him and himself inflicted personal chastisement.

Our Young People.

YOUNG MARCH WIND.

A jolly fellow is old March Wind
With all his bluster and noise,
Though he has no thought for the old and poor,
He's a thorough friend of the boys.
He joins their play with a right good will,
Aha, the vane see him go,
With a hi, hi, hi, far up in the sky
While the boys stand gazing below.

Oh, a noisy fellow is young March Wind,
And almost any day
You may see him up in the highest trees,
Blowing his trumpet in play.
Over the house high and low
He blows with all his might
Oh, dear Mr. Wind, would you be so kind
As to go nestern at night.

St. Nicholas.

The Adventures of a Mouse.

We are much obliged to our little friend, Annie Dyer, aged ten years, for the following excellent story:

"We once lived in a tiny old garret which no one disturbed, and were tucked snugly away in a corner of its bits of soft carpet. We used to have a good many neighbors, but one by one they went off on exploring expeditions, and we have never heard of them since, they never returned; and whether they were killed or found better houses, I do not know. My wise old mother suspected they had fallen into some trap, or been devoured by huge monsters known as Tomcats, of which there was quite a number on the premises, and had often cautioned us *never* to venture beyond the garret door. But as the weeks passed by, and all was so quiet in our little home, I could not believe anything would befall me if I crept softly down the stairs, and took a peep into the other parts of the house. So one bright afternoon everything seemed to favor my adventure. Mother was asleep, all was as still as death about the house, and out I stole as first, of course, very cautiously, trembling even at the sound of my own breath. But as nothing disturbed me, no traps, or cats, anywhere to be seen, I grew bolder, and ran from room to room as if I were perfectly at home, thinking to myself how foolish my dear mamma had been never to see anything of the beautiful home we lived in, and knew so little of from our plain little corner in the garret. However, the object of my trip this afternoon was to visit the pantry, as I had grown very tired of our plain home fare.

"Oh, how my mouth watered at the thoughts of feasting on cheese, doughnuts, blackberry jam, and all such tempting dishes that I had so long been denied.

"At last after going down several flights of stairs I came to a little door with a square cut in one corner. What could it mean? surely the opening was not made for my benefit, for it it had been ten times my size it then would have been larger than was necessary. Surely this was the pantry and very possibly old Tomcat was on the other side, waiting to grab me. Gradually it was one of those traps. Though for a moment, what shall I do, must I return to the garret just as I have gained the very threshold of the long wished-for pantry? No, it was impossible.

I peeped in, then waited, peeped again, and I was satisfied that no traps or cat waited to devour me, and with one bound was on the other side.

"Will I ever forget the rows of preserve jars, great square tin boxes of crackers, doughnuts and innumerable other cans and boxes of good things I suppose, as they were too securely fastened for me to satisfy my curiosity?

"But to my delight there sat the cheese uncovered, and I feasted to my heart's content. At last when trouble of no more I began to think of the long journey before me and how I should ever get home.

"Going back as quietly and downstairs as I could, I had just gained the second flight of stairs, when, in crossing the hall where he came from I will never know. I felt myself seized by a large pair of claws. Oh, the agony of that moment, can I ever forget it? All the sins of my life and especially the great disobedience of that afternoon came vividly before me and I felt that I would give all the cheese in the world, and live on bread and water the rest of my days to be once more in the quiet old garret.

"But no such good fortune was mine, and I was destined, as I thought, to be torn to pieces in the jaws of this terrible monster. He tormented me unmercifully, would almost be an escape, and then with a plunge grab me again, uttering a dreadful growl and showing all his teeth, making me thank that every moment was my last. Finally, growing weary of his sport, he lay down in the bright sunshine on one of the children's fur tippets and indulged himself in a sound nap. There I lay scarcely daring to breathe and unable to move, so tightly was I held in the clinches of this terrible monster, and while he dozed and snored, I thought if I could only be relieved how good and obedient I would be. I would never, never disobey my mother's word again, nor would I deny her in everything. I had lain here for ages, it seemed to me, indulging in these remorseful thoughts, watching for a chance to make my escape when trimidine came in. Dear me, she exclaimed it does seem to me that I will never teach those children order. Here is Mary's tippet lying on the floor, with pussy asleep on it, and as she jerked it up from under the hideous monster he was thrown and startled so that he let go his hold on me. In a moment I was on the floor at their feet and you may rest assured I made good use of mine for once. But I had not only old Tom to face but Grandma now to dodge, also, for spying me she at once cried I thought we had gotten rid of these troublesome mice, and seizing the poker made for the door just as I was clearing it. I never paused to look behind, but flew until I had reached the garret door, and there trembling in every limb and out of breath, was welcomed by my poor mother with tears of joy. I made many promises that I would never again venture out of the garret, and I think I can truthfully say that I never, from that time, have disobeyed my mother in the most trivial thing.

I hope my dear young friends the adventures of this little mouse will teach you the fruits of disobedience.

ANNIE DYER.

Hurricane, Tenn.

The Little Builders.

John Brown and Jemmy Atkins were great friends. At school, at play, everywhere together, and what quite natural now it was not long before the other knew it also. Now they were watching the masons, who were building a fine store on Main street.

"And you know we were builders, John?" said Jemmy, as he watched the men putting brick after brick upon the wall.

"No, we ain't; we're only boys," said John.

"But we are; we are building a house which is to last forever and ever," said Jemmy earnestly.

"Pooh! now you are fooling," said John. "Nothing in the world lasts forever and ever. That old Morgan house is only a hundred years old, and it will not last a hundred more."

"I can't help that," said Jemmy. "Mother told me our souls would live forever, and we were building houses to live in."

"How is that?" said John soberly.

"Well, she said that we build our characters day by day, brick by brick, just as that man is doing. And if we build, and if we build well, we shall be glad forever and ever, and if we build bad, if we use shabby bricks, or rotten wood, or stubble, we shall be sorry forever and ever."

"That is queer. We ought to be pretty careful, then," said John. "But your mother is such a good woman she knows."

"I think it is all true, for all others, dear you," said Jemmy.

"Yes, if we build right. But let's see, what kind of bricks had we better use?"

"Always tell the truth, that's a big one. Be honest, that's another," said Jemmy.

"Good," said John. "Mind your mother; love is another," said Jemmy.

"There's a big beam of temperance in my building. Mother says that's a good beam and keeps the frame steady."

"Be courteous, there's a brick," said John. "And don't swear, there, that's another."

"And don't speak against anybody, and don't say dirty words," interrupted Jemmy, "and we shall go on building as long as we live, mother says; every single day we add something to our houses."

The gentlemen who owned the new building stood close beside the boys, hidden from sight by a high wall. He listened to their talk intently, and then he stepped around beside them and said, "Pretty good work, my boys, only build on the same foundation."

The boys looked a little frightened, but he smiled so pleasantly upon them that they felt at ease, and listened while he said:

"Give your young hearts to God, my boys; he is the great Master Builder. He will teach you to build so that he will say, 'Well done.' 'Seek first the kingdom of God, and all things else shall be added unto you.' Then he added, "I wish every boy would build as wisely as you plan, dear boys. May God help you to keep them ever!"—Youth's Temperance Banner.

A Curl Cut Off With An Ax.

"Do you see this lock of hair?" said the old man to me.

"Yes; but what of it? It is, I suppose, the curl from the head of a dear child long ago gone to heaven?"

"It is not; it is a curl of my own hair, and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your own hair so much?"

"It has a story belonging to it, and a strange one. I keep it thus with care because it speaks to me more of God and his ways than anything I possess.

"I was a little child of four years old with long curly locks, which, one day, in play, or wind, hung down my cheeks as I ran. That day my father went to the woods to cut logs, and I went with him. I was standing a little way behind, or rather at his side, watching with interest the strokes of the heavy ax, as it went up and came down upon the wood, sending off splinters with every stroke in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so, I stumbled forward, and in a moment my curly head lay upon a log. I had fallen just at the moment when the ax was coming down with all force.

"It was too late to stop the blow. Down came the ax. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and, in the blindness which the sudden horror caused, he thought he had killed his boy.

"When I recovered I from my fright, and he from his terror. He caught me in his arms and looked at me from head to foot, to find out the deadly wound he was sure he had inflicted.

"Not a drop of blood or scar was to be seen.

"He knelt upon the grass and gave thanks.

"Having done so, he took up his ax, and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood.

"How great the escape! It was as if an angel had turned aside the edge at the moment when it was descending on my head. With renewed thanks upon his lips, he took up the curl, and went home with me in his arms."

When old Mrs. Bunsby had got through reading in the morning paper an account of the last fire, she turned her spectacles from her eyes to the top of her head and remarked: "If the city firemen would wear the gunnywine hunt Knit stocking, such as we make and wear in the country, they wouldn't be a bustin' of their hose at every fire."

The junior class at Harvard have but twelve recitations per week.

Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

LINUS PARKER, D. D., Editor.

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THURSDAY, MARCH 24, 1881.

Lenten Cook Books.

We have seen advertisements of them, but have not examined the books. We can only conjecture what their contents may be. We do not know that the use of them is prescribed by ecclesiastical authority, or that scriptural warrant is claimed for them. We suspect that some wide-awake publisher, appreciating the commercial value of the enterprise, and seeing money in this new and unoccupied field, has of his own motion compiled the work. Ordinary cook books contain descriptions of dishes that are innocent of meat, and that are sufficiently frugal and abstemious for the average ascetic. From them can be learned the most varied methods of preparing eggs, fish, vegetables, and of combining them in ways that shall gratify the palate without pampering the flesh. A cook book just for lent would seem to be a needless expense, but there is a sentimental, perhaps a devotional demand for a book set apart for religious uses, one that has something devout in its title, and in which the type and paper are flavored with the taste of sacredness.

The announcement of lenten cook books is, we fear, a bad sign. If people wish to fast they can certainly do it without any special recipes, and if they desire to eat very little, and that little very simple and plain, the more obvious course would be to lock up all cook books, and banish them from the household and kitchen, until the Easter bells shall sound their recall. Science and art can compound a most satisfactory *menu*, such as the gourmand would heartily enjoy, without so much as the smell of meat about it. The fasts of which we have account in Scripture were more heroic. That of the Master, from which we suppose the modern *Quadragesima* takes its designation, was something very different from this lenten fasting. This attempt to make things very nice is not in accord with the austerities, self-denial and mortifications of the flesh which fasting or abstinence is supposed to imply. Elaborate cookery, by book, looks like an effort to disguise the bitter herbs, and to find out some way of self-righteousness which shall require no sacrifice. The Pharisees did fast twice in the week, honestly and severely, and, apart from its supposed justifying merit, their self-denial commands our respect. But what shall we think of a Pharisee's claim to righteousness, while the ground of it is sugar-coated, or altogether evaded? We have a genuine admiration for the rugged preacher who lived on locusts and wild honey. He was a voice crying in the wilderness, and a mighty voice. There was no pretence and no sham about him. His was a hard and self-denying life, with no elaborate *cuisine* connected with it.

Fasting is good, no doubt. Abstinence, a modified fasting, is also good—for the body and for the soul. But this cook book fasting and abstinence is at least open to suspicion. Our Romish and Anglican brethren have reason to be alarmed. Besides the excess of riot of the carnival, and the unrestrained license that breaks out after Easter, the worldly and fleshly spirit, armed with its cook books, has invaded lent, and laid its profane and sensual hand upon its sacred austerities. As a period of special religious services, and of private religious devotions, the lenten festival is most commendable. But there ought to be something of the salt of self-denial in it, and the mind should not be occupied and diverted by the study of a special literature for the kitchen. A protracted meeting of forty days, with temperate living in the meantime, cannot but do good. Provided, of course, that it be not regarded as a penance for the dissipations which were suspended on Ash Wednesday, with the purpose of resuming them after Easter. How much of formality, self-righteousness and will worship there may be in the observance of lent we do not know, but we may hope that, with due allowance for these abuses, there is a considerable gain of spirituality.

To those of us for whom lent is without authority, ecclesiastical or Scriptural, there is this danger, that we come to regard fasting as altogether an unspiritual thing, and that we come at length to neglect it, as being the figment of a superstitious and perverted asceticism. Because these travesties and abuses of a duty are pushed to the borders of absurdity, there is in this no reason why we should utterly neglect it. The old-time custom among Methodists of fasting on the Friday before quarterly meeting, and on other special occasions, and private fasting or abstinence, has largely fallen into disuse. While fasting is not made prominent in the New Testament, and while the authority of an explicit precept can scarcely be claimed for it, still it has its uses and benefits when properly observed. If it induces a healthier habit of body, contributes to clearer thinking, promotes control of the appetites, and fits the heart for devout meditation and prayer, there is reason enough for it, even if it be not made obligatory by Divine command. Privately, as Christ directs, each one may exercise himself herein, and discover for himself how much, and of what kind, is most beneficial for him. Our general rules, and our form of receiving preachers into full connection, seem to contemplate the use of fasting as a means of grace, and like praying, and religion generally, to be distributed, according to each one's conscience and circumstances, throughout the year. We are without a lenten season, and without lenten cook books, but we are not without the usage and custom of fasting. It is needless to say that we like our Methodist way best, and we would recall our people to its observance.

Sound Conversions.

We used to think that "soundly converted" was an unwarranted phrase, though one in much use and favor among the old time Methodists. For if a man be converted is he not converted soundly? Does God ever half convert anybody, or does the Holy Spirit ever do any unsound work? It is needless to intimate wherein the sophistry lies. There are conversions and conversions, and "soundly" is, we now think, a justifiable an a very significant word.

If by conversion we mean the regeneration of the heart, and becoming a new creature in Christ, this work is always sound. But there are operations of the Spirit less than this, as in conviction of sin; and there are feelings and emotions of a religious character, which may exist while the heart remains unchanged.

There may be a change of opinion merely, a passing from indifference or doubt to a belief in God and the Bible, at the same time that the great spiritual transformation has not taken place. A seeker may conclude that, having surrendered himself to Christ, having believed according to the promise, and having made confession of sin, he is accepted and forgiven, though he has no inward assurance of it. He endeavors to persuade himself that he is reconciled to God, and that he has fulfilled the saving condition of faith, while there is in him no conscious salvation, and no sense of the inward change wrought by the Holy Spirit. It is possible for men, instructed in this way, to take their conversion for granted, and to settle down into this logical apprehension of religion without the witness of the Spirit, and with no inward sense of adoption.

In the case of children, nurtured in religious homes, and in the Sunday-school, the notion largely obtains that religion is a matter of growth and education, without any definite beginning. Whatever the grace of infancy and early childhood may be, it does not obviate the necessity of a special and clear work of the Spirit in the heart. Children, when they come to years, though very tender years, need conversion—a powerful work of the Spirit convincing them of sin, bringing them to repentance, and so changing their hearts that they know that they are the children of God. We can scarcely make a mistake in calling them to repentance, and in insisting upon their need of conversion, however well instructed, or however carefully they have been raised. Whatever they are, they are not soundly converted until they feel and know it for themselves.

There is a mechanical type of religion connected with belief in the saving efficacy of the sacraments and of church drill and forms. The subjects of it are converted inasmuch as they have been baptized, confirmed, have partaken of the Lord's Supper, and are members of the church. They may have no sense of the love of God in their hearts, no witness in themselves, and they may be conscious that no perceptible inward change has taken place.

Wherefore, our wise and godly fathers insisted upon a *sound* conversion, as opposed to everything that fell short of changing the heart and life, and that did not bring with it a peaceful and joyous assurance of sins forgiven. We have a great many religious people in the church, we have multitudes of well-raised children in the Sunday-school, but they are not all soundly converted. It is not wholly an impertinence to inquire, when the reported conversions are coming in, are they sound conversions?

"Where Is My Boy To-Night."

This is the title of a very popular "gospel song." It is the plaintive cry of an anxious, weeping mother, waiting through the still hours of night, until "the sunrise of morn," for her wayward boy's return. She had watched and waited, wept and prayed, but heard not the welcome sound of his returning footfalls. No sleep for that mother's eye-lids. The pillow was too thorny, the scalding tears too bitter, and the breaking heart too sad and desolate. What agony must have been crowded into those lonely hours! Memory went back to the days of happy young motherhood, when her boy was as innocent and fair as a morning lily. Then she imprinted warm kisses upon his dimpled cheeks and pressed him to her bosom, while imagination painted his brilliant future. She thought of his dutiful boyhood, his noble young manhood, and his splendid career all through life. On his strong arm she would lean in old age, and all his successes were to be her noblest pride and highest joy. But now, alas! that childish innocence is gone, and those bright dreams are shrouded in gloom. Marred by sin, and forgetful of home and mother, the boy who was to be her pride has become her care and sorrow.

O, if young men would only pause and think of the shadows they cast over home—of the anxious hearts and sleepless eyes awaiting their coming—fewer nights would be spent with convivial companions in wild carousals. They would not ruthlessly trample upon a mother's love. The Roman Emperor, who was so dead to all the instincts of humanity as to consent to the death of his own mother, is justly held up to eternal execration as the very exhaustion of moral degradation. But a course of neglect, disobedience and prodigality as surely crushes maternal hope and life as though a death sentence were written in blood by a matricidal hand. Young men, who may chance to read these lines, spare the tears and agony of your mother by a love of home.

The night life of a boy determines his character and career. Known the habits and haunts of his nights, and no prophet's ken is necessary to foretell his history. Read and ponder the following earnest, ringing words from an eloquent writer:

"One night often scuttles a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvesting time. More sin and crime are committed in one night than in all the days of the week. This is more emphatically true of the city than of the country. We live in a different world after dark. The street lamps, like a file of soldiers, with torches in hand, stretch away in a long line on either sidewalk, the gay colored transparencies are ablaze with attractions, the saloons and billiard halls are brilliantly illuminated, music sounds forth its enchantment, the gay company begins to gather at the haunts and houses of pleasure, the gambling dens are filled with palatial splendor, the theaters are wide open, the mills of destruction are grinding health, honor, happiness, hope out of thousands of lives. The city, under the gas-light, is not the same as under God's sunlight. The allurements and perils and pitfalls of night are a hundredfold deeper and darker and more destructive. Night life in our cities is a dark problem, whose depths and abysses and whirlpools make us start back with horror. All night long tears are falling, blood is streaming, hearts are bleeding, sin is cursing, crime is rioting. Wails load the air, and the hideous, anguished cry goes up to heaven. Every night young men sink to rise no more."

The same is also true of our smaller towns and villages. The debauchees and criminals of the land are the grown up boys who spent their evenings away from home. This should serve as a solemn warning and earnest entreaty, a *warning* to parents to be more careful and watchful for their boys, and an *entreaty* to young men to flee the temptation of night life. Boys should rarely, if ever, spend a night with their young companions. Away from the restraints of the parental roof, they are soon led into ruin. A criminal, about to suffer the law's extreme penalty upon the scaffold, uttered these farewell words: "My first step in sin was my first night away from home; that was my ruin. For that night's teaching and influence I stand on this scaffold, and must die a criminal's death. O, young men! standing here, in a moment of eternity, and with a hangman's rope around my neck, let me beg you to keep your nights clean and pure."

What a revelation is the docket of a police court! The offenders brought there for trial, in nearly every instance, are arrested at night. Evil deeds love darkness and hate the light. Then, by every consideration of filial affection, social position, laudable ambition, business success, health, happiness and long life, we should guard our nights with jealous care. If our evenings are pure our mornings will be fresh and joyous.

C. B. G.

The Recent Regicide.

The cruel assassination of Alexander II, Emperor of Russia, on Sunday, March 13, has filled the Christian world with mortification and grief. I have heard people speak complacently of the dark ages as gone by long ago, but repeatedly men are reminded that civilization, unless it have the true gospel ground work, does not progress or ascend in the order of a climax to the ideal goal, but hopelessly moves in a circle. Saume, the poet, rightly says:

"The people are what they have always been,
A mixture foul of strength and weakness mean;
Sometime doth reason rule, but oft'ner passion fierce."

In what has the boasted civilization of to-day improved on that of Julius Cæsar, who succumbed to the daggers of Brutus and colleagues? If not elevated by the spirit of Christ, mankind continue their abode throughout all ages on the dead level of more or less polished brutality. Christless civilization is but a thin coat of varnish, nothing more.

But, as in the case of Cæsar, the object of the murderers will not be accomplished by the recent regicide. Honest and faithful Cæsar was succeeded by oily-tongued Octavius, who, though not openly but hypocritically, brought about those very governmental changes which the assassins wished to avert. "The king is dead, long live the king!" is the laconic proclamation oftentimes made known by the public criers in Paris when a monarch had died and his successor ascended the throne. Alexander III will certainly endeavor to carry out the political programme of his martyr father. He, too, is aware that the vague theories of the Nihilists are wholly impracticable, and that the reign of the communist, should the Nihilists ever succeed, would be the most terrible form of despotism.

Born on April 29, 1818, Alexander II attained to the age of nearly sixty-three years. He succeeded his father, Nicholas I, to the throne, while the Crimean war was fiercely raging, on March 2, 1855. A year later the treaty of peace was signed in Paris. Now began his benign and reformatory career. Railroads, to this time almost unknown in Russia, rapidly pushed forward. In 1859 he took the initiatory steps toward the liberation of the serfs. On March 3, 1863, it was consummated.

Nihilists have attempted to show that said liberation was not an act of humanity, for the condition of the peasantry was now more oppressive than in serfdom. In this country I have heard similar remarks in regard to the negroes, because government did not give to each of the emancipated that "forty acres and a mule." A government which will succeed next to political and social disenfranchisement, to enrich the disenfranchised ignorant masses so as to render indigence impossible, is a chimera. The poor, Christ has said, we shall have always with us. It was Louis Napoleon who remarked, soon after his *coup d'etat*, that under his government the poorest should, on Sundays, have a chicken in his pot, meaning that he would do away with poverty. But this, like many other utterances of the imperial perjurer, was mere bombast.

Among other reforms which the deceased introduced was the separation of the judiciary from the executive departments of government, limiting the authority of subalterns, establishing an advisory board of legislation, composed of representatives from the various districts, opening new channels of trade, etc.

The various attempts on his life (six in all were made) restrained perceptibly his reformatory efforts. Repeatedly discouraged, he became of late years sullen and even melancholy, laying the weight of government on his trusty friend, Gen. Loris Melikoff.

Alexander II was a liberal and humane monarch. His misfortune may lie in being too far in advance of his people. In temperamental composition he was unlike his father, Nicholas I, whose actions were dictated by impulse and passion. He was meditative, taciturn, a true friend, and a despiser of all sham and pretension.

Nihilism in Russia is what Socialism is in Germany, and Communism in France. All aim at the subversion of the present state of things. They want to do away with all authority, from that of God to that of the constable. Against the church, which they call the wet-nurse of despotism, their ire is specially kindled. So long as this country has the far West to absorb all disaffected elements, it may not have to suffer from the discontent of the rabble, though in our large cities communistic societies are forming, whose aims are said to be identical with those of the Nihilists.

A.

The Need of the Sunday-School is Better Teaching.

Paul rebuked the backsliddeu Hebrew Christians with these words: "When ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God." We are ready to congratulate ourselves that we are not as these Hebrews—"unskilful in the word of righteousness." The widespread enthusiasm with which the Sunday-school centennial has been celebrated is certain proof that we are active workers in this branch of Christian duty. Many of our wisest men are giving their best energies to this work, and the result is that they have improved our methods of conducting the Sunday-school so wonderfully that we thank God (boastingly, perhaps,) that we live in this age of Sunday-school revival.

But, after all our boasting, is our zeal according to knowledge? Do we so teach the thousands of tender minds and hearts committed to us in the Sunday-school, that they are savingly impressed with the word of life?

If Paul could visit some of our Sunday-schools, and should be called upon for an address, he would make our hearts burn with words like these:

"We give thanks to God always, brethren, that ye are zealously affected in this good work. Your methods, indeed, commend themselves to the wisdom of men, and the young will take pleasure in them for a season. We also rejoice in your behalf that the opportunity is yours to fill the earth with the knowledge of the Lord, and to give the kingdoms of this world to God and his Christ.

"Nevertheless, I have some what against you. For when many of you ought to be scholars to fill up classes, the very smallness of which is a hindrance to the faith of some, ye are waiting for a straggler or two to drop in, now and then, that ye may be *teachers*.

"Moreover, brethren, who has led you to believe that teaching in the school of Christ is a light thing? or, as some of you style it, a work of charity? Is it the desire to bring the little ones and the wayward to the Lord Jesus, or the desire for preeminence, that moves you to accept the office of teacher? Think not to say within yourselves that they who are ignorant of the first principles of the oracles of God are worthy to cultivate this nursery for Christ.

"Furthermore, beloved, it is commonly reported of you, and I partly believe it, that ye have sought out many inventions that ye may bring in the young to be taught the Holy Scriptures. Is it that ye cannot *so teach* the truth revealed from Heaven as to draw them to this place? Surely your labor will be in vain as long as ye make these popular devices so prominent that they choke the pure word, and give to the young an irreverent familiarity with the holy oracles of God. Who told you that God's word stands in need of your supplement? Why do you not rather, by prayer and study, draw the sincere milk from the word of inspiration, and fill the hungry and thirsty souls that will not be satisfied with things that perish with the using? The mines of eternal truth are so rich and inexhaustible that I wonder ye have not worked them more faithfully.

"Finally, brethren, let those whom ye appoint over this work be apt to teach, and full of faith and the knowledge of the glory of God. Put them in remembrance that the *word* is the *sword* of the Spirit. Only learn to be skillful in using it, and the enemies of righteousness will not be able to stand before you. But take heed that ye wound not yourselves, for it is a two-edged sword, and exceeding sharp, that is put into your hands."

H. M.

Temperance Again.

Having just read an article in the Advocate, on Temperance, signed A. G. Miller, I am disposed to "show my opinion" touching *prohibition*, of which he treats. In the first place, I certainly believe that the process of mere "reasoning" and "suasion" as to the liquor traffic has been tested to its utmost capacity to produce reformation. They have had their day," and have accomplished but little as to this mammoth evil.

For one, I have been trying to "reason" on this subject for twenty years, and, in my opinion, the hour has struck when we must give "prohibition" a fair trial.

The *church* and *ministry* must step to the front in this movement. Washingtonians, the sons, the social circle, the friends, the Murphyites, have had opportunity to test their powers, and find themselves insufficient. Now, let the "sacramental host of God" rally their forces, and by invoking the aid of legislation, drive the monster from the land. The writer has tested the practicability of a prohibitory movement for himself. With petition in hand, he has gone among the people, and he has found a ready response from all classes favoring "prohibition." The most inveterate drum-drinkers, knowing the dreadful sting of the serpent, have been among the foremost to sign a petition for "prohibition." The result is that the Legislature of Alabama has passed a bill *utterly abolishing the liquor traffic within the bounds of Macon county, to take effect on the first day of January next.*

Let the church of our risen Lord bestir herself all over the land on the subject of downright prohibition, and soon the day of glorious liberty will dawn.

J. Bancroft.

Tuskegee, Alabama.

For the honor and honesty of the church, we would fain believe that such language as we give below is not often justified, and not often called for. Instances of such neglect to support the preacher, are, however, not wanting in almost every section of the itinerant field. Perhaps the following from the Richmond Christian Advocate may stir up some pure minds by way of remembrance:

"Why did you not remain in A——?" asked one preacher of another. "Well, for the best reason in the world: I couldn't live on soft soap and sawdust, and find myself, at that," was the somewhat inelegant, but very significant reply. It is too often the case that after promising the preacher the smallest compensation that conscience or decency will permit, his stewards leave him to "find himself" as best he can for perhaps three-fourths of the year. They seem to have an idea that he can live on air, or, what is hardly less nourishing, a mere promise; and will not unfrequently permit month after month to pass by without making the slightest serious effort to supply his urgent needs. Suppose they were to treat their hirelings on their farm in the same way, how long would they be able to command their services? No, they must be paid, and all other current obligations must be met; but he who watches for their souls must wait, wait, wait. He must run up accounts at the grocer's, his children must be shoeless, and actually suffer from cold; his wife, perhaps already broken down in health, must be a drudge; he must cut down expenditure, even to the point of stopping his church paper—all because nobody will take the trouble or forethought to collect and pay over his little stipend. The preacher has now been at work three months of the Conference year, and his barefooted child says, "Papa hasn't received but five dollars yet." This is too bad, brethren. You mean to pay his salary—why not do it as he earns and needs it? If you find it hard to collect it just now, why, put your hands into your own pockets and advance it to him. Surely you can trust your church to make it up; or, if not, you can surely trust him who remembers and rewards even the gift of a cup of cold water to one of his disciples. What you give to Christ and his cause is all that you really save. All that you are laying up on earth shall utterly perish. All that you give to Christ is so much treasure laid up in heaven. Lay down this paper, and go at once and look after the man of God and supply his wants. You will sleep better to-night, and be a happier man to-morrow.

Beauties of the Exodus.

Those who incited and encouraged the negroes to leave the Sunny South for the rigorous North, are accountable for the miseries which these victims of avarice and partizan hate are now suffering. Parson Conway and others who have been active in promoting the movement, deserve the execration of all good men. Now that the presidential election is over, and the pitiful plight of the deluded negroes is exposed, we shall probably hear little of the exodus for some years to come. The following letter, published in the Inter Ocean, Chicago, tells how the negroes in Kansas are faring.

North Topeka, Kan., Feb. 27, 1881.

To the Editor of the Inter Ocean:

My Dear Friend: Thou will do our cause good service if thou will kindly copy the inclosed appeal in thy excellent and widely circulated paper. Thy friend truly, Elizabeth L. Comstock.

CONDITION OF THE REFUGEES.

North Topeka, Kan., Feb. 27, 1881.

To the Public:

The unusually severe weather the last few weeks has produced more suffering and sickness among the colored refugees in Kansas than has been known since the exodus commenced.

We are obliged to make an earnest appeal for aid in our present extremity. Food is wanted to keep them alive until they can get work. Fuel is needed, and it is very high in price here. Medicine for the sick, who are very numerous now. Coffins and graves are in daily demand. Some of the refugees have been sheltered in wretched outhouses, hovels, and sheds, that Northern farmers would not think suitable for their cattle and pigs. Some have slept in tattered tents and old wagons. A great many have been without beds, and but few have had sufficient bedding and clothing. The result is, many are crumpled, with limbs twisted and distorted with rheumatism; frozen feet and fingers are not uncommon; coughs, colds, pneumonia, consumption, etc.,

...rrying them off. Little chil-...ery for bread; aged people lack ...ient food, fuel, warm clothing ...clothing.

...eighteen parts of the State for ...fuel and shelter from the pitiless ...i and piercing winds. Who ...send a few dollars to feed the ...ry? Who will give of their ...dance to clothe the naked? who ...given bed to families that have ... Who will give the price of ... or boots, that these bare and ...bitten feet may be covered, and ...poor men go out to work when ...to get employment? Who will ...garden tools, farming imple-..., seed to sow, that a harvest ...be reaped in due season?

...ut thou doest, do quickly! ...e to the rescue! Save those who ...ady to perish!

...ny a strong man has already ...laid low through want. Many ...r woman has come to an untime-...d for want of proper food, fuel ...shelter. Many a little innocent ... has pined and drooped, and ...down to the grave for want of ...necessaries of life. Others are ...g, others are drooping, others ...hungry, shivering, homeless, ...erless. Haste to the rescue!

Agents and Agents.

...der this heading Bro. Johnson, ...of the Western Methodist, ad-...his constituents. We do not ...that his classifications will ...accurately to the agents of our ... In the main, however, the ...fits and we hope the brethren ...n it concerns will consider it ...uit themselves like men in can-...ng for the New Orleans CHRIS-... ADVOCATE. Dr. Johnson ...

...fut one fourth of the preachers ...ergetic and successful agents ...i paper.

...nother fourth do good work ... are moderately energetic and ...rately successful.

...Those two classes of preachers, ...obtain many subscribers, and ...s not very many. The shiller-...is due more to the flesh in ...they operate than to the preach-...themselves.

...nother fourth of the preachers ...a subscriber, now and then; ...the last fourth do nothing at all ...the paper.

...r estimate of the number in the ...classes of preachers is only an ...ate, but it approximates correct-...

...ow while we are very grateful to ...and all, who work for the paper, ...while we exhort them to con-..., and even increase their efforts, ...we must respectfully and earnestly ...eat *preachers of the third and ...th class* to do some good work for ...paper without further delay.

...arges from which we get no ...cribers, or very few, if served by ...chers we could name, would ...n a large number they would ...k out very happy results.

...ew, phase, brethren, you who ...not done anything, or but little ...the paper this year, phase, broth-... let us hear from you. We want ...elp you, as well as to be helped ...you. Turn out, see your mem-...and friends, urge them to sub-...be for the Conference paper, or to ...w.

...hen the rear of the host are ...ting the battle, let the rear guard ...the reserve force, all press to the ...t. As far as possible let the paper ...r every congregation, every fam-... let it be read by every member, ...y friend of the church.

...dvocate of Missions, March, 1881, ...excellent number. Referring to ... Brazilian Mission, the editor ...

...he Rev. J. J. Ransom, Mission-...to Brazil, delivered a couple of ...llent discourses in Elm Street ...rch, Nashville, and Vanderbilt ...versity, Sunday, Feb. 27. He ...wakened a great interest in his ...ion. The Vanderbilt Biblical ...ents are much impressed with it. ...ther Ransom was to preach in ...mond Sunday, March 6, and to ...nd the Baltimore Conference in ...risonburg, Va., March 9—after ...ch, accompanied by two missiona-...one with a wife), and Miss ...ts, who goes to Brazil under the ...ices of the Woman's Missionary ...ety), he will, D. V., proceed to ... Brazilian home. He and his ...panions will be followed with ...y blessings and prayers. A ...ther in Louisville, who is well ...inted with Miss Watts, writes: ...iss Mattie J. Watts, of Louisville, ...so soon to leave for Brazil as ...ionary, is a most worthy person ...o important a calling. For more ...n six years this dear sister has ...n a truly converted, consecrated ...istian, and shedding a most gra-...influence in the church and ...munity where she lives; the ...adway Methodist Episcopal ...rch, South, at Louisville, Ky., ...has for many years given evi-...e of her entire fitness for the ...tion and office of missionary. A ...rior woman in mental culture ...devotion to the cause she has ...sen; and but few women better ...ed for this noble work have ever ...offered to the church. The ...day-school with which she has ...so long associated will never ...get her, and many of her own city ...follow her with their blessings. ...dear sister, and know that kind, ...l hearts will care for you, and ...r sweet life will be remembered ...many old friends when you are ...away!

...e Nashville Christian Advocate

...hile generous men and women are ...ting their money in the education ...en, we want something done for ...men. While we are providing for ...higher education of our business ..., lawyers, doctors, and preachers, ...ould have something done for the ...men, who are to be their wives and ...mistresses of their households, and ...will give moral form and color to ...and coming generations. It is time ...some wise, great-hearted man or woman had done something for the higher education of women in the South. We wonder that it has not been done already. It is singular that some one with the means at hand has not felt the impulse to do this thing, and felt it so strongly that successful resistance was impossible. These times have brought no grander opportunity than this. No investment for education could promise richer results.

There are men and women in every Annual Conference who could now plant these seeds whose fruits would enrich the land in the development of cultivated Christian womanhood, and win themselves grateful remembrance on earth and eternal rewards in heaven.

The Legislature of North Carolina has passed a bill to submit the question of prohibiting the liquor traffic to the people. The Raleigh Christian Advocate, March 16, says:

The suspense which has held the good people of the State in reference to the great question of prohibition for the last sixty days is relieved. The Legislature has decided by a good large majority to submit the question to the people at an election to be held in August, and if a majority of the people vote for prohibition, the law is to go into effect October 1, 1881.

—Bro. Galloway's reminder about expenses of delegates to the Ecumenical should not be overlooked. As the Louisiana Conference has no representative in that august body, our preachers, if minded so to do, might contribute to pay expenses of delegates who are members of other Conferences. Rev. Dr. Andrews, who goes from the Mississippi Conference, by virtue of his position as president of Centenary College, belongs largely to Louisiana. Rev. Dr. Ahrens, of the German Mission Conference, lives and labors in Louisiana, and the American brethren ought to aid him. It is yet three or four months before the time to start, but it is always well to be prompt in taking collections.

—Centenary College, Jackson, La., has 131 students; of these 17 are preparing for the ministry. There is reason in this last item for hurrying up the collection directed by the Louisiana Conference, to be taken for the expenses of young men studying for the ministry at Centenary College. Rev. Dr. Tudor is to preach the commencement sermon, Sunday, May 29.

—The New Orleans District Conference will be held at the Louisiana Avenue Church, in this city. The opening session will be on Thursday, April 7, at five o'clock P. M. Bishop Keener will preside.

—We learn that a Convention of Conference Sunday-school secretaries will probably be held in Nashville, May 3 and 4.

Rev. G. W. Brehmun, writing from Chester, Miss., March 16, says: "The first quarterly meeting for Chester circuit, North Mississippi Conference, was held here on the twelfth and thirteenth instant. Rev. T. C. Wier, presiding elder, did good work. Besides the regular services of the occasion, he aided in organizing a Bible Society, on Saturday night, and preached an excellent temperance sermon on Sunday night. We are falling into the prohibition movement here. Attala county is organized, and this will be on the twenty-sixth instant. We are working hopefully for the suppression of the iniquitous traffic and use of ardent spirits in this State."

The Rev. George Muller, the famous English exponent of faith in prayer and philanthropic worker, preached in St. Paul's Methodist Episcopal Church, in New York, on Thursday evening, Feb. 24. The various denominations show him a friendly hand in all directions. The following facts are embodied in one of his public statements:

For fifty years and six months I have obtained through the Lord all the temporal necessaries for myself and my family, without having been obliged to ask any human being for assistance. I have been able to found 107 schools, to distribute 281,000 copies of the Bible in all parts of the world. In the last forty years I have sent 73,000,000 tracts to all parts of the globe, to believers and to unbelievers. God has entitled me to build five orphan asylums, which are so large that they contain in all about 581 rooms. These cost $500,000, but I had $25,000 more than I needed. We accommodate in these 2,050 children, and we have 108 assistants. The annual expense of running these asylums is $120,000. All my assistants I got through God's instrumentality. My unfailing remedy for all misfortunes has been prayer and faith. I beseech you, therefore, not to be discouraged, but to continue your work, whatever it may be, believing implicitly that your prayers will be granted if you have fulfilled the necessary conditions. New York Christian Advocate.

Of our two ailing Bishops, the Nashville Christian Advocate, of March 19, says: The latest news from Bishop Wightman is not so favorable as we could wish. He has lost rather than gained since our last report to our readers. The hope is indulged that the mild spring weather may have a favorable effect upon him. In the meantime the sympathy and prayers of the church will be extended to our beloved chief pastor in this protracted affliction.

Bishop Pierce preached recently at Sparta, Ga., and says it did not hurt him. His laryngeal affection, however, is obstinate. The ocean voyage across the Atlantic may be what he needs. If he could come back to us restored to health, the Methodist Ecumenical Conference, which calls him to London, would be popular with Southern Methodists.

Personal and Other.

—Admiral Bythesea, a very distinguished officer, who has just retired from the service after having for many years filled the post of consulting naval officer to the government of India, got his name by being, when an infant, picked up at sea by a ship-of-war, lashed to a bale of goods. Inquiry failed to elicit any sort of information about this human flotsam; so the ship's officers adopted him and called him "By-the-sea," and sent him to a naval school. The first ship in which he served was that which had saved his life. He has the Victoria Cross and the Order of the Bath.

—The latest and most reliable German authorities fix the present population of the world at 1,455,000,000. Of these Europe (without Iceland and Nova Zembla) has 315,629,000, or 1,791 inhabitants to a square mile; Asia, 834,707,000, or 1,031 to every square mile; Africa, 205,679,000, or 378 to a square mile; Australia and Polynesia, 4,031,000, or 24 to a square mile. The Polar region has, it is estimated, 82,000 inhabitants. According to the latest calculation Germany comprises 9,815·6 square miles, and its population is 44,210,916.

—George I. Seney, Esq., the president of the Metropolitan National Bank, of this city, has given $50,000 to the library fund of the Long Island Historical Society, of which Dr. R. S. Storrs is president. Mr. Seney has long been known for his liberality, especially in connection with the institutions and organization of the Methodist Church. In one season the Wesleyan University, at Middletown, Ct., received from him the sum of $250,000.

—Gambetta, the distinguished French statesman, is fat; his complexion is that of an Italian; his fine hair is sprinkled with gray; his lips, which are resolute and compressed, are shadowed by a black mustache; and he has also a short, gray beard. His dress is far from being that of a dandy; but he wears a white flower in his button hole. When he speaks, he makes but few gestures, those vehement.—New York Independent.

—The late Hugh Meharry, who died recently at Paxton, Ill., and who is said to have given, during his lifetime, for purposes of charity, $80,000, left a will in which were contained the following bequests: To the Central Tennessee College, $10,000; to the Parent Missionary Society of the Methodist Episcopal Church, $10,000; to the American Bible Society, $10,000.

Mr. J. H. Wade, of Cleveland, Ohio, who within two years has paid $80,000 for the erection of a building for the Protestant Orphan Asylum of that city, has just paid some $12,000 additional for improvements made to it, and has authorized the trustees to build a schoolhouse and to draw upon him for the cost.

A Moscow merchant, born a peasant, just deceased, has bequeathed 40,000 roubles towards the construction of an industrial school, and the purchase of 10,000 volumes for a library for it. The school he has provided with an endowment of 15,000 roubles, and he has also left a large amount for establishing parochial schools at his birthplace, the Moscow suburb of Rutiolia.

A writer in the Jewish World points out that, contrary to the received idea, the older Rabbins of the Talmud taught that the world was round. This is shown by a passage in which, in discussing idolatry, the figures holding in the hand a *baton*, a bird, or a globe were prohibited, because the *baton* symbolizes the dominion of the world, the bird that the world flies beneath it, and the globe is forbidden because it resembles the form of the world itself.

The Khedive of Egypt has given orders to the Grand Chief of the Religious Corporations that the ceremony known as the "Dossa" must henceforth cease. The "Dossa" was a procession which took place annually in Cairo, in the national ceremony known as Mowled-el-Nabi," and consisted of the passage of a sheik on horseback over his prostrate coreligionists.

The anchor lost by Columbus' fleet on the 11th of August, 1498, has been dug up in Venezuela from a depth of six feet below the surface of the ground, 372 feet from the nearest point of the coastline. The land, it is well known, is gaining upon the sea along the coast of Venezuela, so that where ships once rode at anchor gardens are now planted.

The Protestants of Germany are beginning to prepare to celebrate the four hundredth anniversary of the birth of Luther, which occurs Nov. 10, 1883. The principal celebration will be held at Wartburg, where Luther completed his translation of the Bible. A general committee has been formed, of which Dr Kosler, Burgomaster of Eisenach, is chairman.

Dakota is three times as large as all New England, Twenty-eight Connecticuts spread over it would leave unoccupied space. The Black Hills opened four years ago, now have 25,000 white people. Within the past year 1,500 miles of railroad have been projected and 200 finished. Nearly 100,000 people have come into the territory in the last twelve months.

Miss Mildred Lee, daughter of the late General Robert E. Lee, is said to be a beautiful and queenly woman. She has been in Washington this winter and has received many attentions. No daughter of General Lee has married, and Custis Lee, president of the Washington and Lee University, is a bachelor, long past the meridian of life.

Dr. Punshon, with Mrs. Punshon and son, and with several other family friends, left England March 3 for the Continent, where he hoped to recruit his health. His purpose was to return in time for the Wesleyan May Meetings.

Queen Victoria has caused a brass tablet to be erected in St. George's Chapel, Windsor Castle, in memory of the son of the King of Abyssinia, upon which is inscribed the following words: "I was a stranger, and ye took me in."

The Rev. Dr. Theodore L. Cuyler, of Lafayette Avenue Presbyterian Church, has been granted leave of absence for a visit to Egypt, Palestine, and Syria, and will sail for Liverpool March 23, to return about Sept. 1.

The Tzarewitch, the heir to the Russian throne, is intensely popular with all classes in his country. He is prodigiously Russian in feeling, has shown a decided will and strong character in all the public duties that have been committed to him, and is an excellent husband and father.

Miss Helen Taylor, step daughter of John Stuart Mill, Mrs. Lucas, sister of John Bright, and Mrs. Fawcett, wife of Mr. Fawcett, the blind member of the House of Commons, are members of the London School Board.

It is said that Mr. Moody, the evangelist, will spend this summer at his rural home, in Massachusetts, where he is to hold a sort of select camp-meeting for advanced Bible scholars, and in the fall he will again visit Europe.

—100,000 copies of the Crown Edition of Tennyson's works have been sold within two years in England alone, besides what may have been sold in more expensive form and in other countries.

—President Cattell, of Lafayette College, at Easton, Pa., announces that John I. Blair, of Blairstown, N. J., has donated $10,000 to the College, for the endowment of a presidential chair.

—The parishioners of Rev. Dr. Henry J. Morton, of Philadelphia, have presented him with a check for $10,065 upon the completion of his fifty years of service as their pastor.

—Nordenskjold intends starting out on a new Arctic expedition early next year in a new vessel which is now in course of construction for him at the estuary of the Lena.

—Mark Firth, a prominent Methodist in Great Britain and a princely benefactor of various charities, is dead. It is said that he has given $1,000,000 to the various evangelical churches.

—The King of Sweden has published a volume of his poems together with his diary, but we have not yet the pleasure of "reviewing" them.

The aged mother, two brothers, and a brother's wife of Mr. Moody, recently united with the Congregational church of Northfield, Mass.

—Mr. Pugh, the new Senator from Alabama, is stout, squarely-built man, sixty years old, who somewhat resembles Mr. Stanley Matthews.

—Gen. Fitzhugh Lee will pronounce the oration at the unveiling of Gen. "Stonewall" Jackson's statue, next May, at New Orleans.

Schliemann has presented his collection of Trojan antiquities to the emperor of Germany, to be placed in the museum at Berlin.

Governor McClellan has just received a gift of the flint-lock pistol carried by Winfield Scott during the Mexican War.

Books and Periodicals.

Chips From the White House is the title of a volume recently published by D. Lothrop & Co., Boston. The work is compiled by Jeremiah Chaplin, and the contents consist of selections from the speeches, conversations, diaries, letters, and other writings of all the Presidents of the United States. More than one-half of the book is taken up with Lincoln, Grant, Hayes and Garfield. This fact in itself gives the work a partizan and sectional tone, and, perhaps, also indicates its purpose. It is not, however, without interest, and may be of some value to the student of our political history. The volume is a 12mo of 488 pages. Price, $1.50.

The North American Review, April, 1881, has: 1. Reform *vs.* Reformation; Judge Albion W. Tourgee. 2. The Things That Might Be, Mark Pattison. 3. Religion in Schools, Bishop B. J. McQuaid. 4. The ownership of Railroad Property, George Ticknor Curtis. 5. The Historic Genesis of Protestantism, John Fiske. 6. The Telegraph Monopoly, Wm. M. Springer. 7. Henry Wadsworth Longfellow, Anthony Trollope.

Littell's Living Age.—The numbers of the Living Age for the weeks ending March 12 and 19 respectively, contain the following interesting articles: La Rochefoucauld, Nineteenth Century; Trollope's "Life of Cicero," and George Eliot, Cornhill; Condor *vs.* Courtesy, Golden Hours; Gaultier or Wall-Scribblings, Chambers' Journal; Carlyle, London Times; The Woods in Winter, Saturday Review; American Literature and Boston Literature, St. James' Gazette; Hawk-Catching in Holland, Graphic; The Talmud and the Bible, Jewish Chronicle; with instalments of "The Freres," "Don John" and "Visited on the Children."

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low, while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The Sunday Magazine for April is, in the quality of its illustrations and contents, the best number that we have seen for a long time. Varied and numerous as the articles are, they are all, so far as we have examined, of great merit. We congratulate the conductor, Rev. Alfred Taylor, on the excellence of this now most readable and valuable monthly. Among the articles are: How the Poor Folks Live, by the editor; The Dramatic Element, by Dr. Talmage; Easter and the Days Before It; Pulpit Eloquence; The Ministry of Dr. Chapin; The Great South American Struggle; Hard Places in the Bible, by Dr. T. F. Deems; Protestantism in Continental Europe; Carlyle; Temperance Talk; Glimpses at the Religious World. Published by Frank Leslie's Publishing House. Price, $3 a year.

The Magazine of Art, March, 1881, has: Yeame's Queen Elizabeth Receiving the French Ambassadors after the News of the Massacre of St. Bartholomew; The Winter Exhibition at the Grosvenor Gallery (six engravings); How to Decorate a Room; A Desperate Venture; Dutch Printers and Wood-Cutters; Paintings Guarding the Secrets of the Tombs; Old Masters at the Royal Academy; The Burgomaster, and other articles and illustrations. This splendid art magazine is published by Cassell, Petter, Galpin & Co., New York. Price, $3 50 a year.

Appleton's Journal, April, 1881, has: A Question; A Greek Idyl; Mysteries and Miracle Plays; Oliphant's Land of Gilead; On Some of Shakespeare's Female Characters; Greek Dinners; Why Does the Crab Go Sideways? A Culture Ghost, or Winthrop's Adventure; The Caliph Haroun Alraschid; The Earl of Beaconsfield As a Novelist; Ruskinesma; Concerning the Cheerfulness of the Old; Editor's Table; Notes for Readers.

The Arkansas Evangelist is the title of a new Baptist weekly, published at Little Rock and Dardanelle, Ark., B. R. Womack and J. B. Searcy editors. It is printed in good style, and appears to be well edited.

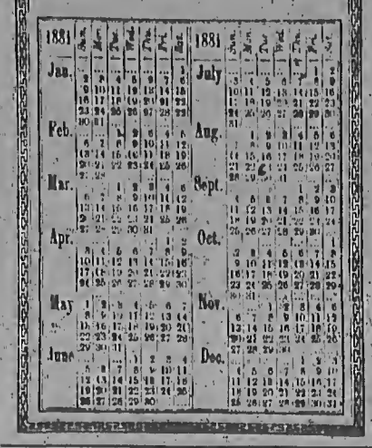
The Methodist Advance, after a brief rest, has started into new life. It is now published at Goldsboro, N. C., Rev. W. M. Robey, editor.

Southern Musical Journal for March has been received. Published by Ludden & Bates, Savannah, Ga.

Musical Herald for March has been received. Published by Musical Herald Company, Boston.

We have received "President's Annual Report," Boston University, 1879-80.

ADVOCATE CALENDAR.



Publisher's Department.

☞ We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.

MODERN MAID OF ATHENS.

By those crossed eyes which flaunt their fire,
Maid of Athens, we must part!
Your will is strong, your temper's fiery,
And, when I go and when I come,
Your tongue swings like a pendulum
Hear my prayer before I go,
Remember this my last request,
And, if you can't for an hour be so,
Keep it still and let the rest.

By those jangled locks all uncombed,
Blown all about by every wind;
By that curved nose of your Grecian kind,
Like an interrogation point,
Clerk that forgot determination
Oh! bird, I beg this one be lent,
And, if you can be quiet for so,
Keep it still and let the rest.

By those lips that never close
So those crossed eyes block doing their work,
By my half heart, so prompt to sell
What words can never speak so well,
Your tongue is darting to and fro,
You pour both words like one possessed,
But, if you can for an hour be so,
Please keep it still and let us rest.

Maid of Athens, I am gone
I'll let your peace when I'm alone.
Ah, thoughtfully to ponder
Your slightest looks shall guide my soul
Can I cease to love thee? No!
That I can cease to sin from east to west,
But, if you can for an hour be so,
Oh! keep it still and let the rest.

—New York Independent.

A neighbor, with a coffee cup in her hand, called in on Uncle Moses, remarking: "Uncle Moses, I wants to borrer a cup ob parched coffee from you for breakfus' till to-morrow." "Go right to de box on de shef and hep yerself." The neighbor did as requested, but discovered the box to be as empty as the head of a legislator. "Uncle Moses, dar's no parched coffee in dis 'ere box." "Does yer know why dar ain't no coffee in dat ar box?" "No, I don't know nuffin' about it." "Dat ain't no coffee in dat ar box" said the ole man, sadly, "for I done dat ar min de returned coffee box" "If yer had thing back all the coffee yer borrowed last year it would be plum full."

"What's the news?" asked Jones of Fogg, who had been poring over the newspaper for half an hour. "News?" exclaimed Fogg. "Lots of it. A dozen or two miraculous cures by Aberdeen's Oil, a few testimonials for Jump Jilters, Pilgarlic's Persistent Pills, and Fuca's Aboriginal Cureall. Then there are thrilling accounts of seventeen different kinds of pads for as many parts of the body, together with a brisk and copious assortment of absorbents, purifiers, detergents, anti-scorbutics, reflex renovators and renewers. Oh, yes, lots of news. Paper running over with news."

A chap being asked to explain the paradox of how it was possible for a lazy man to attain so much education, answered, "I didn't attain it. I just learnt it, here and there, and was too lazy to forget it."

"That prisoner has a very smooth countenance," said the judge to the sheriff. "Yes," responded the sheriff, "he was ironed just before he was brought in."

The little Eskimo children are said to learn to read easily, though they have such words as kaserdlugssuakangitilloortarssuk" to wrestle with.

"What have you to remark about my singing?" asked an irate vocalist. "Nothing," replied the editor, "it is not remarkable."

When a man and a woman are made one, the question, "Will it keep?" is a troublesome one until it is settled.

The Chicago Tribune has discovered that a petrified body indicates that the man is stone dead.

Policeman Now, then, move on! There's nothing the matter here. Sarcastic boy. Of course there isn't. If there was, you wouldn't be here.

Spots on sun are sometimes freckle and sometimes photographs of a mother's loving but weighty hand.

W. C. SHEPARD & Co.—American China dinner, breakfast and tea set, 130 pieces, for $15. Equal in looks and usefulness to French China.

Mr. P. Werlein, 135 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old house.

Business Notices.

Cod-Liver Oil and Lime.—That pleasant and active agent in the cure of all consumptive symptoms, "*Wilbor's Compound of Pure Cod Liver Oil and Lime*," is being universally adopted in medical practice. Sold by the proprietor, A. B. Wilbor, Chemist, Boston, and all druggists.

Those who suffer from Itching Piles should know that Burnett's Kalliston affords instant relief. Send for circular to J. Burnett & Co., Boston.

Because it adds to Personal Beauty by restoring color and lustre to gray or faded hair, and is beneficial to the scalp, is why Parker's Hair Balsam is such a popular dressing.

CANVASSERS make from $35 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay St., New York. Send for Catalogue and terms

NEW ADVERTISEMENTS.

CLEARANCE SALE OF

B-O-O-K-S!

AT HALF PRICE.

The following list of books, many of which we have but one copy of, will be sold at one-half the list price until disposed of. They are mainly Theological and Religious works by standard authors, and when present stock is disposed of can not be had at these rates, if at all. Some are shop-worn or slightly damaged, but bindings are sound and works complete, and any of them would prove a valuable addition to a library or household. If ordered by mail add for postage on all books priced under $1, five cents additional; over $1, ten cents per volume additional. Preserve this list, if you do not order at once, as others will follow.

All books subject to return by paying cost of return charges, and exchanged for others if not satisfied with them, if returned at once.

Send Postage Stamps for fractional currency.

Remember, only half of these prices

Chalmer's Select Works, 4 vols	$ 8 00
Bascom's Works, 4 vols	6 00
Writings of Arminius, 3 vols	6 00
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History of Wesleyan Methodism	3 00
Cross' A year in Europe	2 00
Sturgy's Service of Song	1 50
Defoe's Religious Courtship	1 50
Bascom's Lectures	1 50
Power on Universalism	1 00
Murray's Preachers and Preaching	1 50
Crane's Popular Amusements	1 00
Doddridge Rise and Progress	60
Porter on Revivals	60
Sartorius' Person and Work of Christ	60
Fowler's Fallacies of Colleges	1 00
Calvinistic Controversy	1 00
Miley on Class Meetings	80
Westerfield Theology	90
Alexander's Christ and Christianity	1 00
Abbey's Ecclesiastical Controversy	1 50
Gordon's in Christ	1 50
Steven's Church Polity	1 00
Athens, its Grandeur and Decay	70
Shirley's Food and Nutrition	80
Defence of Armageddon	1 00
Wesley's Missionaries to America	1 00
Geography of Palestine	1 00
Christianity Exemplified	1 00
Star of the West Mop	60
Calder's Defence of Jesus Christ	1 00
Olin's Greece and the Golden Horn	1 50
Taylor's Five Years in China	1 50
Edgeworth's Practical Education	1 25
Heath's Sword and Cross	1 75
Young Men Advised, Haven	1 25
The Right Way Strong	1 00
Mother of the Wesleys	2 00

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142 Camp street, New Orleans.

W. C. SHEPARD & Co.,

AMERICAN CHINA HOUSE,

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We Append a few prices.

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A Real French China Dinner Set, 115 Pieces, for $17.

English Stone China Dinner Set, 124 Pieces, for $10.

English Stone China Chamber Set, comprising 10 Pieces, for $2 50.

Decorated Chamber Sets, with different Colored Bands, 10 Pieces, for $3 50.

Glass Goblets, from 40 cents to $1 per dozen.

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RICHARD RHODES,

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BY REV. W. G. BLACK.

Concerning this work Dr. L. Parker, editor of the New Orleans Christian Advocate, says: "The history, statistics, polity and doctrines of Methodism are clearly and compactly stated to the nation, and the causes, under God, of the wonderful success of Methodism, are unfolded with much acumen and analytical power. We hope it will be extensively circulated." The Mississippi Methodist says: "The work shows the hand of a master. Every body friend to sound Methodism, ought to read it." Pastors will do a good work in circulating it among their people. One street has just recorded for thirty hundred copies for gratuitous distribution. More than a thousand copies were sold within sixty days of its publication. Price 20 cents or $2 per dozen. For sale by

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Cantatas. Choirs and Societies will do well to send the music of season for performing either a Sacred Cantata, as *Buck's 46th Psalm*, ($1.) or *Gaul's Ruth and Naomi*, ($1.) or *Gaul's splendid Joseph's Captivity*, ($1.) or *Bat ow's Belshazzar*, ($1.) or *Dudley Buck's very new Esther*, (50 cts.) or *Root's* always popular *Haymakers*, ($1.) or *Buck's* classical *Don Munio*, ($1.50.)

The Emmerson Method for Reed Organ. ($2 50.) By Emmerson and Mathews is among the very best, and has a good collection of instrumental and vocal music.

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Agricultural.

TIMBER LOTS.—Not every man who owns a timber lot manages it to the best possible advantage. A specimen case enough, at this season, to take care of this kind of land. Most people who have had no experience with it would feel sure that it required less than half of such as is needed to carry on an ordinary farm. But experience is a great teacher, and frequently makes unexpected and astonishing revelations. Most men who assume the care of wooded lands find sooner or later that, in order to cut everything at a time and in a manner which shall be the most profitable, they need all the ability and skill they possess. There are two opposite directions in one of which there is a strong liability to err.

Many owners of timber lots cut wood and timber clean wherever they go, and without waiting until the trees reach maturity. This course involves a great waste. All clean cutting must cause loss, if the land is to be kept for growing wood or timber; for it involves the removal of a great many young trees, which are worth nothing of any consequence for wood, but which, having got well started, are in a condition to rapidly increase in value. If the old trees were taken out and the sprouts and young trees allowed to grow, a perpetual woodlot could be easily maintained. Some people, who do not cut everything, are yearly cutting trees which, though large enough to be of some value, are yet growing rapidly, and can only be cut at a great sacrifice; for when a tree has reached a trunk diameter of six or eight inches it has attained a stage at which it makes a much more rapid growth than ever before. Five years added in the age of such a tree insures a large addition to its size and value. At this stage trees seem to grow as much in one year as they do in five years of their early life. To cut trees thus is like keeping a lot of pullets until they begin to lay, and then, just at the point at which they begin to do something toward paying the expenses of their keeping, killing and selling them for poultry.

There is another extreme to which some owners of woodlands go, which involves about as much loss as the course which has just been described. These men let their timber stand too long, and it becomes injured by the effects of age and its inevitable tendency to decay. The writer has in mind what was once a splendid grove. It was owned by an old gentleman, who had grown up on the farm containing the grove, and whose more than fourscore years dated back to the early life of the trees. He knew that the trees were as valuable as they ever would be, and that self-interest dictated their removal; but his affections clung to the old trees, and he determined that they should stand until he was gone. Many a farmer in that little community felt a sense of personal loss when those splendid old oaks were removed; yet it was found that the ages had stood far too long. Many of them had hollowed at the stump and bore the marks of injuries inflicted by age. And there are many owners of timber-lands in which there are many trees which have passed their prime and are now rapidly on the decline. The loss involved in allowing these trees to stand is very great. They should be removed at once, and the young trees which are growing up around them should thus be given a chance to obtain the sunshine and plant-food which they need for rapid development.

A good method in the management of timber-lots is to cut out crooked and defective trees, even though they are small. In their growth these poor specimens use materials which if secured by better trees would prove valuable. The "survival of the fittest" should not be left to the slow operations of nature, but should be secured by the prompt action of the owner of the land. Except for special purposes, where such a course seems necessary, trees should not be cut until they are fully developed or have reached that size which is best adapted to the purpose for which they are designed. But when they have become well-matured they should be removed.—Ohio Farmer.

PREVENTING SCABBY POTATOES.—Housewives dislike the scabby, scurvy potatoes, that have in the latter days been so common. They do not look nice, they are wasteful, and there is nothing pleasant about them. Still we scrape and wash, and wash and scrape, for baked potatoes are a real luxury, and we do not want them always boiled. The other day a friend told me how to prevent potatoes being so rough and scabby. Two years before, his brother, a small farmer, fell short of manure, and set his wits to work to provide a cheap substitute. He had mantled part of his potatoes in the hill. He had a quantity of forest leaves that he had used to bank his house, piled up in the January cold, so for the lack of something better, he mulched manuring his potatoes with the leaves. These potatoes grew fully as well, were as large, and had more blossoms than those manured from the compost heap. When he harvested them, the contrast was quite marked. The potatoes were more uniform in size, larger and more of them, and they were perfectly smooth.

Last year he plowed as many loads of leaves into his ground as if it were manure, then he put them into the hill, and planted his potatoes as usual. There still was far ahead of the preceding year. The potatoes yielded splendidly, and not a scab was found on the whole piece; the potatoes were as smooth and good as potatoes raised thirty years ago. He told his brother that he was not philosophical enough to explain the reason, but he was satisfied that the decaying leaves furnished the right kind of plant-food for potatoes, and that hereafter he should use it in preference to any other fertilizer, and earnestly recommended his brother to do the same. Will it not be pleasant to have nice potatoes again? This method is worth trying at least, as I never yet knew farmers to have quite manure enough in the spring.—Farmer's Wife, in Country Gentleman.

ECONOMY OF FEED FEEDING FOR MILK.—Large yields of milk must necessarily be the result of a large quantity of food consumed; for the cow can not create milk out of nothing. She is not a miracle worker. But does it follow that a large product of milk costs more in proportion to quantity than a medium yield?

Now, the cow must be supported before she gives any milk. After this food of support, all the food she consumes must go to the production of milk or flesh, and if the cow is a good milker it all goes to milk; in other words, after the food of support, the extra food all goes to profit—that is, either to milk or flesh. And it is equally clear that all the food consumed to support the system of the animal is lost until the point of production is reached. After the producting point is reached, the more the animal can eat, properly digest and assimilate above this, the greater the profit. This would seem to be too plain to require illustration. What would any one think of a manufacturer who used a steam engine for power, who would say that it required as much fuel to get up full steam because the last half of the steam's force than the first half? Now, if there is only fuel enough used to heat the water just below the boiling point, it will consume a good deal of fuel to do this, but no power will ever be produced by it, and this fuel is thrown away. The fuel required to keep the water heated up to two hundred degrees only requires fifty per cent. added to give one hundred pounds steam pressure and see the machinery all at active work. It is evident that if only half steam is produced it costs little more than three-fourths as much as full steam, and consequently all the work that is done with this half power is done at an additional cost.

Just so when the cow is only fed so as to produce a half yield of milk, it costs more than three-fourths as much as a full yield, and the half yield is produced without profit, or even at a loss. Now, to produce steam most economically you must have a well-constructed boiler and engine; but whatever the boiler may be, it costs less in proportion to work to run it, to its full capacity than to half its capacity. So, if you desire to produce milk at the least cost, you must select cows with the capacity to turn the largest amount of food into milk—the larger the amount the more cheaply will the milk be produced. Of course the best cow is the one that can digest and assimilate the most food, and turn all the extra food into milk, instead of laying on flesh and fat. It is the business of a skillful dairyman to select such cows, and then make full use of their machinery to secrete milk, by full feeding.—National Live Stock Journal.

HINTS FOR FARMER'S WIVES.—Provide boxes or shelves with apartments, and place in appropriate divisions, distinctly marked, all refuse screws, nails, bolts, rivets, staples, tacks, etc., and replenish them as needed by purchases at hardware stores, procuring all the kinds and sizes you ever want. Such things always at hand, costing, perhaps, but a few cents, may save you dollars in time, when repair is needed at a busy time and laborers are waiting. Keep all the hinges and latches about the house oiled, to prevent wear and squeaking. Go over them once a week with oil and feather; make regular work of it! Keep gates properly greased at latches and hinges, and see that they do not sag. The labor of dragging a sagging gate is as hard as if it is useless. Use coal ashes for wood dust, or both, in all your vaults daily. This will prevent all bad odor, rendering the cleaning as easy as shoveling sand, and will prevent all danger of wells becoming poisoned by the drainage. Give pure water to animals. Cows are sometimes watered from wells in the manure yard, emitting impurities, and the milk is thus more or less deteriorated and poisoned, the latter tainted, and the owner wonders why his family suffers so much from sickness. If you expect good healthy pigs and wholesome pork, let them have pure water, pure food and constantly clean quarters. We have actually seen the careless and dirty character of some farmers photographed in their filthy pig-pens. Use petroleum as a preservative of all exposed wood-work and tools. It is very cheap, and penetrates the pores. It is good for all wood buildings, good for gates, farm wagons, rakes and forks, and for all rustic work exposed to weather. It will pay its cost back again at least one thousand per cent.

A NEW MODE OF GRINDING WHEAT.—The Maine Farmer, after reciting the improvements made in grinding grain from primitive ages down to the period when the French burr stones came into use, adds: "Recently the new process of making flour was discovered, and that part of the wheat which was formerly fed to stock, now makes the best and highest priced flour in the market. But the time has come when the famous burr stones are superseded, and wheat is no longer to be ground, but crushed or cracked. In all the best mills in Minneapolis the millstones have been taken out, and the Hungarian steel rollers have taken their places. These rollers are about thirty inches long and eight inches in diameter. It takes five sets of rollers to finish the flour. Each set of rollers runs closer than the preceding. After the wheat passes each set of rollers it is bolted or sifted through coarse cloth. This cloth lets the disintegrated particles of wheat through and passes off the husky and large pieces, which are run through another and closer set of rollers and cracked again. The first rollers have little else but white hulls and the waxy germs of the wheat, which do not crack up, but smash down like a piece of wax. The germ of a kernel of wheat is not good food. It makes flour black. By the old millstone process this waxy germ was ground up with the starchy portion and bolted through with the flour. By the new system of cracking the kernel instead of grinding it, this germ is not ground, but flattened out and sifted or bolted out, while the starchy portions of the wheat are crushed into powdered wheat or flour.

COAL STOVES.—The manufacture of sugar from the cane, of the ordinary corn, it has been said, is an industry destined soon to be the leading one in our land. Perhaps, suggests the Newark Advertiser, this is an exaggeration, but certain it is that there is sugar in the cane of the ordinary corn and much more in the sweet corn. The trouble with it and with sorghum was the sugar took the form of glucose, and was only available for syrups and the common uses of molasses. That difficulty has been overcome and a very fine crystallized sugar is now produced from the cornstalk at remunerative prices. It is the old story of cutting a crop at the right time. Once past a certain stage of growth the crystalline character of the cane juice is gone forever, but properly cut, there is sugar enough in Indian corn to supply the world. If, as may confidently be expected, the making of sugar from cornstalks is to become a profitable industry, there must be the same careful science as is now employed in the sugar refineries of France and the United States in working the beets of the one and the coarse sugar of the other. A sugar refinery is a chemical laboratory to which the highest learning must be employed. Only an accomplished analytical chemist can produce the higher grades of sugar, and only a large capital is competent to undertake the business.

POTATOES.—Potash, says a writer, is absolutely necessary to successful potato growing. The easiest and best mode of supplying it is in the form of wood ashes. It is furnished also in sufficient quantity in coal ashes and well-rotted yard or stable manure.

Household.

CAREME, THE GREAT COOK.—Careme was a cook of supreme talent, and came from humble parentage. There was a famous Jean de Careme, *chef de cuisine* to his sanctity Pope Leo X. This Pope, in the Lenten season, having complained of the sameness of diet, Careme, who was a prodigious genius, invented special dishes composed of fish. Fish were transmogrified into the semblance of capons, and it is said that with fish scales he so decked a turbot, that for all the world, it looked like a roasted peacock, with magnificence of tail. The later Careme, the rival of his great ancestor, was almost of our times. Born just before the French Revolution, in early life he became illustrious as a cook and died some time in 1833. He accepted a position as *chef* of the Prince Regent's kitchen in London. Careme was a man of progress. He accepted at once, without hesitation, the romantic period in art, and while French brains appreciated Hugo, the elder Dumas and Vigny, Careme shaped his dishes so as to meet the views of a no less important portion of the human organism. This is, then, the story with the gastronomic moral some little expanded:

Once the great cook, who was a philanthropic man, met a poor woman who was crying bitterly at the door of a second-class wine-shop and restaurant. Inquiring of this weeping woman what was the matter, her reply was, that her husband, a silversmith, making good wages, was spending all the money he earned in eating and drinking. Careme believed in the capabilities of his art, and never doubted for once the causes which led the husband away from his own house. Questioning the wife, he found out that she was an indifferent cook, but worse than that, was in the habit of giving her husband boiled 365 days in the year. An inspiration idea at once seized the great cook. He had the fullest confidence in his art. He wrote down the woman's address, and next day visited the house of the silversmith, ostensibly with the purpose of having a cup repaired. But a nobler aim was his. Drawing a woodcock from a basket, the master showed the wife how to dress it, and silversmith, woman and Careme sat down to breakfast. For the first time happiness beamed on that household. Careme called frequently after this, always provided with some viand, which, like an unpolished stone, became as a brilliant gem when touched by the hand of genius. The silversmith's wife was quick to appreciate the difference in her husband's conduct. She became in time an efficient cook, and so regained her husband's affections. The wine-shop, the second-class restaurant, had no charms for him. He saved his money, for he ate now at home.

Now come those finer moral effects which only a Frenchman could imagine. Better food acted on the brain of the silversmith. From being nothing more than a repairer, a tinkerer, he rose to be a master workman, a Benvenuto Cellini, an artist. One day the illustrious Careme received a silver woodcock, with every soft ruffle of feather executed in silver, with the inscription: "To Careme, from a friend who was saved by good cooking."—From Valuable Cooking Receipts, by T. J. Murrey.

CABBAGE FARCIE.—Take a small, hard head of cabbage, removing the two or three outer leaves. Have a pot of boiling water ready, with plenty of salt in it. Put in the cabbage and let it stay ten minutes, and then place it in cold water. Try it. Take an apple-corer and cut out in the middle a kind of well-like hole. Have any cold meat, which chop fine. Season this with pepper and salt, a little grated nutmeg and some thyme. To stiffen it, add the yolks of two eggs, to the farcie. Fill up the hole, which cover with a bit of beef, bind up the cabbage with twine. Use plenty of twine, so that it will be secure. This is best boiled in stock; but if stock is not at hand take some pieces of ham or bacon, and some beef bones, and put them in the water. Boil the cabbage thoroughly, and serve dry.

ANISE CAKE.—Four ounces of flour, after weighing add a heaping table spoonful of the same material; twelve ounces of powdered sugar, a tablespoonful of salt, the whites of eleven eggs, beaten before beaten, rose is generally used, one teaspoonful of cream of tartar. Put sugar, flour, salt and cream of tartar together, and sift through a fine sieve six times, then stir in lightly the whites of the eggs, beaten to a stiff froth. Put into a pan without grease and bake in a good oven about fifty minutes. This cake must be baked in a new pan, as one kept for any other purpose does not answer as well. When baked turn it over on two or more tumblers until cold, then remove it from the pan and tie it with thin string. Soda is not used and a pan with a tube in the centre is preferable for baking.

DISINFECTING YOUR PREMISES.—A good disinfectant is the following: Three pounds of copperas dissolved in four gallons of hot water, to which should be added cold, a pint of Colyert's No. 5 carbolic acid. One-fourth of this will disinfect a privy vault. Every bad smelling place, yard, drain or stable should be disinfected every six or twelve days. Fresh slacked lime, or plaster of Paris, or sulphate of iron may be sprinkled in damp places that have a disagreeable odor. Disinfection will keep away diseases. Do not throw lime into privy vaults, as it produces an unfavorable chemical action. Plaster of Paris may, however, be used for all purposes of disinfection about a house or yard, privy vault or stable.

TO REMOVE WRINKLES.—Melt white wax, one ounce, to a gentle heat and add juice of lily bulbs, two ounces, and honey, two ounces, rose water two drachms, and attar of roses a drop or two. Rub the wrinkled place with the preparation twice a day. Use tepid water instead of cold in ablutions.

From the Agriculturist we gain the following useful information: Grass stain can be removed from clothing by pouring boiling water through the stain; it sets the green coloring matter loose; rinsing it away. Do not wash with soap-suds, for it makes a dirt-colored mark and remains an ugly blot on children's white clothing.

JOHNNY CAKE.—One pint of boiled rice or hominy, one egg, one tablespoonful of butter, salt to taste, flour enough to make a soft dough. Roll half an inch thick; bake quick, without blistering; serve hot. Tear the cakes open and butter. Cut the cakes four inches long and three wide.

Glass should be washed in cold water, which gives it a brighter and cleaner look than when cleansed with warm water.

Scientific.

—The Florence Zoological Museum has recently received from Lake Lodavico Marazzani a splendid specimen of a rare and singular rodent (*Lophiomys imhausi*, and it is claimed one of the very best examples of "defensive mimicry" known in the animal kingdom. The specimen came from a new locality, Erkandi, on the mountains between Sunkin and Tingai. The habitat of this animal is now pretty well defined by lines drawn from Ferukin to Muinan and Kassala, and thence southward toward the Somali coast, a region extending along the Gulf of Aden and the Indian Ocean from Zeila, and inhabited by Arabs. The luxuriant dorsal mane, to which this creature owes its name, is separated from the long hairs of the body by a narrow stripe of short, stiff, greenish bristles. The natives told Count Marazzani that the Lophiomys is rare, that it lives in deep holes in the strangely fissured rocks of that country, and that it is a vegetable feeder. Another singular rodent has been discovered by M. Latash in the Algerian Sahara. It is a sort of field-mouse, its most striking character being the tail, which is short, club-shaped, greatly swollen, and apparently naked, its minute rings and fine white hairs not concealing the rosy tint of the skin in the living animal. Still more remarkable is the structure of the skull, with auditory bony cavities greatly developed, and which is only paralleled by the pouched rat of our Western plains. It is rat or a small mouse, the upper parts fawn color the lower pure white. It will be observed, that like its Western American representatives, it is an inhabitant of dry, desert regions.—New York Independent.

MAX'S GUINEA.—Some French savants have been keeping nine pigs in a state of continual intoxication for a year for the purpose of testing the effects of alcoholic liquors on these animals. The Perfect of the Seine has put some sties in the yard of the municipal slaughter-houses at the disposal of the savants, in order that they might conduct their experiments at little cost. Pigs were chosen for the experiments because of the similarity of their internal organs to those of men. The pig that takes absinthe is first gay, then excitable, then irritable, combative and finally drowsy. The one that takes brandy with his food is cheerful all through, until he falls asleep; the rum swilling pig seems to become sad and somnolent almost at once; while the pig that takes gin is quite eccentric in his ways, grunting, squealing, tilting his head against the sty door, raising on his hind legs as if to sniff the wind. *La Science* thinks these different effects are due solely to the different kind of intoxicants used. May they not, however, be due, in part, to some difference in the disposition of the pigs?

The conclusion the experimenters draw from these, and some other facts, is, that it is far more likely that man is descended from the hog than from the monkey, as some have affirmed. We have doubt of the correctness of this conclusion. Our observation would appear to justify the belief that some men may be found that have not descended very much below this animal yet.—Northern Christian Advocate.

—The art of chromographie is a new invention by a Nuremberg chemist, and is said to be one that not only furnishes a pleasant pastime for ladies, but one highly remunerative. The art consists of a new method of decorating silks and other fabrics, by means of hollow pencils, which are charged with a fluid metallic compound. The compound hardens instantly on exposure to air, and is furnished in every known color, all of which become indelible, lasting as long as the materials on which they are used. Wooden-ware and pottery can also be decorated and glass shrined in the same manner, the designs and work presenting an unique and handsome appearance. Already have fabrics decorated in this new art taken the place of embroidery to a considerable extent in Germany and France.

IMPROVEMENTS IN THE TELEPHONE.—The Patent office has just granted to a Mr. Berliner a reissue of a patent, with several new claims, among which is the recognition of his right to the use of a local battery in connection with telephonic instruments.

This improvement adds greatly to the power of the telephone. It is made so sensitive by it that conversation may be carried on in whispers, while the ordinary modes of conversation are delivered by it in the most perfect and admirable manner. All who have been accustomed to use the telephone, know very well in what a feeble tone the voice is transmitted, even though the sender should almost yell in the instrument. The patent of Mr. Berliner, we believe, is held by the Bell Telephone Company of Boston.

A Paris gentleman has invented a method for coating thread with silk, by means of a chemical process, in a way similar to that in which metallic objects are plated with gold or silver. A solution of the silk is formed in Zeichloride, or other solvent, when the thread to be coated with it has previously been mordanted in a bath is passed through it. Thread thus "galvanized" is pronounced an excellent imitation of the genuine, and experts even find it difficult to detect it commercial qualities. From a commercial stand-point, the practicability of the process is thought questionable.

A Russian geographical explorer has recently filled up a blank in the Tobolsk between the Obi and the Arctic circle, in the discovery of forests of enormous pines considerably beyond the conjectural limits of wood, between the 70th and 78th degrees east longitude. Another explorer, who has been traveling in the region of the glaciers of Zarafshan, one of the greatest in Central Asia, will peaks rising to two thousand feet, reports some wonderful discoveries, among which is that of an ancient prehistoric city, bearing an evidence of numerous population some time in the world's history.

It has been ascertained by scientific gentlemen who have been investigating for some time, that the so-called Gulf stream does not enter the Gulf of Mexico at all. It is now pronounced an Equatorial Current, which comes through the Caribbean Sea from the African coast, is turned northeast upon striking the coast of Yucatan, passes through the Straits of Yucatan and Florida, and out into the Atlantic Ocean. The currents in the Gulf are said to be very slow, and are not connected with the great stream represented in physical geography under that name.

The new twenty-three inch objective glass for the Princeton Observatory, was completed by the Clarks about the middle of January. It proves to be of the highest excellence. The mounting is well advanced, and the Instrument will probably be set up next Autumn, some months in advance of the contract.

A Great Revelation.

SOME VALUABLE THOUGHTS CONCERNING HUMAN HAPPINESS AND TIMELY SUGGESTIONS HOW TO SECURE IT.

Synopsis of Lecture by Dr. Elias Craig, before Metropolitan Scientific Association.

The free and independent thought of this age accepts statements only where they are proven to be truth, while the development of mental power seems equally great in every other department of life. The valuable inventions of the day are counted by thousands. The increase of scientific study is universal. The spirit of inquiry in all fields is so marked as to cause comment on every side, while people seem investigating and advancing in every direction which can help them morally, mentally or physically. This is specially true of the human body and everything which concerns it; and the truths which the people have found, even in the last fifty years, are simply marvelous. How really ignorant some cultured and supposedly scientific people were only a few years ago, as compared with the present day, may be better understood from a few illustrative facts. A prominent writer prepared an elaborate essay, to prove that steamships could never cross the Atlantic, and his pamphlet was issued just in time to be carried by the first steamer that went to England. People once believed that the heart was the seat of life and health. It is now known that this organ is only a pump, simply keeping in motion what other and more important organs of the body have created and transformed. It was once supposed that if a person felt a pain in the back, the liver was deranged; if a pain came in the lower chest the lungs were affected and consumption was near; it is now known that a pain in the back indicates diseased kidneys, while troubles in the lower chest arise from a disordered liver and not imperfect lungs. A severe pain in the head was once thought to come from some partial derangement of the brain; it is now known that troubles in other parts of the body and away from the head, cause headaches and that only by removing the cause can the pain be ceased. It is a matter of private history that Gen. Washington was bled to death. His last illness was slight, and caused principally by weariness. A physician was called who bled him copiously. Strange to say, the patient became no better. Another doctor was called, who again took away a large amount of the vital fluid. This in succession four physicians drew away the life of a great man who was intended by nature for an old age, and who prematurely died, murdered by malpractice, bled to death. That was the age of medical bleeding!

The speaker then graphically described another period which came upon the people, in which they assigned the origin of all diseases to the stomach, and after showing the falsity of this theory, and that the kidneys and liver were the causes of disease, and that many people are suffering from kidney and liver troubles to-day who do not know it, but who should know it and attend to them at once, continued:

Let us look at this matter a little more closely. The human body is the most perfect and yet the most delicate of all created things. It is capable of the greatest results and it is liable to the greatest disorder. The slightest causes sometimes seem to throw its delicate machinery out of order while the most simple and common sense care restores and keeps them in perfect condition. When it is remembered that the amount of happiness or misery we are to have in this world is dependent upon a perfect body, is it not strange that simple precautions and care are not exercised? This is one of the most vital questions of life. People may avoid it for the present, but there is certain to come a time in every one's experience when it must be faced.

And here pardon me for relating a little personal experience. In the year 1879 I found myself losing both in strength and health. I could assign no cause for the decline, but it continued, until finally I called to my aid two prominent physicians. After treating me for some time they declared I was suffering from Bright's disease of the kidneys, and that they could do nothing more for me. At this time I was so weak I could not raise my head from the pillow and I fainted repeatedly. My heart beat so rapidly it was with difficulty I could sleep. My lungs were also badly involved. I could retain nothing upon my stomach, while the most intense pains in my back and bowels caused me to long for death as a relief. It was at this critical juncture that physic'd longing which I felt and which I most firmly believe was an inspiration caused me to send for the leaves of a plant I had once known in medical practice. After great difficulty I at last secured them and began their use in the form of tea. I noticed a lessening of the pain at once; I began to mend rapidly; in five weeks I was able to be about and in two months I became perfectly well and have so continued to this day. It was only natural that such a result should have caused me to investigate most thoroughly. I carefully examined books in medicine never before explored. I sought the cause of physical order and disorder, happiness and pain, and I found the kidneys and liver to be the governors, whose motions regulate the entire system.

After describing at length the offices of the kidneys and liver, and their important part in life, the doctor went on to say:

Having found this great truth I was clear in the conclusion that my discovery, which I had named Warner's Safe Kidney and Liver Cure, would be found the remedy that would relieve the suffering from Bright's disease of the kidneys, and that it would cure all diseases of the liver. I had come to them which the life was nearly gone, and by its single, yet powerful influence had purified, strengthened and restored them, and saved me from death. Realizing the great benefit which a knowledge of this truth would confer on the world I began in a modest way to treat those afflicted and to cure. I found the same happy results which I had experienced. Not only the bad cases, who were not conscious of any physical trouble but when, at my suggestion, began the use of the remedy which had saved me, the blood their health steadily improving and their strength continually increasing. So universal, where used, was this true, that I determined the entire world should share in the results, and I therefore ordered the formula for its preparation in the hands of Mr. H. H. Warner of Rochester, N. Y., a gentleman whom I had cured of severe kidney disease, and who, by reason of his personal worth, high standing and liberality in endowing the Astronomical Observatory and other public enterprises, has become known and popular to the entire country. This gentleman at once began the manufacture of the remedy on a most extensive scale, and to-day, Warner's Safe Kidney and Liver Cure, the pure remedy that saved my life, is known and used in all parts of the continent.

I am aware a prejudice exists toward proprietary medicines, and that such prejudice is too often well founded, but the value of a *pure* remedy is not less because it is a proprietary medicine. Because Warner's Safe Kidney and Liver Cure saved my life before it became a proprietary medicine, is it reasonable to suppose that it will not cure others and keep still more from sickness now that it is sold with a government stamp on the wrapper? Such a theory would be childish.

How to restore the health when broken and how to keep the body perfect and free from disease must ever be man's highest study. That one of the greatest revelations of the present day has been made in ascertaining the true seat of health, to be in the kidneys and liver, all scientists now admit, and I can but feel that the discovery which I have been permitted to make, and which I have described to you, is destined to prove the greatest, best and most reliable friend to those who suffer and long for happiness, as well as to those who desire to keep the joys they now possess.

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Christian Advocate.

The Water of Lourdes.

BY W. A. HAMMOND, M. D.

But to come to the writer's own experience. For several years he has had the opportunity from time to time of receiving bottles containing the water of Lourdes. One of these, holding about four ounces, was given to him by one of his patients, an estimable Roman Catholic priest, who obtained it at Lourdes; and this, as being the most authentic, was the one employed in the case now to be described. A woman of about thirty years had for over eight months suffered from a very distressing spasmodic affection of certain muscles of the neck, by which her head was strongly rotated to one side, so that she was constantly in the position of one trying to look over the shoulder. Not only was the position uncomfortable, but it was attended with considerable pain, and she was therefore kept in a continued excited and "nervous" condition. When the writer saw her she had already been treated with those means which are most efficacious in the disease in question, and he was consulted mainly for the purpose of getting his opinion in relation to the propriety of allowing the contraction by a surgical operation, and, if deemed advisable, of performing it. One imagining the patient, who was a devout Roman Catholic, expressed her great regret at being unable to go to Lourdes, or to obtain some of the water from the grotto, for she was firmly convinced that if she could be subjected to the influence of this liquid, her cure would be at once effected. Being at the time engaged in new experiments relative to the influence of magnets, the idea arose in the writer's mind to expose the patient to the influence of a powerful magnet, and perhaps produce a cure. Certainly she had expressed implicit faith, the writer determined to see how far so strong faith would go in producing a cure in a case such as he was then in. He accordingly instructed the patient that she had some of the water of Lourdes, and another water which had produced marvelous results, and which, in his opinion, was preferable to the other. This last was called Lourdes. Both were at her service. But she was strongly advised to use the water of Lourdes instead of the other of Paris. She evinced the utmost eagerness, exclaiming that her restoration was assured, and that she would not submit to any other. She begged hard for the Lourdes water, but the writer insisted that days she should try the other, and that, if this proved ineffectual, she should have the water of Lourdes. After many entreaties she was allowed to begin with the Paris water, she consented to try the Lourdes water first. The writer then put into a stunning room, took some of the pungent Lourdes water, poured it into another vial, labeled it "Eau de Lourdes," and gave it to her. She at once applied some of it, as she was directed to do to the affected muscles, and she said, without the least faith or expectation that it would do the slightest good. She went away hoping for the Lourdes water, suspecting that she had two bottles of genuine article in her pocket. According to appointment, she returned. She had rubbed the part several times each day with the water I had given her, but the result, so far from being favorable, was directly the reverse, as was very evident not only in her own account, but from the position of the neck and head. For fear of having had hope to aid her, and thus thwart the action of despondency, I kept expectant attention, so far from having been on the side of a cure, had been directed in the opposite direction. She knew the Paris water would be effectual." Of course the result had been exactly as the writer had expected, the water of Lourdes having been shown to possess no healing virtue aside from that derived from the faith attention and quality which it has with bread pills, colored water, rubbing, etc., when faith is in them. He determined, however, to perform upon this patient the operation of tenotomy, of giving her relief, and of saving her under the strong belief that she was now receiving the water which, at the command of the good Virgin, had thrown from the rock at Lourdes. He accordingly took a quantity of water, drawn from the same source, put it in a vial, and labeled it "Water of Lourdes, East of the Apparition Grotto," and, with apparent reluctance to give even so small a quantity of so valuable a liquid, gave it to her. She received it with most profuse thanks, promising her attention to use it as she reached her home. It was arranged to see her on the following day at noon, and she rushed into the consulting room exclaiming, "I am cured! I am cured! See what the Virgin has done for me!" And, sure enough, there was not the slightest trace of the spasmodic affection. The contracted muscles were relaxed, and she could turn her head with ease in any direction as readily as before the spasm. The water, as the medium of expectant attention, had effected what, to her, seemed a miracle. Truly it is a wonderful thing!

George the Third.

ANECDOTE BY TREVELYAN.

He never allowed himself to be ruffled or put out of his self-control. "Tis no virtue," he said. "I only prefer eating an old little to growing sickly and thin." He would ride in all weathers, either to Windsor or to St. James's, dine, and dress for a levee, at which he gave every individual present some token of his favor or displeasure. Then he would assist at a privy council or do business with his ministers till six in the evening, take tea and a few slices of bread and butter without sitting down to table, and drive back into Berkshire by candlelight. In his recreations he is more hardy and energetic even than in his labors. On hunting days he mounted in the saddle at eight in the morning till the approach of night sent him home to a jug of hot barley-water, which he in vain endeavored to induce his attendants to share with him. As gentleman in waiting tasted nothing of the luxury which the humble mind presumes to be the reward of courtiers, and not a very much of the indulgence which an Englishman of all ranks reckons as his birthright. Doors and windows so habitually open that a point of honor encountered five distinct and thorough draughts on the way from his own room to the queen's bondage; expeditions on foot across country for five miles out and, without shirking a single field or skirting a patch of ploughs; early prayers in winter, with the congregation dwindling daily as the mornings grew cold and darker, until at Christmas the king and his equerry were left to shiver through the responses together. Nothing would have gained men of fortune and men of leisure in such a Spartan service except the strong and disinterested affection with which George the Third inspired all who had to do with him in his character of master of a household.—Early Life of Fox.

Dress.

King George's household was a model of an English gentleman's household. It was early; it was kindly; it was charitable; it was frugal; it was orderly; it must have been stupid to a degree which I shudder now to contemplate. It always rose, rode, dined, at stated intervals. Day after day was the same. At the same hour at night the king kissed his daughters' jolly cheeks; the princesses kissed their mother's hand, and Mme. Thielke brought in the royal nightcap. At the same hour the equerries and women in waiting had their little dinner and cackled over their tea. The king had his backgammon or his evening concert; the equerries yawned themselves to death in the anteroom; or the king and his family walked in Windsor slopes, the king holding his darling little Princess Amelia by the hand; and the people crowded round quite good-naturedly, and the Eton boys thrust their chubby cheeks under the crowd's elbows, and, the concert over, the king never failed to take his enormous cocked hat off, and salute his band, and say, "Thank you, gentlemen." A quieter household, a more prosaic life, than this of Kew or Windsor cannot be imagined. Rain or shine, the king rode every day for hours, poked his red face into hundreds of cottages round about, and showed that shovel hat and Windsor uniform to farmers, to pig boys, to old women making apple dumplings; to all sorts of people, gentle and simple, about whom countless stories are told. Nothing can be more unlike than these stories. When Haroun Alraschid visits a subject, *grande*, the latter is sure to be very much the better for the caliph's magnificence. Old George showed no such royal splendor. He used to give a guinea some times; sometimes look in his pockets and find he had no money; often ask a dozen hundred questions about the number of his family, about his cows and bears, about the price of pairs for his house and riding. On one occasion he played the part of King Alfred and turned a piece of meat with a string at a cottager's house. When the old woman came home she found a letter with an enclosure of money and a note written by the royal pencil. "Eve guinea is to buy a jack." It was not splendid, but it was kind and worthy of Farmer George.—The Four Georges.

Women as Wives and Mothers.

It is not good for man to be alone. We all need the mother's and we must find it in a wife. Do you know what I think the prettiest story of courtship I ever read? It is the account of Isaac's marriage with Rebecca, away back in the simple old times. You remember the aged man, Abraham, sent his eldest servant into a distant country to find a wife for his son Isaac. And he brought her into his tent to Sarah's joy, and took Rebecca, and she became his wife, and Isaac was comforted for his mother's death. There's the philosophy of it, he added. It's the mother living again in the wife. She is the very instinct in the hearts of all true women, but sooner or later the true wife becomes a mother to her husband. She guides him, cares for him, teaches him and gaugeses him, all in the most way possible. Why, I'm sure I never should know how to get along a day without Polly to tease me. The inquirings and forbiddings of the commonplaces, to lecture me for going out without my muffler, and see that I put on my flannels at the right time, to insist that I shall take something for my cough and raise a rebellion in my going out when there's a northeaster. So much for the lucky, and as for the selfish, I believe it is a woman who holds faith in the world. It's a woman behind the wall, rushing out on the fire that burns brighter, while the devil pours on water, and you'll never get this vanity out of the earth while there's a woman in it. Ed Fathe, love my wife's and your mother's opinion on a mounting of a text of Scripture than all the Doctors of Divinity, and their faith is not much that always holds. Some jackass or other I read once, said every woman wanted a master, and was as forlorn without a husband as a masterless dog. It's a great deal truer that every man wants a mother. Men are more forlorn than masterless dogs, a great deal, when no woman cares for them. Look at the homes single women make for themselves; how neat, how cosy, how bright with the oil of gladness! The fact is, women are born comfort makers, and can get along by themselves a great deal better than men can.

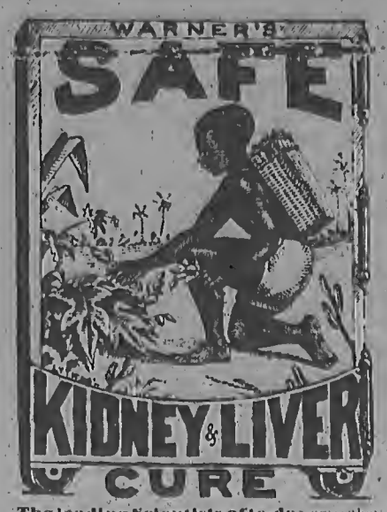
Chinese Servants.

A lady gives in Lippincott's Magazine her experiences with Chinese servants. Among others she mentions the following: "When Ah Ling did his work in the dark, quick way that is characteristic of the Chinese servant, at the same time adding artistic little touchments of his own. He always kept a newly plucked rose in a glass on the sheet in his bureau sink, taking whiffs of its fragrance as he washed his dishes. The boxes of the kerosene lamps he had rose leaves strewn in them, and all the vases in the house were kept filled with fresh flowers and water. Like most true gentlemen, Ah Ling had superfine feelings which were easily wounded. Being too fastidious to mention the fact when we had unwittingly injured his feelings, and yet desirous that we should not languish in ignorance, he had accustomed, running sometimes at awkward seasons, of flattening his face against the wall and remaining rigid for a longer or shorter period. I said nothing at first, but waited till Ah Ling wanted to go to the city to do some shopping. As usual, he came to ask me for a company him, at which I flattened myself against the wall and said nothing. The subject was dropped at once, and Ah Ling stole sheepishly away. After several days he took courage to speak again about going to the city, and again I promptly and silently took his position against the wall. This went on until he voluntarily promised to abstain from all flattening and sulks in the future, and I had no more trouble with him on that score."

Mahogany Trees.

The full grown mahogany tree is one of the most majestic of tropical America. Its vast trunk and massive arms, rising to a lofty height and spreading with graceful sweep over immense spaces, covered with beautiful foliage, bright, glossy, light, airy, clinging so long to the sprays as to make it almost evergreen, present a grand combination of loftiness and grandeur. The leaves are very small, delicate and polished like those of the laurel. The flowers are small and white, or greenish yellow. Lumbermen in felling a tree build a platform twelve feet high, and cut it above the platform, thus relinquishing twelve to fifteen feet of the largest part of the tree. Yet some trees have yielded twelve thousand superficial feet of lumber, and have sold for fifteen thousand dollars.

MISCELLANEOUS.



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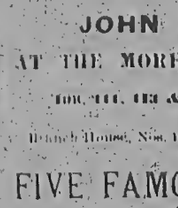
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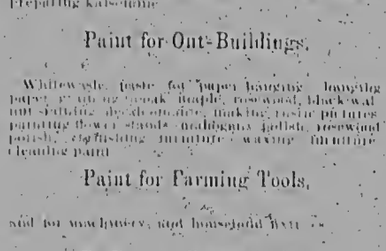
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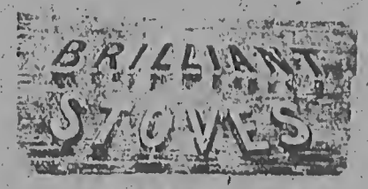
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	To-day.	Ast.
Cotton, ₱ lb.		
Low ordinary	6¼	6⅝
Ordinary	7⅛	7½
Good ordinary	8⅝	9⅛
Low middling	9⅝	9¾
Middling	11	11
Good middling	12	11⅝
Middling fair	12⅝	12⅝
Sales to-day		3,650 bales.
Receipts since our last		17,390 bales.
Receipts previously		1,331,714 bales.
Sugar, ₱ lb.:		
Fair	— —	6⅜
Fully fair	— —	6⅝
Prime	— —	6¾
Choice	— —	— —
Yellow clarified	8½	8⅝
White clarified	8¾	8⅞
Powdered	— —	— —
Crushed	— —	— —
Molasses, in bbls., ₱ gallon:		
Common	23	25
Fair	33	34
Prime	36	38
Choice	50	51
Rice, Louisiana, ₱ lb.:		
Common	4½	4⅝
Fair	5	5⅛
Prime	5¾	6
Choice	— —	— —

GROCERIES.

Butter, ₱ lb.:		
Western	10	37
New York	25	34
Coffee, ₱ lb.:		
Rio ordinary	10¾	10¾
Rio, fair	12⅝	12⅝
Rio, prime	13¾	13¾
Cheese, ₱ lb.:		
Western factory	— —	— —
English dairy	— —	— —
Candles, ₱ lb.:		
Best brands	— —	12
Corn Meal, ₱ bbl.:		
Choice K D	— —	3 00
Flour, ₱ bbl.:		
Rye	3 00	— —
XX	3 75	4 00
XXX	4 75	5 00
Choice XX	— —	— —
Choice [illegible]	— —	— —
Fish:		
Mackerel, No 1, in bbls	— —	8 00
Half barrels	— —	4 50
Kits	— —	95
Mackerel, No 2, in bbls	— —	6 75
Half bbls	— —	3 50
Kits	— —	85
Mackerel, No 3, in bbls	5 50	6 75
Half bbls	3 00	1 70
Kits	75	— —
Codfish, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Cod, in draw	— —	22
Cod, in bbls	— —	60
Linseed, raw	58	60
Linseed, boiled	60	64
Cotton seed	30	42
Lard	80	84
Soap, ₱ box:		
Magnolia	— —	1 95
Olive	— —	2 40
Palm	— —	— —
Castile	— —	2 40
Sodas, ₱ lb	— —	— —
Starch, ₱ lb	— —	3½
Salt, ₱ sack:		
Coarse	1 02½	1 05
Fine	1 40	1 45

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	— —	81
White	— —	83
Mixed	— —	82
Oats, ₱ bushel:		
Western	— —	58
Red rust proof	— —	— —
Bran, ₱ 100 lbs:		
Choice	1 00	1 05
Hay, ₱ ton:		
Prime	23 00	24 00
Choice	— —	25 00
Cow Peas, ₱ bushel:		
Mixed	— —	— —
Clay	— —	2 75

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	9¾	10
Shoulders	6¼	6¾
Sides, clear rib	— —	9¼
Sides, clear	— —	9¾
Hams, sugar-cured	10	11
Mess Pork, ₱ bbl	16 00	16 50
Dry Salt Meat, ₱ lb:		
Clear rib sides	— —	8¾
Clear sides	— —	8¾
Shoulders	5½	6¾
Lard, ₱ lb:		
Choice, in kegs	11	11¾
Choice, in tierces	10¾	11¼

ESCULENTS.

Potatoes, ₱ bbl:		
Irish	2 00	3 00
Sweet	2 00	2 25
Onions, ₱ bbl	— —	5 00
Apples, ₱ bbl	2 75	4 00
Cabbages, ₱ box	2 50	3 50
Sour Krout, ₱ bbl	— —	16 00

BALING STUFFS.

Bagging, ₱ yard		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	17
Ties, ₱ bundle		
Hollow and Eagles	— —	1 65

SUNDRIES.

Poultry, ₱ dozen		
Grown chickens	4 75	5 00
Young do	3 00	3 50
Ducks	3 50	4 00
Geese	5 00	6 00
Turkeys	20 00	21 00
Eggs, ₱ dozen		
Western	11	16
Southern	15	18
Honey:		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb	— —	— —
Pecans, ₱ lb:		
Louisiana	— —	10
Texas	— —	7
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	3 50	3 60
Wool, ₱ lb:		
Louisiana	25	26
Texas	— —	— —
Feathers, ₱ lb:		
Geese	— —	— —
Hides, ₱ lb:		
Country green	6	8
Dry salted	— —	11
Dry flint	— —	13
Ox Horns, each	— —	6
Tallow, ₱ lb	6¼	6½
Cotton Seed, ₱ ton:		
In sacks	— —	10 00
Meal	22 00	23 00
Oil cake	— —	24 00
Cooperage, Beach:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 50	1 65
Half barrels	— —	1 05
Kegs	— —	70
Oak Staves, per 1000:		
Kegs	— —	— —
Barrels	— —	— —
Extra bbls	85 00	100 00
Extra hogshead	35 00	140 00
Extra pipes	65 00	180 00
Tobacco:		
Low lugs	— —	— —
Medium	— —	4¾
Good to fine	— —	— —
Low leaf	— —	— —
Medium	5¾	5¾
Good	6¾	7
Fine	7½	8
Selections	10	12

Nearly all the ills that afflict Mankind can be prevented and cured by keeping the stomach, liver and kidneys in perfect working order. There is no medicine known that will do this as quickly and surely, without interfering with your duties as Parker's Ginger Tonic. See advertisement.

A Vitalized Body

does not always become intoxicated. Kidney troubles will cause bloat, but Warner's Safe Kidney and Liver Cure has never failed to remove it.

NEWS OF THE WEEK.

DOMESTIC.

San Francisco, March 15.—Brevet Major Gen. Emory Upton, United States army, was found dead in his room this morning, having shot himself through the head some time during the night. When discovered, the revolver was still grasped in his hand. Nothing to indicate the cause of the act has yet been discovered. The general impression seems to be that grief at the loss of his wife prompted suicide.

Vicksburg, Miss., March 15.—The regular monthly meeting of the Mississippi Valley Cotton Planters' Association was held here to-day, with a good and influential attendance of planters.

Resolutions of the business men and Cotton Exchange of Memphis, and also a letter from President Hill, were read, inviting this association to hold its annual meeting next May in Memphis. The invitation was cordially and unanimously accepted.

A resolution was also passed directing the President to invite delegates from all the cotton States, as well as manufacturers of cotton and cotton machinery throughout the United States and England, to the annual meeting in May.

Hon. J. Floyd King, who is a member of the association, made a most interesting address, showing the growing tendency of the Government to conserve to a greater extent than ever before the agricultural interests of the country. Mr. King offered resolutions requesting the Commissioner of Agriculture to deliver an address before the annual meeting in May, and also to make this association the medium for the distribution of seeds and plants for the Southwest, and what is most important of all, urging the Department of Agriculture to establish under the auspices of the association an experimental farm, similar to the tea farm established by that department in California.

"It will be remembered what a large and intelligent body of men attended the last annual meeting of this association, held in this city, about four hundred delegates being present, representing nearly 250,000 bales of cotton. As the association is doubly as large as it then was, and delegates are united from all the cotton States, as well as from manufacturers, the meeting in Memphis will be one of the most important ever held in the South.

Washington, March 17.—The Census Bureau has issued a bulletin giving in detail, the white and colored population of the United States. It shows a total white population of 43,404,876 and colored 6,577,151. The greatest proportion of colored to white is in South Carolina, where three-fifths of the whole are colored. In Louisiana and Mississippi from one-half to three-fifths are colored. In Alabama, Florida, Georgia, North Carolina, Virginia and District of Columbia, one-third to one-half are colored, and in Arkansas and Tennessee from one-fourth to one-third are colored.

Outside of the former slave States the proportion of negroes is very small.

The relative changes in the negro population during the decade between 1870 and 1880 are also given. In the United States as a whole, there has been a gain of six hundred and twenty-five on an assumed basis of 100,000 whites.

Great relative gains have apparently been made in the former slave-holding States. Eight of these States have made gains ranging from 941 to nearly 11,000. It is believed, however, by the Census office that these apparent gains are due in a great measure to the imperfections of the census of 1870, and under the conditions which prevailed at that time it is probable a much larger proportion of the negroes were omitted than of whites.

South Carolina, Mississippi, North Carolina, Louisiana, Georgia, Tennessee and District of Columbia, show a relative increase, Texas and Florida take the lead of States which have lost; both of these States have received heavy white immigration from other parts of the country, which has more than overbalanced whatever gain in colored population may have been made. They have been the scene of rapid development, and thus the relative decrease of the blacks is to be accounted for not by exodus or dying out, but by infusion of whites. The movement of blacks in the Northern and Western States has apparently been of little comparative account, and the migration of negroes has not attained to such dimensions as to be perceptible there. Mississippi, Louisiana and North Carolina, States from which exodus principally took place, have all apparently gained heavily in relative proportion of blacks, while Kansas, to which the major part went, has lost in proportion to its increase in population, and Indiana has gained but slightly.

Chicago, March 18.—One of the fiercest storms of the season, began about daybreak. At first rain fell, but it quickly turned to snow, accompanied by a furious gale. In a few hours the streets were rendered as impassible as at any time during the winter. The storm was not very severe in the north, but extended west as far as Omaha, south to St. Louis and Kansas City, and east to Cresline.

Montgomery, Ala., March 21.—The Alabama River is at present higher than ever before known. No damage to the railroads as yet reported.

Washington, March 21.—The Senate Committee on Foreign Relations have reported favorably the new Chinese treaty, but this is done partly as a matter of deference to the last committee, and partly to get the topic before Senate for prompt disposition.

The treaty will be very strongly opposed by the Democrats. It will come up to morrow in executive session and may consume the whole week.

FOREIGN.

St. Petersburg, March 14.—Dr. Drovlaeline, who was among the physicians first summoned to the Czar, immediately selected the necessary instruments for amputating the legs, which were held by the flesh only, the bones being broken. Blood flowed copiously from the lacerated wounds. Indian rubber bandages were first applied to the right leg, below the knee, and then to the left. The Czar's right hand, on which was a glove, was found to be greatly lacerated. His marriage ring was broken to pieces and driven into the flesh. The surgeons tied up the several arteries. At length, under the influence of sulphate of oxygen and ice, the Emperor opened his eyes and respiration became more apparent.

Chaplain B. Janor availed himself of the interval of apparent consciousness to administer the sacrament, and for a moment some hopes were entertained of the Czar's life, but a minute or two afterwards his heart had ceased to beat.

During the mad flurry of the the members of his family surrounded his bed. The Arch Priest recited prayers for those *extremis*, all present kneeling.

The spectacle was heart-rending.

Col. Dorrilsky is confined to his bed, but is not seriously injured.

The number of persons injured by the explosion is greater than was at first supposed. Several have since died.

Berlin, March 16.—In Government circles here, entire confidence is felt in the peaceful policy of the new Czar. It is stated that he will shortly issue a manifesto emphasizing his motto, "Peace and Economy," and declaring his intention to devote himself mainly to internal reform.

St. Petersburg, March 16. — The body of the dead Emperor was placed in its coffin to-day and conveyed to the great church of the palace. The Emperor and Grand Duke Vladimir bore the head of the coffin, and the other Grand Dukes and Princes of Luchtenburg and Oldenburg bore the foot and sides. The people in the halls knelt as the procession passed. On the arrival of the cortage at the church mass for the dead was celebrated. Regalia had been brought from Moscow and was conveyed through the streets in state.

Rome, March 17.—The Pope's Encyclical letter has been issued, proclaiming a jubilee from March 19 to November 1 for Europe, and to the end of the year for the rest of the world.

London, March 17.—At midnight a policeman on duty at the Mansion House, observed a fire on the ground, near the rear wall of the Lord Mayor's official residence, and found a wooden box with a fuse, connected to which some lighted paper had been recently applied. The officer extinguished the fire and took the box to the police station, where it was found to contain about forty pounds of gunpowder with the fuse in the midst of it. No arrests have been made, nor has any clue to the perpetrators been thus far discovered.

London, March 19.—A dispatch from St. Petersburg says: The leading idea at present urged, is said to be to do everything for agricultural interests represented by peasants and landed proprietors. All other sections—such as capitalists, manufacturers, scientists and literati—are regarded in certain quarters as more or less disaffected.

The following proposals are said to be under consideration: Imperial ukases to be issued on the Emperor's sole initiative, thus giving evidence of a firm purpose of his own will. Firstly, to promote intercolonization by the migration of peasants to rich unoccupied lands, funds being provided therefor; secondly, to give more land to peasants generally, and thirdly, to liberate peasants from expensive regime of passports.

London, March 21.—A dispatch to Reuter's Telegram Agency from Newcastle, dated to-day, says: It is rumored that the Boers have agreed to all the British conditions except the one requiring them to disarm.

As the armistice was to expire to-day, the British troops were held in readiness for an immediate advance. Much sickness exists in the Boer camp.

A later telegram says it is reported that the armistice has been prolonged for a fortnight.

St. Petersburg, March 21.—Newspapers report numerous arrests during the last few days. At the house of nine of the persons arrested, the police found 700,000 roubles. A man, upon whom were found arms, poison and 20,000 roubles, was arrested last night. It is stated that two dynamite stores have been discovered.

London, March 21. The Standard's St. Petersburg correspondent says: The Municipal Council are considering the advisability of establishing a system of supervision accompanied by domiciliary visits over every house in the city.

The News' St. Petersburg correspondent says: In consequence of the laxity of authorities with regard to the discovery of the mine near the new Czar's residence, a court of inquiry has been instituted.

Cypress trees have been planted around the spot where the Czar fell, and sacred pictures with lamps burning before them have been placed there.

The correspondent adds: I have reason to believe that the Emperor continues to appreciate the conciliatory tendency of Gen. Melikoff, and that at present no extraordinary measures of repression are contemplated.

The Council of Ministers have decided to proceed immediately with convocation of the commissions to consider representation of the people on State questions.

University of Louisiana.

COMMENCEMENT EXERCISES AND CONFERRING OF DIPLOMAS.

Athens, Thursday March 17, the forty-seventh annual commencement exercises of the medical department of the University of Louisiana, took place at the Grand Opera House, New Orleans. The magnificent entrance was lined with shrubs and flowers.

The members of the Reception Committee attended to the comforts of the guests, and their efforts to accommodate the visitors were greatly appreciated.

The members of the faculty, President Hunt of the University, Judge Kennard and other members of the Board of Administrators, Justices Todd, Levy and Fenner, of the Supreme Court, Mayor Shakspeare, Gen. Beauregard, Mr. Ed. Fenner, Dr. De Roulhac and a large number of doctors of divinity and medicine, occupied chairs on the stage, which was also prettily decorated. The young gentleman who were to be awarded the diplomas, for which they had so earnestly and faithfully studied, occupied the first row of seats in the parquette.

Before the commencement of the exercise the orchestra rendered several delightful selections.

Rev. Dr. Jas. K. Gutheim then advanced and delivered an eloquent and learned prayer.

The salutatory address of Rev. B. M. Palmer, D.D., was a masterly composition, and was attentively listened to.

Hon. Randolph Hunt, LL.D., President of the university, then conferred the degrees mentioned upon the following graduates:

DEGREE OF DOCTOR OF MEDICINE.

Geo. C. Babcock, La; Adolph M. Bert, La; Sam'l M. Cooper, Ky; Oliver P. Daly, La; Fen. C. Dubuys, Miss; Geo. T. Elliott, La; Jos. E. Gardiner, La; Wm. H. Haynie, Texas; George Hulbert, La; W. L. Kimbrough, Ala; Wm. Mathews, Texas; Wm. R. McGuire, Texas; Chas. W. Peers, La; Jas. H. Renz, Texas; W. H. Rosendale, La; A. F. Sanders, Ark; Luther Sexton, Miss; J. T. Sparkman, Texas; Geo. B. Underhill, La; Robt. W. Walmsley, La; Chas. M. Watson, Ala; Wm. Wimmerlich, La; Robt. F. Benson, La; Geo. A. M. Cooke, La; Wm. B. Cunnotte, Texas; Earl Tugge, Miss; John A. Dunn, La; Evander C. Ellis, Ark; Wm. N. Grace, La; Asa. J. Hamel, La; Jas. Killebrew, La; L. H. Lathkin, Miss; David C. Merlin, La; Thos. F. Patton, La; Edgar Pugsley, La; Jim M. Rogers, Ga; C. C. Rutherford, Texas; Richmond A. Scott, La; Wm. J. Smith, Miss; D. Touchstone, Miss; Max Urwitz, La; Chas. M. Watson, Ala;

DEGREE OF MASTER OF PHARMACY.

Gustave A. Backes, La; Thos. L. Evans, La; Mont. Mercier, La; J. H. Charles Rivet, La; Ivan F. Sickmann, La; Adrien F. Beret, La; Albert T. Laplace, La; A. G. de Mensebert, La; Henry Roelling, La.

This proceeding was supplemented by Prof. T. G. Richardson, Dean of the Faculty, who presented the diplomas to the young men in a few appropriate and feeling remarks.

After the playing of a waltz by Stranss, Luther Sexton, M.D., upon whom had been conferred the honor of the valedictorian, advanced and delivered his address. Mr. Sexton was very eloquent, and his remarks were greeted with long and frequent applause. At the conclusion of his splendid effort, he was overwhelmed with floral tokens, and was warmly congratulated by all of the gentleman on the platform.

Rev. J. O'B. Lowry pronounced a benediction upon the audience, the orchestra began playing a galop, and the young doctors received the congratulations of their relatives and acquaintances. Ere the strains of the joyful music died away the audience began to disperse.—New Orleans Picayune.

DISTRICT CONFERENCES.

New Orleans District Conference.—The members of the New Orleans District Conference will please meet at five o'clock, P. M., Thursday, April 7, 1881, at the Louisiana Avenue Church, New Orleans. Bishop Keener will be present and preside.

J. B. WALKER, P. E.

Pensacola District Conference, Alabama Annual Conference, will convene at Georgiana, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of their charges as specified by the Discipline. Make an earnest effort to raise the collections ordered by the Discipline and Conference. I hope the Stewards of the several charges will make liberal payments on their pastor's salaries, so that it can be reported at the District Conference. Pastors will send the names of their lay delegates and local preachers to Rev. L. Patterson, Georgiana. Let earnest prayers be made by the churches for an outpouring of the Holy Spirit upon the District Conference.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 19, 20
Tallassee station	26, 27
Dunnville circuit, at Dunnville	Apr. 2, 3
Crawford circuit, at Antioch	9, 10
Salem circuit, at Union	16, 17
Elmore circuit, at Harmony	23, 24
Tuskegee circuit at	30, May 1
Loachapoka circuit, at Liberty	May 7, 8
Tallapoosa circuit, at	14, 15
Tuskegee station	21, 22
Montgomery station	28, 29
Opelika station	June 4, 5
Franklin mission	11, 12

11 T. F. MARKUM, P. E.

MISSISSIPPI CONFEHENCE.

BRANDON DIST. SECOND ROUND.

Brandon station	Apr. 9, 10
Fannin circuit, at New Providence	16, 17
Mayon circuit, at Poplar Springs	23, 24
Clinton circuit, at Loyalton	30, May 1
Ludlow mission, at Mt Zion	May 6
Trenton circuit	7, 8
Mt Helena	13
Philadelphia circuit, at Hester's Chapel	14, 15
Walnut Grove circuit, at Scotland	21, 22
Reeds Spring	28, 29
Carthage circuit, at Carthage	June 4, 5
Newton circuit	11, 12
Lake circuit	18, 19
Raleigh circuit	25, 26
Forest circuit, at Forest	July 2, 3

12 J. M. DANN, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs, at Scranton	Mar. 12, 13
Handsboro, at Handsboro	26, 27
West Pascagoula, at Mt. Pleasant	Apr. 9, 10
Whitfington, at Whites' Lane	23, 24
Pearlington, at Log Town	May 7, 8
Biloxi, at Biloxi	14, 15
East Pascagoula, at Zion	21, 22
Moss Point, at Moss Point	28

District Conference, at Moss Point, May 27, 28.

12 T. S. WEST, P. E.

JACKSON DIST. SECOND ROUND.

Canton	Apr. 2
Camden	9
Thompson's at Camden	10
Madisonville	16
Pearl River	17
Brownsville	23
Timon's	24
Raymond	30
Jackson	May 1
Midway	7
Salem	8
Silver Creek	14
Ford	15
Short Creek	21
Vicksburg	22

12 W. L. C. BENNETT, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton	Apr. 16, 17
Clinton, at Port Hudson	23, 24
Bayou Sara, at Thompson's	30, May 1
Jackson	May 1, 2
Audley City, at Doyle	7, 8
Amite, at Woodland	14, 15
North Williamson, at Mt Carmel	15, 16
Williamson, at Dominegal	21, 22
Wood ville	22, 23
Wilkins at Concord	28
St. Helena, at Pine Grove	June 4, 5
Franklinton	11, 12
Lee Fechanee	18, 19
East Baton Rouge	25, 26
Livingston	26, 27

The District Board of Stewards will please meet in Clinton, at eleven o'clock A. M., April 6.

12 JAS. A. GODFREY, P. E.

WILLIAMSBURG DIST.—SECOND ROUND.

Enon circuit, at Shule Chapel	Apr. 9, 10
Bethel circuit, at Bethel	16, 17
Chickasahay mission, at Vernal	23, 24
Williamsburg and mission, at Good Hope	30, May 1
Westville circuit, at —	May 7, 8
Mt Carmel circuit, at —	13, 15
Red Creek mission, at Walker's School H	21, 22
Cobia Grove, at Waterholes	June 11, 12
Spring College, at Pine Grove	18, 19

I will preach on Red Creek mission as follows: at Rouse School House May 14, at Chisholm's School House 19 and 20, and Griffin's 23 and 24.

11 D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST. SECOND ROUND.

Kosciusko and Durant	Apr. 4
Richland	Friday 8
West	9, 10
Newport	16, 17
Winona circuit	23, 24
Winona and Vaiden	30, May 1
Zilpha	May 8
Black Hawk	14, 15
Lexington	21, 22
French Camp	27
Attalla	28, 29
Greenwood	June 4, 5
Carrollton	11, 12
Whitehall	18 19
Kosciusko circuit	24

Dist Stewards meet at Vaiden, April 6, at two o'clock.

K. A. JONES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST. SECOND ROUND.

Bayou Boeuf and Evergreen	Apr. 2, 3
Hughes	9, 10
Castle	Wednesday 12
Wimfields	16, 17
Bena	23, 24
Castor	Thursday 24
Calhoun	30, May 1
Harrison burg	7, 8
Marksville	14, 15
Lake Rivers	21, 22
Alexandria	28, 29
Spring Creek	June 4, 5
Avoyelles Prairie mission	11, 12
Simpson	11, 12

The Alexandria District Conference will convene on Thursday, May 26, at Cheneyville, La.

The District Stewards will please meet on Friday, May 27, at Cheneyville, La.

12 F. G. BOTTS, P. E.

MISCELLANEOUS.



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Paid-up capital	1,228,209 00
Total fire assets	$14,109,636 21
Fire liabilities	3,944,458 21
Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871, $3,239,091
Losses by Boston Fire in 1872, $1,429 729

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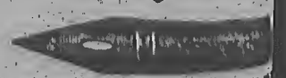
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SOLE AGENTS FOR THE U. S.
NEW YORK.

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HANDY.

BY ORLANDO PROCTOR.

I'm willing to go West who for love's sake
Will go with me with earnest will
Yet like who take for love's sweet sake
Thanks, I hold more generous still.

I love to see the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears that burden well and lives.

I may be hard to gain, and still
Yet keep a lowly, steadfast heart
Yet he who loses his is ill
A burden and a drag apart.

Glorious it is to wear the crown
Of deserved and pure success;
He who knows how to fail has won
A crown whose lustre is not less.

So it may be he who can command
And rule with just and steady sway,
Yet is divinest wisdom taught
Better by him who's ruled to-day.

Blessed are they who die for God
And earn the martyr's crown of light
Yet he who lives for God may be
A greater conqueror in his sight.

Plagiarism.

It has been well said that absolute originality of thought is rare. Indeed in the strictest sense it does not exist at all, since a rigid elimination of the term would exclude the most remote suggestiveness even through the ordinary natural channels of thought. The current conception of legitimate originality, however, does not err on the side of rigor. Public or "*quasi* private" sentiment grants a broad range of literary acquisition and use. This is a day of licensed borrowing. It is the age of the cyclopedia and the translated classics.

Yet men transgress even this wide margin. With all the prevailing leniency of conscience and of circumstance, plagiarism still exists.

I. *Conscious intentional plagiarism.* Its guilt need not here be discussed. It is as specious as the theft of property. It is a palpable violation of the moral law, and when practiced to a serious extent, should be liable to civil penalty. The difficulty in condemning it, lies in its discovery. The sneaking meanness which perpetrates it, generally effects concealment. Plagiarists retain social and literary standing because they are not known.

The press affords good scope for this practice. The exchange table is covered with papers which the subscriber will never see. Their columns are filled with the leaders on fresh themes. It is so much easier to borrow than to create. Strangely enough, I hold two fate-papers in my hand which afford a case in point. The two seldom fall into the same hands therefore is it thus. A prominent Southern secular journal sends a special reporter to a distant State capital, to write up important events there transpiring. I have his (?) letter as published in the paper for which he writes, but in a leading daily of the city from which he writes and dated one day before his letter, the same account is printed sentence after sentence, with literal identity.

The political speaker finds no lack of opportunity nor of temptation to plagiarize.

Modern poetry bears repented testimony to the guilt of its authors.

It might also be noticed in this connection that musical plagiarism is not unusual. Descending from general statement to particular examples I could name two simple, familiar airs, the one of which is a mere transcription of the other. The entire conception of the two pieces is the same. New divisions are made, the rhythm is modified, the cadence changed, new words string along the line, a rattling chorus is attached, and lo, a new tune!

Sin will issue, however, from a fountain of morals no higher than the level of humanity, and therefore we are not surprised at the commission of theft by even the loftiest lives of merely worldly action. But it is a source of unfailing wonder that this sinful habit should invade the sacred pulpit. Yet the eye of some one will read these lines who has preached, and perhaps preaches, the thoughts of others as his own. Let him take heed. "Thou that preachest a man should not steal, dost thou steal?" Surely a plagiarizing preacher is inconsistent, in more ways than one. God has called him, if indeed he has, to preach—him and not another. His own personal individuality, sanctified by grace, cultivated and prepared by earnest personal effort, is the limit of God's requirement at his hands. How can a preacher consecrate a stolen sermon to God in prayer? How can he expect the blessing and unction of the Holy One in its delivery? How can he reconcile it with the voice of awakened conscience?

Prominent preachers have been guilty concerning this thing. At the session of an Annual Conference, several years ago, a D. D., and a member of the General Conference, when appointed to preach to the large Conference congregation, had the hardihood and effrontery to repeat *verbatim* one of Talmage's freshly published sermons. Only two brethren detected him in this rash folly. Yet what must have been his own feelings during the solemn hour!

All plagiarism is not thus bold and entire. A less complete, though scarcely less guilty form, consists in borrowing thots and cloaking them under a new drapery of words and arrangement.

Indeed it is not necessary to write, to print nor to speak in public in order to plagiarize, though these are the usual means. A still milder form prevails in ordinary conversation. Silly puns, and trite comparisons, second handed plans of work and old lines of thought, criticisms on the past and prophecies for the future, are all palmed off as original.

II. *Unconscious, unintentional plagiarism.*

Large readers, whose minds have retentive memories, but poor digestive organs, have been known to reproduce in willingly entire and lengthy trains of thought, retaining even verbal exactness.

Large writers, with poor memories and poorer methods, have innocently written page after page of quoted matter in the firm belief that they were giving to the world the offspring of their own brains.

It is unnecessary to mention the minor oversights, typographical errors, and the like which frequently appear in the publication of elaborate matter freighted with references and quotations.

This plagiarism may seem to exist where really there is none at all. Minds of similar mold, similarly circumstanced and drawing suggestions from a common source, have naturally produced similar works. Remarkable coincidences of this kind abound in the world of letters. The following is an example. Thomas Moore, in the preface to two poems on Corruption and Intolerance, beautifully compared the mind of a partisan judge to the pupil of the human eye. "Demore fight you your mind, the more it contracts." These poems were published in 1808. Fifty years later, a prominent American author made exactly the same comparison in a public speech which was highly complimented. Yet, but for no recollection of having read this preface, even after it was shown him.

Quotation marks and paged references are not necessary to avoid the charge of plagiarism. All literary material has its legitimate use. This use is admirably explained and thoroughly understood.

Modern treatises, speaking against this literary piracy, stress the lament of minister to the person thus robbed. They should look higher. It is a sin not only unforgiven, but untold. It should be relegated to by the accidental observance of literary courtesy and custom, but to the more searching behests and deeper obligations of the right.

A safe test rule: Never borrow from an author to any extent nor in any manner which you would not be willing for him and your audience or readers to know.

D. A. STONE.

A Plea for Old Men.

BY R. H. ROVERS, D. D.

I do not believe that age, *per se*, should have anything to do with a man's claims, to respect, to office, or to emolument. No man has any lease of his life. The young often precede the old to the great beyond. Bishop Marvin was one of the youngest men belonging to the Episcopal Board; still he was the first called away. Bishop Paine was older by ten years than Bishop Doggett. Age is no recommendation to office, and at the same time it should form no objection. No man in the church could have served the church as the Book Agent with more success than Dr. McFerrin, and he is more than seventy years old. It would be hard to supply the place of Dr. Summers, and he is little less than three score and ten.

Chancellor Tillman is filling the highest place in the department of classic education, and yet he has lived quite the allotted time of man. Age itself does not qualify man for position, it does not disqualify him. I would not vote for a man for any place of profit and trust simply because he was old; I would not refuse to vote for him simply because he was old. The question should be "Is this *now the man* for this place?" If so put him in it. So long as a man is able to do efficient work he ought to be put in the place to which he is best fitted. If at the next General Conference Dr. McFerrin is as strong and healthful as now, he might well be continued in the Book Agency, or be exalted to the Episcopate. I do not think he or any other man should be turned out simply because he is old. The question to be asked always is this: At the present time is this man the most suited of all available men for the vacant place? If he is let him fill it, irrespective of his age.

Some men have done the greatest work of their lives when they were old. They have studied. They have written. They have preached with great power. Mr. Wesley continued his efficient work to a very advanced age. Bancroft, the historian, is still writing at the age of eighty. Bishop Kavanaugh is preaching with all the vigor of his early manhood, and he is approaching eighty. A lazy, croaking, effete old man is fit for no place, and must, of course, be placed among the superannuated.

Said a gentleman to me, himself worthy of any position: We should not elect any man to a certain office unless he has fifteen or twenty years of good work in him. We do not know how many years any man may live. We can not tell how long any man can work. Bishop Bascom died before he had completed one quadrennium, while his seniors are still alive.

A Bishop desired minds to give to a certain gentleman an appointment for which he thought him well suited. The only objection urged was that he was too old. The brother was efficient, earnest, capable, but too; he was too old. Had he been inefficient, incapable, or unsuited to the appointment, he should not have had it. But justice, charity and truth all forbade his being set aside, simply because he was old.

Utilize old men. Let them do all the work for which they are capable. It is a grand sight: an old man with ripe experience, earnest spirit, loving heart, and unflagging energy, devoting himself to constant and efficient work for the master. Let us help him. Let not even a straw be thrown in his way. Let no discouraging words be spoken, no opposing act be done, by one of God's servants, whether young or old.

When the great Dr. Winans was compelled to ask for a superannuated relation, Bishop Paine said: Brethren, Dr. Winans presents to us a glorious sight. He is like the sun, gently declining, in full orbed splendor, his round of rays complete. So the grand old man never appeared to greater advantage than now. He utters no complaint. He indulges no murmurings. He goes on the retired list with as sublime a tread as he ever went to a station or district.

So let us follow our old men, when age or any thing else may disqualify them for efficiency. Dr. Wadsworth never rose to better advantage, than he did, at our last Conference, when in his own peculiar manner he asked to be placed on the superannuated list. Never did his words impress me more than the tender utterances which placed him on the retired list. It was severe work and not age that demanded the rest which I trust will thoroughly restore him to the regular work.

Croaking age is hateful. Wise, gentle, loving age is a crown of glory to man or woman. Vicious age is despicable. Virtuous age is worthy all honor, and claims the highest respect of the good and true.

"That Pint Law Again."

The "Pint Law" passed by the last Legislature of Mississippi has worked only even within the circle of my observation, embracing four or five counties in the Northeastern corner of the State. The facts in the case are against the theories of Judge T. L. Mellen. He may have voted for the bill and have spoken in its favor but that does not make it right or for the best. "Prohibition may not prohibit" but certainly no limited license will not tribute. The pint law has turned the whisky demon loose in many towns where drunkenness and drunkenness were almost unknown, and with pint shops at nearly every cross roads in which whisky was not sold before that law went into force. While no whisky was sold the State docket did not occupy twelve hours time of the court, but now it takes five days to get through with the State docket, and even then many cases have to lie over for the want of time to try them. Fifty eight true bills were found at the last term of the court, and fifty three of them had their origin in or about these pint shops. We could say sharp things, as Judge Mellen did in his reply to Gadsby, but we prefer to stick to the facts in the case. Many grand juries in various parts of the State have referred to the pint law as the cause of an increase of crime in the State. But perhaps these reports were only "Apostolic blows and knocks" by men who would martyr themselves to the last legislature or gather the present legislature. We know there were no prisoners on some of these grand juries. The pint law has worked evil and caused an increase of crime, or these men are grossly mistaken. In my town I saw but one drunken man in two years, but since two pint shops have been opened through the influence and vote of Judge Mellen and others, I see four or five drunken men nearly every week. The intent of the law may be good, I can't say, I am no lawyer, and the purpose of the law-makers may have been good but, the practical working of the law is evil, and only evil, and that continually. Even one so blind as a preacher can see that much. "Good Gospel preaching" is a great power, but nearly useless to men who can get as much whisky as they want. We would not "dragoon men into reformation," but we do deprecate the increased facility for dissipation. I have seen several members of the legislature, and heard from a number of others, but Judge Mellen is the first one that I have heard of who voted for the pint law. Those we have met have pleaded to be absent at the particular moment when that bill passed. But why did Judge Mellen speak in its favor and vote for it? To get into the rollers of the State the "privilege tax on the sale of whisky and to prevent false swearing?" That is to keep men from committing one wrong he will hire out the privilege of another. Why not license men to commit murder and steal? Why not hire out the privilege of selling opium and morphine? These things will be done, law or no law. Why not approve them and afford every facility for them to be carried on? Is the privilege tax on the sale of whisky were applied to the building of jails, asylums, and "penitentiaries" there would be an appropriateness in the direction of that tax.

I am opposed to the pint law, and in favor of prohibition. Grumpy.

A Convert from Romanism.

The Rev. E. M. Susseville, pastor of Holding Mission Church, Rochester, New York, recently gave before a crowded audience in that city, a narrative of his conversion, which was reported in the Rochester Morning Herald as follows:

I was born in Montreal, of French Roman Catholic parents, and was brought up in that belief. My mother had a great desire to have me become a priest, and I was sent to college with this end in view when quite young. In due time I entered the seminary connected with this institution. Shortly, however, I left the seminary, telling my mother that I did not like it, and was determined to work in a store, which I did for a few years. I then learned the art of wood engraving, and became a first-class workman. My boss sent me to Ottawa to do some work for the Government. While there I again determined to become a priest, but, on returning to Montreal, in a few weeks I became acquainted with a priest from Pocolo, who was a most vulgar and impure-minded man. This shook my faith considerably, and led to grave doubts as to the Catholic religion. He left soon, but his example had a bad effect on me, and I became disgusted with Christianity as I knew it then, and I asked myself whether the doctrines of the Catholic religion were believed by the priests, and my doubts were strong. I went to work in the Witness office, and when I had been there three weeks I made a confession, but the priest told me that I could not be absolved unless I gave up working for a Protestant paper. This I would not do, for I had to support my mother and sister. Time passed on till the 12th day of July, 1877, the day on which the Orangemen had a large picnic, and only a few remained in the city to attend a service held on St. James street. That morning when I went to work I was a Catholic, as I was when I returned to dinner, but when I came back to tea, I was not. The reasons for this change were that I witnessed the brutal murder of young Hackett, being not more than twenty feet from him when he was shot down. Even when he was lying there the infuriated mob were not satisfied, but fired at him while he was dying. I asked myself if these could be men. This was the crowd to which I belonged. They were Roman Catholics and sportsmen, and I was one of them. But my whole soul revolted, and I said that I would not be one of them. If this was religion I wanted none of it, and I begged my mother and my friends not to call me a Catholic again. About three weeks previous to this event discussions had arisen between a young lady working in the office, a Methodist, and one of the young men, a Catholic. In these he was always worsted, for the reason that she always quoted the Scriptures which he could not answer. I had never seen a Bible, so that I knew nothing of the Scriptures. She asked me if I had ever seen the Bible, and upon my saying no, she gave me hers and asked me to read it, if for no other reason, as a history. I took it home, and putting it in my trunk had not seen it since. I did not think of it again until this time. About half past eight on the morning of July 12, I sat in my room thinking of the events of the day, and wishing that I could find some means to enlighten myself in regard to religion, when I suddenly thought of the Bible in my trunk. I took it out and opening at the New Testament, began to read. How beautiful I found it, how attractive and simple, but so sublime, so grand and clear. I read until 2 o'clock, and had perused the four Gospels and part of the Apostles. I found nothing here of the doctrines I had been taught; no cardinals, no pope, and made up my mind that the Church of Rome was not the Church of Christ. I was down-hearted and saddened, for I knew not which way to turn, and kneeling down I prayed that I might find the Saviour and I might be assured that I was forgiven. Suddenly I felt the burden lifted from my shoulders, my heart was filled with joy, and I knew that my prayer was answered. Of course, I met great opposition from my former friends when I said that I had renounced the Catholic religion and my mother was made ill by the failure of her cherished hope to see me a priest. On the next Sunday I went to a Methodist chapel, where I watched the service closely, and was deeply impressed with the simplicity yet sublimity of it all. About two years ago I felt that God called me to preach the gospel, and went to college to prepare myself for this work. I came to this city on Sept. 1, intending to stay but a few weeks, but I received a call from this congregation, and have determined to stay here, and with God's help, work hard to reclaim the erring, and turn them toward the right way.

The Pall Mall Gazette, London, says: "Later accounts from the mouth of the Congo speak favorably of the progress which is being made by Mr. Stanley in his great undertaking of constructing a road past the falls that separate the upper and lower river. Her majesty's consuls at Loanda recently visited Vivi, the permanent station established by Stanley at the Yellala Falls; it is on an elevated plateau overlooking the river, and has all the appearance of a small town. It contains, besides the residence of Mr. Stanley, dwelling houses for his European staff, workshops, warehouses and huts for his laborers, and a garden producing vegetables of almost every description. From this point about thirty miles of road has been constructed, about twelve feet wide, suitable for carts and wagons, a supply of which, with twenty donkeys, has recently arrived from Europe. The consul reports that a very large trade is now being carried on on the Lower Congo by various firms, Dutch, French, English, and Portuguese. Their headquarters are at Banana creek, at the mouth of the river, where between thirty and forty vessels call annually. The consul ascended the river to within twelve miles of Vivi in H. M. S. Firefly, and it is thought that vessels might easily do the remaining distance. There seems every likelihood that Mr. Stanley will be able to accomplish his enormous undertaking and render accessible a magnificent waterway into the interior of Africa of about one thousand miles in length, thus giving an immeasurable impetus to the development of the resources of the continent."

Monroe, La.

MR. EDITOR: I arrived on my work January 4, 1881; found snow about four inches deep; followed by continuous cold and rain until March. I have had a kind reception, and have entered on my work in earnest, trusting in God. I have made nearly two hundred pastoral visits, praying with the families nearly every time. I have preached twenty-one sermons, baptized six children and one adult, and received nine persons into the church. Congregations large and attentive. We are holding some class meetings. Sabbath schools are in a moderate condition. We have let the contract for building our church in Monroe, and expect to occupy the house in July. We will have a neat house of worship, thirty-five by sixty feet. Leases are prevailing generally in Monroe. We have buried two children, the first the babe of Bro. James T. Strother, the second, Lee, eldest son of Bro. Oglesby Smith, late of Shreveport. "Of such is the kingdom of heaven."

Yours in Christ,

W. F. WHITE.

MARCH 18, 1881.

SPRING CREEK CIRCUIT, LA., March 21.—Good news from Spring Creek circuit, Louisiana Conference. We have just closed our first Quarterly Conference. The presiding elder, Bro. Hocutt, was at his post, in the Spirit of the Master. He gave us two good sermons, after which six children were dedicated to the Lord by baptism, and thirteen persons were received by letter. We have commenced this morning to build a parsonage.

GEORGE JACKSON, P. C.

HOLMESVILLE, MISS., March 22.—Circuit all in peace and pressing forward. Sunday-schools reviving, or coming out of winter quarters; farmers very busy planting; all very backward; rain plenty; a little too cold for young corn. A very large quantity of cattle and sheep have died in this country. Health good, many good.

H. P. LEWIS.

—It is said that there is a Bible in every home in Ireland, not for ornament, but for use. Those Bible reading people have no use for theatres, prisons, sheriffs, artillery, or soldiery.

Good Words.

"I heard the voice of Jesus say,
'Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.'

I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting place,
And he has made me glad."

Death is the harmless thing that a poor shepherd suffered yesterday, or a maid-servant to-day; and at the same time in which you die, in that very night a thousand creatures die with you, some wise men and many fools; and the wisdom of the first does not quiet him, and the folly of the latter does not enable him to die.

Jeremy Taylor.

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity. This we should alway bear in mind, and by keeping bitter words from our lips, drive them from our hearts. Love we can never repent, but hate may till all our lives with bitterness. Then let us cultivate love, which is the "charity" of Christian good-will.

Nature has placed mankind under the government of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do as well as determine what we shall do. On the one hand stand all the right and wrong; on the other the chain of causes and effects are fastened to their throne.

Bentham.

Christianity is the true citizenship of the world; and the universal peace, and the free exchange by all lands and tribes of their several peculiar goods and gifts, are possible only as all are grouped around and united by the cross of a common Redeemer, and the hope of a common heaven.

Wm. R. Williams.

If you wish to behold God, you may see him in every object around; search in your breast, and you will find him there. And if you do not yet perceive where he dwells consult me, if you can, and say where he is not.

Metastasio.

Above the anthems of the celestial choir, he hears our feeblest cry; and amid the glories of the upper sanctuary, Christ's eye turns less on the glittering crowns his redeemed ones cast at his feet than on his people here.

Experience is the Lord's school; and they who are taught by him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with, that they have no strength.

John Newton.

Life being short, and the quiet hours of it few, we ought to waste none of them in reading valueless books; and valuable books should in a civilized country be within the reach of every one.

The Providence which watches over the affairs of men works out their mistakes, at times, a healthier issue than could have been accomplished by their wisest forethought.

Froude.

"I believe that the want of courage is not more "free" handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer.

Rev. J. C. Ryle.

Let us not think about to do with out serving him; nor muse upon man's estate without mending our own; nor argue and teach of the way of salvation without walking therein.

Better that our eyes should fail with looking upward, than that they should be ever bent on the earth, on the dark dust of its sorrow or the glittering dust of its vanity.

The immorality of the age says one, is with some men a standing topic of complaint. But if any one likes to be moral I can see nothing in the age to prevent him.

We make the greater part of the evil circumstances in which we are placed; and then fit ourselves for those circumstances by a process of degradation.

It is not so much the great sins that take the freshness from our conscience, as the numberless petty faults which we are all the while committing.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.

Goethe.

—To know a man, observe how he wins his object, rather than how he loses it; for when we fail our pride supports us—when we succeed it betrays us.

Hard words are like hail-stones in summer, breaking down and destroying what, if melted into drops, they would nourish. Anon.

—What is the difference between hope and desire? Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.

F. W. Faber.

—If your life flows smoothly on, and yet it is a life of sin, be sure there is a cataract ahead, filled with danger and destruction.

—We wish for more of life, rather than more of it.—Jean Ingelow.

Christian Advocate.

THURSDAY, MARCH 31, 1881.

THE SAINT'S ETERNAL HOME.

This groaning earth's too dark and drear,
For the saint's eternal home,
But a city from heaven will soon appear;
We know that the moment is drawing near
When she in her beauty shall come.
Her gates of pearl we soon shall see,
Her music we soon shall hear;
Joyous and bright will that moment be,
We'll walk in the shadows of life's fair tree,
With the Saviour forever near.

We would gladly exchange a world like this,
Where death triumphant reigns,
For our beautiful home in that land of bliss,
Where all is happiness, joy and peace,
Where nothing can enter that pains.
There'll be no sorrow nor night,
For the darkness shall flee away,
And the crucified Lamb is its glorious light,
And the saints shall walk with him in white
In that eternal home.

O! there the loved on earth shall meet,
Whom death hath sundered here,
Prophets and patriarchs there shall greet,
And all shall worship at Jesus' feet,
And no separation shall fear.
Though sorrow and grief await us here,
Our conflicts will soon be o'er,
This glorious hope our hearts shall cheer,
We know that the Saviour will soon appear,
And then we shall suffer no more.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter Lesson II.

GOLDEN TEXT. "*Thou shalt love thy neighbor as thyself.*" Lev. xix, 18.

SUNDAY, APRIL 10, 1881.—LUKE x, 25-37.

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbor?

30. And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way: and when he saw him he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three thinkest thou was neighbor unto him that fell among the thieves?

37. And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise.

While Jesus was attending the Feast of Tabernacles at Jerusalem, about six months before his death, a certain scribe, who was learned in the law, undertook to puzzle the *great* Teacher with a great question. His manner of approach and address would have us believe that he was merely testing the Master, proving him with a hard question. The sequel, however, shows us that this lawyer was there for information he much needed, and not merely to measure swords with this great Teacher. We have known proud and conceited men use this stratagem to gain some much-desired information; too proud to confess their ignorance, by asking directly, they put their questions in a disinterested spirit, as if for mere argument's sake.

A certain lawyer stood up to tempt him; but do not think that this lawyer was after the style and pattern of our lawyers of the present day. The name had a better significance and higher meaning, by so much as they studied and practiced a better code. Their law books were the Scriptures, the Books of Moses and the prophets, inspired law that needed not continual revising and amending. This lawyer was what we would call a doctor of divinity, like our Dr. Parker, the editor of the NEW ORLEANS CHRISTIAN ADVOCATE. He is a scribe, learned in the law, and, had he lived in those days, they would have called him a lawyer.

This lawyer's question is the greatest that can be asked, and it is propounded to the One only man who could fully answer it. We are all personally interested in this question and answer, for we all must, soon or late, ask the same question to the same *Person*, for to whom *else* shall we go? "thou hast the words of eternal life." The motive which prompted this lawyer to ask was not altogether ignoble.

The question sprung out of a conscious but unadmitted need in this man's soul.

He was a lawyer; the Scriptures were his study. He was familiar with all the precepts and statutes of the law. He knew the law but imperfectly; but, alas! well enough to feel that it condemned him. The more he studied those exceeding broad commandments the more he felt his inability to keep that law. He felt that if eternal life was conditioned upon his keeping this law in violate that eternal life was an impossibility to him. He felt that it must be by some other way than perfect obedience. He seemed to think that *salvation* was half his own merits, and half the mercy of God supplementing his shortcomings and defects.

He seemed to recognize the appropriateness of repentance for sinners and publicans, but the idea of his needing repentance he had never entertained; but there was something to be done, if he ever reached heaven, something besides keeping that law. What is it? He was wise in going to Christ, for he only could answer and tell him that something to be done. Our need, though we be unconscious of it, makes us eloquent. This lawyer's question shows great ignorance of the law's profound reach and depth, but it also shows much sincerity springing out of a want the lawyer was too proud to confess.

"Master, what shall I do to inherit eternal life?" This question is so appropriate to human lips and human need, so portentious and pertinent that it ever arouses the attention of Heaven; it is so much in order that no matter how or who asks it, it always evokes a clear and full response from him who has the words of eternal life. It is an interesting study to seek out the different answers given to this question of questions, for it was asked often and answered often; the answers are different, but yet amounting to the same result. We refer you to an answer given to this question by the Holy Ghost, through Paul, to the jailer at Philippi—Acts xvi, 30. This was an instance of an immediate answer, and an illustration of the question asked in the best spirit. The answer to this question varies according to the faith of the questioner. The answer is directest to the greatest faith. This lawyer's answer was a revelation of the first step in the way of salvation, while the jailor's answer was the last step in the same way.

Verse 26. The answer. What is written in the law? how readest thou? In the Bible you are to find your answer, not in nature, nor by revelations from the departed, not from angels, but from the Bible. The lawyer is quick to answer; he knew the law, maybe these very words were embroidered on the phylacteries of the robe he wore, the very words he answered. Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself. "Thou hast answered right; *do* this and thou shalt live." The answer was a surprise and disappointment to the lawyer—*do this*. That's just what I cannot do; that's my difficulty. I have not kept this law; this law has been the cause of my uneasiness. By the knowledge of this law is sin. The more he learned the law the more he learned how far he was from really doing the law. By the law is the knowledge of sin.

The law, this law he had just so glibly quoted, this epitome of all law, because it is love in action, and love is the fulfilling of that law, does not justify him, and, wishing to be justified, he attempts to justify himself by showing that he had fulfilled this law of love in so far as any had claims on him, and asks the question: Who is my neighbor? The Lord answers his question by the parable of the Good Samaritan, to show him that his question is out of order, because it is not a question of love. The very question discovers him to be ignorant of the nature of that law of love of which they were talking. When he would draw a line to mark off neighbors from others, he showed that he knew nothing of that love which has no line that it cannot pass, no point at which cabins on it cease.

The real question is not who is my neighbor, but who am I neighbor to? The true neighbor is he who links himself to others by acts of neighborly love and friendly sympathy. Not place, but love makes neighborhood. Love makes China our neighbor. Christ turns his question round, and puts it right, and then the answer is plain, and he makes the lawyer answer it. Who was neighbor unto him? He that showed mercy on him. "Go thou and do likewise." The question is answered. Mark the correspondence between this answer to the lawyer and the rich young ruler; the Master gave him something to do, sell all thou hast, and come and follow me. Here is the "*go and do*" again. Mark the answer the Holy Spirit gave the jailer at Philippi: Believe on the Lord Jesus Christ. Nicodemus was answered when he came to learn the way: "Ye must be born again;" "he that believeth not is condemned already." You see there is justification of works as well as of faith. This lesson is the gospel of works. The gospel of faith is the gospel of work; go and do. A faith that goes not and does not is dead.

Am I then to take this for an answer to the question? Yes, exactly this. Then am I to understand that by being a good neighbor, and loving my brother, I am to get to heaven? You are to understand that if you do not do this you will certainly fail. This law of love to your fellow is the first step in the way of life eternal. Seek God, our Father, has made the forgiving us of our sins to depend upon our forgiving our fellowmen their sins against us, and there can be no forgiveness without love. "If any man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen."

If men are unfaithful to the duties which grow out of the inferior relations sustained between man and man, how much less are they to be expected to meet and fulfill the obligation of their higher relationship to God.

The law of love, *love God and love your neighbor*, must be obeyed in a reverse order to its heavenly sequement. We are on earth, and must take hold of the lowest link in this chain of love let down to us. Begin by loving man. Therefore, if thou bring thy gift to the altar, and there remember est that thy brother hath aught against thee, leave there thy gift, before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

The order of the work of salvation is, first, be true to yourself, then be true to your fellow, and then you are ready to get right with God. And this commandment have we from him: That he that loveth God love his brother also.

Union Springs District, Alabama Conference.

MR. EDITOR: At the close of my first round, I desire to make a short report. Nearly all this district is new territory to me. To explore a new field, such a winter as this has been, is no child's play; besides, I have been in deep waters, more difficult to cross than those which have flooded the land and raised the streams in the bounds of my district. But the Lord has been a very present help in this my time of trouble. I am pleased with my district.

The resources of this district are very fine, much greater than I had supposed. The people, in the main, are in a prosperous condition. There are signs of prosperity in all the towns, as well as in the country. Some of the best farming lands in Alabama are in the bounds of this district; and other lands, which have been regarded poor, are now producing fine crops under the stimulus of commercial fertilizers. Land that would produce three hundred pounds of *seed* cotton per acre is made to produce from seven hundred to one thousand pounds of *lint* cotton per acre. These experiments in fertilizing are bringing about a new departure in farming. The future of this part of the State is brighter now than ever before, at least than it has been since the war.

The preachers are all at their post, and are doing faithful work. Those who had to move felt the full force of the cold which came on the last of December and the first of January. My sympathies have been stirred in behalf of those preachers and their families who had to not only move through the cold, but found a dilapidated parsonage, or no parsonage at all, at the end of their journey. O! when will our people wake up to the fact that *parsonages are a part of the itinerant contract a necessary adjunct to the itinerancy!*

The official members, in the main, have been present, and the stewards have made reasonable assessments for their pastors. I am favorably impressed with the spirit and bearing of every official board I have met. With such a corps of laymen to manage the finances of the district, and to lead in every good work, I am hopeful of great results. With one or two exceptions, the finances have come up well on the first round.

My predecessors on this district have done faithful work, much of the fruits of which is yet to be gathered. Such men as Dr. Joseph B. Cottrell, the Rev. James W. Shores, the Rev. Simon P. Richardson and Dr. O. R. Blue form a quartette that would be likely to run the entire scale of Christian duty, and strike every note in theology during a term of service of some twelve years; and, if all the reports be true, they certainly did run this scale and strike each one of these notes, to say nothing of unnumbered variations and unremembered preludes and interludes which came in here and there. But each man had his special gifts, and each one performed a work that possibly no one but he could have done. They have passed on to other fields, but their works abide, and in the great day they will receive their reward.

The congregations have been unusually large, considering the severity of the winter. In many places this is true of the Saturday service as well as that on Sunday. The visible results of each service showed that something deeper than idle curiosity had brought the people to the house of God. Nearly every pastor in the district preaches to large, attentive congregations, such congregations as should, and doubtless do, stir the soul and kindle the zeal of the preacher who ministers to them in holy things.

The Greenville Collegiate Institute, under the presidency of Rev. R. S. Holcombe, A. M., is doing a good work. The splendid new brick building is completed, and is now being occupied by the school. The building is 90x70 feet, and two stories high, the second story being occupied by the president, with ample room for thirty or forty boarding pupils. The building is substantial in structure, beautiful in the style of architecture, and convenient in its plan and appointments. Bro. Holcombe deserves great credit for the persistent and successful manner in which he has carried forward this noble work. The building is not only an ornament to Greenville, but it meets a long-felt want in this part of the Conference. The want of such a building has been a great drawback to the school ever since its establishment; but now, with this want supplied, and with President Holcombe at the helm, the Greenville Collegiate Institute has an open sea, and, with fair winds, will reach the gulf stream of prosperity. Already the currents are running in that direction. To those who want to give their children a good, solid, practical education, at a very reasonable cost, we heartily recommend this institution. Let those who come within the range of its patronage, and for whose benefit all this outlay of money and talent is being made, see that these halls are filled with students.

J. M. ROLAND.

A Popular Ministry.

The estimate of a person is usually made up from what people think of him; so it is in regard to the ministry, but this way does not always hold good. Public sentiment is as fallible as an individual person. It is reliable only in proportion to the number and strength of the good people within its limits, notwithstanding some are so credulous in regard to this as to contend that whatever is customary is right. A man may be influenced by public opinion (and of course every man is to some extent) and be right, but, if he is controlled by it, he is not worthy of trust, simply because he is right only when public sentiment is right, and when it is wrong he is wrong. In regard to the ministry, it is not successful just because it is popular, and this is something that very many people, even in the church, ought to learn. If all the people attending upon the ministry are good people, truly converted to God, and that ministry is sound in doctrine and spirit, and is then popular, no reasonable objection can be raised. Any man in the ministry is trifling with it if he is only seeking public favor, and this certainly can be obtained by pursuing a consistent course in this matter. Many have done this, and received their reward. "How do you like your preacher?" and "How do you like your work?" are questions that are very frequently asked now days. There can be certainly no objection to the questions in themselves, but it does really appear that these inquiries are often made to open up the way for a discussion in regard to the merits or demerits of the preacher, and also of his work, with no good end in view.

The very thing that suggested this article to the mind of the writer chiefly is the fact that a great many now in the church speak and act as if their salvation is conditioned upon their liking the preacher, and on being pleased with the way the affairs of the church are managed. There can be found members, and not a few of them, that have not been to church in a long time. Ask the cause, and the answer is, "I do not like the preacher," or "I am not pleased with the state of things in the church." All that are much advanced in their Christian course can see that this is all for the lack of spirituality; that if such ever had religion at all they are backslidden in heart.

Paul, writing to the Corinthian Church, when it was in a low spiritual state, asked the question: "Is it so that there is not a wise man among you?" How unreasonable some people are for the want of spirituality! A man, who appeared to be very intelligent and dignified, once said to this writer, when he had just entered into a new charge: "You must please the people, or you will accomplish no good." The very idea of such a thing is ridiculous. What a disgusting sight it would be for a preacher to be going around making an effort to please everybody! Were he to do this it would be impossible to subscribe greater hypocrisy. A preacher should not have a disposition to please or displease, only for men's edification, but to do his *duty*, and God is glorified in what follows, and the preacher then "rejoices in himself alone, and not in another." It is the duty of every minister to "seek for the lost, and, to do this effectually, he must follow the apostle's direction "condescend to men of low estate;" but there is a sense in which he must not come down, but must hold himself up. He must not, for the sake of a little popularity with the men of the world, lower himself to the sacrificing of his ministerial dignity. In getting men out of the "horrible pit," he must be careful to keep *his* feet upon sound ground while he is doing this.

There is a great deal of ministerial popularity that is peculiarly dangerous, and it is to be feared that there is getting to be much of this kind. How is it possible for a preacher to be popular with impenitent, ungodly men? For he must publicly and privately, and with all his heart, condemn their course, and how can they be pleased? It is impossible for them to be. It is a great blessing for any preacher or any Christian, when in the line of duty, to be unpopular with the enemies of truth, and, on this account, the Saviour himself gives full liberty to all such to "rejoice and be exceeding glad."

L. C. CALHOUN.

Marriages.

ETHERIDGE—TERRY.—At the residence of the bride's father, near Luther's Store, Ala., March 3, 1881, by Rev. John D. Simpson, Mr. W. P. Etheridge and Miss Alice L. Terry, all of Marengo county, Ala.

HENRY—NELSON.—At the residence of the bride's father, December 16, 1880, by Rev. G. W. Brown, Mr. Hugh Henry to Miss Sallie Nelson, both of Covington county, Miss.

BROOM—TURNAGE.—At the residence of the bride's mother, January 7, 1881, by Rev. G. W. Brown, Mr. Albert Broom to Miss Sallie Turnage, both of Covington county, Miss.

THOMPSON—SPURLOCK.—At the residence of the bride's father, March 10, 1881, by Rev. G. W. Brown, Mr. R. F. Thompson to Miss Susie A. Spurlock, both of Lawrence county, Miss.

ANDERSON—GUISLER.—At Berwick City, La., January 5, 1881, by Rev. S. S. Keener, Mr. Peter Anderson to Mrs. M. Guisler, both of Berwick City, La.

SIMMS—McMANUS.—At the residence of the bride's father, Capt. M. Manus, at eight o'clock P. M., February 14, 1881, by Rev. Jr. B. Robertson, Mr. Lewis Simms to Miss Vinelia B. McManus, all of East Feliciana parish, La.

EAST—SHROUD.—In the Methodist Church, at Clinton, La., at eleven o'clock A. M., March 17, 1881, by Rev. Jas. B. Robertson, T. Perkins East to Miss E. Belle Shroud, all of East Feliciana parish, La.

BAGARD—NER—HOCKEY.—At the residence of the bride's father, March 18, 1881, by Rev. R. A. Davis, Mr. W. R. Bagardner to Miss Jania Hockey, all of Rooster parish, La.

Obituaries.

MISS LIZZIE SIBLEY died March 1, 1881, in the thirty-fourth year of her age, at the residence of her brother-in-law, Mr. C. C. Gibson, Magnolia, Miss.

The subject of this notice had premonitory symptoms of pulmonary disease while she was in her youthful days, and although she lived to an average life time, she was the greater part of the time a sufferer. She seldom mentioned her sufferings, and if the cough had not revealed her condition, a stranger might have thought she was in good health. For more than twenty years, perhaps, the disease was developing, and so stealthy in its progress that the beauty of womanhood, in form and features, did not depart from her until a short time before the spirit took its flight. Since the death of her sister, Nannie Gibson, with whom she was living, she had charge of the household affairs of the family. She was an excellent housekeeper, and took pleasure in attending to the wants of the family in the line of domestic duties appropriately belonging to her; gently and cheerfully guiding the children and servants who were about her; and keeping everything in proper order. She managed her affairs with quietness, and if anything was troublesome she exercised patience.

In the providence of God her life was spent in circumstances which enabled her to obtain what was needful for her without anxiety on her part. Her chief concern about temporal things was to make a wise use of what she had, and although she manifested an interest in whatever concerned the public, she entered most heartily into benevolent enterprises.

She joined the church in Magnolia, by profession, in August, 1874, and continued a consistent member until her death. Her health began to fail last year more rapidly than ever before, and she concluded to visit her relations in Texas, thinking the change might improve her health, or if it did not she would see her people once more before she died. Her health did not improve in Texas, and she came back to Magnolia in December last. It was evident that she was approaching the end, and the decline was hastening the final issue. She was aware of her condition, but exercised the same control over her expressions that had characterized her speech for years past. Finally, but a few days before her death, she began to give instructions in regard to her burial, and other things necessary to be done, at the same time expressing a willingness and readiness to go. She talked freely about death as she saw the day approaching. At one time the family and friends thought she was dying, and she told them she was. She said: "If this is death it is nothing to die." She was firm in her trusting the Lord, and confident that she was going to heaven. She had a message for each member of the family, which she delivered tenderly and touchingly, telling them to meet her in heaven. At last it appeared that sleep had come to set the prisoner free, and as it came softly taking her rest she fell asleep in Jesus. May it please the Lord to make her humble life and triumphant death the means of leading some to the faith of the gospel of Christ.

J. W. SANDIFER.

MRS. MARANDA A. CARR was born in Sullivan District, South Carolina, the 14th of October, 1808, and died February 4, 1881, of consumption. Her maiden name was Rhodes.

She was raised an orphan by a family whose name was Baxter, and with them she moved to Lowndes county, Alabama, where she was married to John Peter Carr, September 9, 1830, by whom she had eight children, seven of whom survive her.

The subject of this memoir was greatly impressed with the importance of religion, and joined the Methodist church when about fifteen years old, and remained a member for several years after her marriage, when her husband joined the Baptist Church, she then went with to that church, and remained a faithful member until her death. It was the privilege of the writer to visit this good sister several times during her last illness, converse with her on the subject of religion and her prospects beyond the grave, she said death had no terror for her beyond its effect on her, physically. She prayed to die easy, and that prayer was answered, for she passed away without a struggle. She called for her husband to her bed, and after talking to him and exhorting him to be faithful, said, "I will you promise me that you will try to meet me up yonder," and then called each member of the family that were present, and exhorted them to be faithful, and to grow up in the nurture and admonition of the Lord; sent messages to some that were not present, and then called the weber, and said: "I want you to attend my funeral and gave us a text these words: And though after my skin worms destroy this body, yet in my flesh shall I see God.—Job xix, 5." She said she loved the Methodist Church as well as her own, which she evinced by calling on a Methodist to preach her funeral.

J. W. D.

BRO. BENJAMIN THOMPSON, son of Zachariah and Celia D. Thompson, was born in Madison district, S. C., February 2, 1824. With his parents he removed to Georgia in 1826, thence to Mississippi in 1836, and located in Smith county. Soon thereafter he removed to Jasper county, Miss., where he resided until his death, which occurred February 6, 1881.

Bro. Thompson joined the Methodist Episcopal Church in 1841, was converted in 1851. His life has been written by himself, and is so full of interest to the readers of the CHRISTIAN ADVOCATE. We commend to Miss Nancy Hockaway, and to all who are contemplating an early marriage, the sad story of his widowhood. Left with a family of children, the eldest but a boy of fifteen years, to fight life's battles alone, he proved himself equal to the task. From that time to his death he held the office of Steward in Mt. Zion Church, Jasper circuit, Mississippi Conference Methodist Episcopal Church, South. He was a leading member of his church; was a kind and affectionate husband and father, a good neighbor, a substantial and upright citizen. Better still, he was a true and faithful Christian, a liberal supporter of the church and cause of his Master. The calls of the church always met a prompt response in Bro. Thompson. The suffering and needy was relieved when applying to him. His place in the church will not easily will scarcely be filled. He leaves a widow and ten living children, five sons and five daughters, all of whom that have arrived at sufficient age are members of the church of their father. The only regret he experienced was that of leaving his family. He was ready to depart and be with Christ. He sleeps in Christ Jesus awaiting the trump of God to awaken him in likeness of his blessed Master. May we meet him on that bright shore.

R. A. SIBLEY.

JAMES BERRY ADAMS, son of Monroe and Francis Adkins, was born in Bartow county, Alabama, June 10, 1849, and died at his father's residence, in Wilcox county, Ala., January 22, 1881.

He married Miss Ella J. Bethany, in Kemper county, Mississippi, in 1876; he was converted and joined the Methodist Episcopal Church, South, in 1866, under the ministry of Rev. John E. Foust, of the Alabama Conference; he was a faithful Christian and useful member of the church. For several years before his death he suffered intensely from dyspepsia; his sufferings were especially severe the last year of his life. His faith was strong, and sustained him in his last sufferings with that strong comfort that Christ only can give. One thing I wish to note in his character. He was not ashamed to profess his faith at home, among his own brothers and sisters, and only a few days before his death, while he was still able to be up. He rallied them to prayer and led them himself. He has left a wife and three small children. His sufferings are over, he rests in Christ. May the blessings of his God comfort the bereaved.

W. F. H. CONNERLY, Pastor.

THOMAS E. MORGAN died in San Francisco, California, on Saturday, October 30, 1880. He was the son of Andrew W. and Martha E. Morgan, was born in Choctaw county, Alabama, July 7, 1838.

His father was one of the early settlers of Alabama, having taken up there in 1820. Here young Thomas remained until sixteen years of age, and then with his mother and four brothers, emigrated to California in the fall of 1854. His teens lying in a literary direction, he left school largely to his pursuits, and successfully being at the time of his death extensively employed for several Eastern papers. Gentle and winning in manners, he made many friends and by integrity and morality, won the confidence of all with whom he associated. His death, at the early age of twenty-two, has cast a shadow not only over his immediate family circle, but the community in which he dwelt. But none can feel that such a life is lost. His ways on earth was such that all are assured he left the circle of our sphere for an eternity of rest and enjoyment in the better land. He spoke on his dying bed of the dear ones that had gone before, and that he would soon be at rest with them. He requested his brothers to remain true to the Jesus [illegible] of his mother, which was to walk in the way of the righteous, and his spirit passed to the God who gave it. His funeral was preached by Rev. Winfield Scott, as our minister, Dr. Howard Henderson, was absent from the city.

WM. E. DUNCAN.

MARTHA ELLA BENEDICT, consort of George W. Benedict, and daughter of John O. Denham, of East Baton Rouge parish, La., died in peace at her home, leaving her tender babe to the care of the bereft husband, father and friends who had watched for months the inroads that disease was making upon her constitution, too weak to bear up under the weight, although her friends were led to believe that the crisis was past, and she would recover, but alas! like a deceptive dream, when one awaketh. On the morning of December 22, she was suddenly called from suffering and pain to be with Jesus. So sudden was the summons, for all thought her better and was filled with hope, she gave but few words of comfort to those she left sorrowing for her loss. To a friend who had been very near to her in her afflictions, she said, "Take care of my child," and turning to her husband she said, "The Lord is taking me away, he knows best," and with that simple trust in the blessed Jesus, she breathed her last. Her conversion occurred while we were stationed with the people of East Baton Rouge as their pastor, and many will remember the pastor's visit to the home, on that day when together husband and wife were made to rejoice in the blessed assurance of sins forgiven. While friends, husband, father and pastor joined in songs of praise below, there was rejoicing in the midst of the angels over one, yea, two souls who hath turned from the error of their ways. I knew Sister Ella well, and we thank God that it is not in vain that we in our humble way pointed her to the Lamb of God, the blessed source of relief. We were with her in her afflictions and never heard of complaint did we hear, but calmly trusting in Jesus she suffered quietly and waited patiently the will of the Father. After appropriate services the pastor we laid her to rest by the side of her mother, in the family burying-ground, on Christian soil. Our sufficiency is of God, who encourages us to cast our burdens upon him and we shall be sustained, this was verified in the case of the husband who gave utterance in that sweet assurance that comes from the word of truth, "We shall meet again." May he who sustains those who trust in him sustain the bereft in this dispensation of God.

A BROTHER.

ANGUS EUGENE MENEFEE, third son of W. C. and M. M. Menefee, was born in Greene county, Alabama, February 17, 1864, and died at the same place January 22, 1881.

In infancy he was dedicated to God by his parents and in after years gave himself to God's service. He was just attaining his twenty-first birthday, a young man of much promise. His moral education made him many friends, and will their hence forth be more zealous for the Redeemer's cause, remembering that death, in all-wise Providence, likewise to take them early in the prime of life.

Eugene was elected Sunday school superintendent of the last Quarterly Conference for Pine Bluff circuit, 1880, and this was the stepping stone to preaching of the gospel, wherewith he felt he was called. I knew him in the every day walk of life in the Sabbath school, was his pastor for two years, and I did not wonder that he labored and prayed so much for the success of the Sabbath school at his departure. If love could have checked his heart would not so soon have ceased to beat. Though God's ways are veiled from our sight at present, yet this much we do know, that those whom he loveth, he taketh out of the life of sin. Then end of our darkest hours let us learn to trust. They will be done. God bless the children, and help them to submission to his will, giving the armor of Christ on earth more securely for the battle.

R. F. SWEET.

JAMES A. PATTERSON, of Escambia county, Florida, was born in the seventeenth day of December, 1841, and died on the eighth of January, 1881.

Thirty-seven years two months and twenty days were given him to prepare for death and the life beyond the grave. He was a devoted and consistent member of the Methodist Episcopal Church, for thirteen years. He possessed largely the grace which is from above, first pure, then peaceable, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. His earnest, spiritual prayers were always heard. His humble, child like way of representing and advocating religion was very impressive. When we say he expected to die and he was at his post. He was ready for the last call. I had no fears in facing the king of terrors. Disease had paralyzed the power of this frame, but full assurance of peace with God. We mourn the loss of our brother. We miss him at class meeting and in the community where he lived, but we are painfully sensible of the bereavement of a fond sister, widow and fatherless children. May the Lord bless them in this heavy affliction.

ROBERT SEAL.

SISTER LAVENIA POSEY was born in West Feliciana parish, Louisiana, July 2, 1812, and died of pneumonia, at her residence in the same parish, January 18, 1881, aged sixty-six years, six months, and twelve days.

She was married in Brother W. A. Posey in 1832, joined the Methodist Episcopal Church, South, in 1836, under the pastoral care of Rev. T. Jones, and was converted a short time after. At her home which quietly overlooking the progress of God. Since that time till her death she walked with and exemplary life. Being modest and reserved in her disposition, she made very little demonstration of her feelings; but exhibited her faith in her daily life. She lived by faith. Her life was consecrated to God. She had long suffered for some time before her death, but in her affliction she did not murmur, for she knew whom she trusted, and was fully resigned to the will of her Master.

An affectionate wife, a kind mother, and a devoted Christian has gone to rest, till she shall be with all the justified, to meet her Saviour in the skies. May her loved ones follow in her footsteps.

R. F. SWEET.

BROTHER EDWARD O. CARTER died in Amite City, Louisiana, in November last, of consumption, who had preceded him in this place some years previously. There was but little more than a year between the time of the death of these two brothers, and the time of the death of their father, who had preceded them to the grave. Their mother was thus left a widow, and bereaved by the change, as his disease (consumption) had taken too firm a hold on his vital parts as to be eradicated. He therefore gradually waited until death put an end to his sufferings, on the 22d of February. I saw him awhile before his death, and at his request prayed with him. He was quite happy and reconciled to God's will, he only regretted leaving his family. We believe that he departed for his change. He leaves a widow and three children to mourn his death.

C. S. STOWE.

MRS. MARY W. DUTY died in Trenton, Louisiana, December 7, 1881. She was born December 12, 1823, and married July 21, 1842.

Her last days were full of suffering, but she never heard to murmur; she was only waiting the summons, "Come up higher," to her reward. this great final being made years ago. She was a consistent Christian, and member of the Methodist Episcopal Church. She has gone, doubtless "bearing sheaves" with her. She was loved by a large circle of friends, and we will miss her sadly in our midst. She was kind and gentle with all by whom she was surrounded.

She leaves behind a large family, with whom deeply sympathize; we can only commend them to God, who only Parent, who alone can give healing "Balm of Gilead." Oh! may each one prepared to meet her in that bright and happy home where parting is no more.

A. C. [illegible]

CLIFTON, infant son of Rev. J. H. and Mary Tucker, aged sixteen months and [illegible] days, died in Kentville, Louisiana, March 16, 1881, of [illegible] fection.

He lived long enough to gather into his own the tenderest affection of his parents, and [illegible] enough to present them unstained to the Saviour, the eyes and hopes of the family follow him [illegible] over the solitary way to glory and rest on him in his infant service and song, he [illegible] his [illegible] unfaltering.

R. M. STEPHENS.

MRS. ANN A. HURST, beloved wife of Mrs. A. E. Young a native of Wilmington, N. C., and a resident of New Orleans for [illegible] nine years, died in Selma, Alabama, February [illegible] 10, o'clock, P. M.

Christian Advocate.

THURSDAY, MARCH 31, 1881.

AS WE GROW OLD.

As we grow old our yesterdays
Seem very dim and distant;
We grope, as though to darkened ways,
Through all that is existent.
Yet far-off days shine bright and clear
With sins that long have fated,
And faces dead seem strangely near
To those that life has shaded.

As we grow old our tears are few
For friends most lately taken;
But fall—as fell the summer dew
From roses lightly shaken—
When some chance word or idle strain,
The chords of memory sweeping,
Unlock the flood-gates of our pain
For those who taught us weeping.

As we grow old our smiles are rare
To those who greet us daily,
Or, if some living faces wear
The looks that beam so shyly,
From eyes long closed—and we should smile
In answer to their wooing,
'Tis but the past that shines the while
Our power to smile renewing.

As we grow old our dreams at night
Are never of the morrow;
They come with vanished pleasure bright,
Or dark with olden sorrow.
And when we wake the names we say
Are not of any mortals;
But of those in some long dead day
Passed through life's sunset portals.

Our Pulpit.

Entire Sanctification.

BY REV. WILLIAM BURT POPE, D. D.

Reviewing the whole, we may conclude that while the substance of the Methodist doctrine of Entire Sanctification is the same which has been aimed at in all the purest types of practical theology, it has some points of difference, or specific characteristics of great importance.

1. It points to the fulfillment of the Evangelical law with the effusion of Divine love in the heart more strictly and consistently than any other system of teaching. The Mystical and Ascetic teachers of perfection have generally made love, and that the love of God, their Keynote. But they seldom gave a good account of the relation of that love to the obedience which is essential to perfection. Some of them erred by making the absolute moral law the standard; and then the highest result was a striving toward a perfection which faith has not clearly introduced. Others lost all the sight of law in the contemplation of the holiness of Christ, and their perfection was the gradual transformation of the character into his image. Others rightly viewed love as the fulfilling of the law; and supposed that its value in the sight of God was such as to obtain a meritorious acceptance beyond that of more obedience to any law; forgetting, meanwhile, that the preciousness of love, as grace springs from its faith in the merit and strength of the Redeemer. Others separated between the righteousness of the law which is unattainable, and must be reckoned, to the believer, and the perfection of love which he may attain in his own person; thus dividing what the Scripture joins. But the Methodist doctrine boldly declares that the righteousness of the law is fulfilled in believers, that is the righteousness of the new law of faith; and that as faith is reckoned for righteousness, so, faith working by love is reckoned for perfection.

2. The Methodist doctrine is the only one that has consistently and boldly maintained the possibility of the destruction of the carnal mind, or the inbred sin of our fallen nature. It is true that certain of the Mystics held, as we have seen, something almost equivalent to this doctrine; and that the Pietists of the school of Spener included the annihilation of the old Adam among the privileges of God's children. But the utmost contemplated by them was the gradual suppression of the evil nature through the ascendency of love. Now it is undeniable that a very large portion of the Methodist teaching takes that ground, on the same principle that the shedding abroad of love is made the spring of regeneration, its perfect effusion is made the strength of entire sanctification. In many passages of Sermons and Hymns the Wesleys expressly taught this. But they failed not to look deeper into the heart than the region of its affections. They knew that life is more even than love; and that, as the regeneration of the Spirit is the gift of a new life capable of loving God, so the perfection of that love toward God is possible only where the original death of the soul is altogether changed into life. Hence the fervor with which the Hymns appeal to the Holy Ghost for the destruction of inbred sin, and the almost equal earnestness with which the Sermons urge on believers the prayer for faith in the omnipotent power of God, not only to shed abroad his perfect love, but to finish the death of the body of sin. The elimination of the two elements, the negative annihilation of the principle of sin, and the positive effusion of perfect love, is it may be said, peculiar to Methodist theology as such.

3. The original teaching of Methodism was peculiar also in its remarkable blending of the Divine and human elements in the process of entire sanctification. It invariably did justice both to the supreme Divine efficiency and to the co-operation of man. The charge brought against it, sometimes malevolently, sometimes thoughtlessly, that it stimulates believers to expect this supreme and most sacred blessing at any time, irrespective of their preparatory discipline, is contradicted by the whole tenor of the authoritative standards of this doctrine. Wesley's sermon on "The Scripture Way of Salvation" contains an elaborate discussion of this point; and it must be taken as a whole by those who would understand this subject. The sum of all is in the following sentences: "Experience shows that, together with his conviction of sin remaining in our hearts, and *cleaving* to all our works and actions, as well as the guilt which on account thereof we should incur were we not continually sprinkled with the atoning blood, one thing more is implied in this repentance, namely, a conviction of our helplessness." . . . "But what good works are those the practice of which you affirm to be necessary to sanctification? First, all works of piety; such as public prayer, family prayer, and praying in our closet; receiving the supper of the Lord; searching the Scriptures, by hearing, reading, meditating; and using such a measure of fasting or abstinence as our bodily health allows. Secondly, all works of mercy. . . . This is the repentance, and these the 'fruits meet for repentance,' which are necessary to full sanctification. This is the way wherein God hath appointed his children to wait for complete salvation." "Yet they are not necessary either in the same sense with faith, or in the same degree. This repentance and these fruits are only *remotely* necessary, necessary in order to the continuance of his faith, as well as the increase of it, whereas faith is *immediately* and *directly* necessary to sanctification." "To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more—a Divine evidence and conviction that he doeth it. In that hour it is done; God says to the humble soul, 'According to thy faith be it unto thee!' then the soul is pure from every spot of sin; it is clean 'from all unrighteousness.' The believer then experiences the deep meaning of those solemn words: 'If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.'" The intense, absorbing, patient, human preparations of the heart in man are from the same Spirit who at length gives the Divine evidence of the unspeakable power of God to save from all sin. Here it is to be observed that Mr. Wesley passes from the perfect shedding abroad of love in the heart to the application of the supreme efficacy of the atonement to take away the evil of the nature; it is "the moment wherein sin ceases to be." It is more, therefore, than the spirit of entire consecration to which many of those who have received his teaching limit it; it is more even than the abundant effusion of love which may fill the heart's sensibilities without purifying its hidden depths; a distinction which his own words refer to: "How clearly does this express the being perfected in love! How strongly imply the being saved from all sin?"

4. Finally, the doctrine which runs through the works and the whole career of the Wesleys is marked by its reasonableness and moderation as well as its sublimity. The far greater part of the definitions of it are taken up with defining what it is not. It is not absolute perfection, nor the perfection of angels, nor even that of unfallen Adam: it is a perfection which has come up from much tribulation, and bears the scars of infirmity to the end. It is not immunity from temptation, and the possibility of falling, and the remainders of ignorance and shortcoming in the presence of the perfect law the rigor of which is not applied to it in Christ. It is a perfection which is no other than a perfect self-annihilating love in Christ: a perfect union with his passion and his resurrection, and the perfect enjoyment of the value of the name of Jesus, as it is salvation from sin. It is the perfection of being nothing in self, and all in him. It is the perfection for which the elect with one consent have longed, from the Apostles downward; neither more nor less than the muttered groaning desire of the children of God in every age; the common deep inspiration, with only one tone more emphatic than has been always heard, though even that has not been always wanting, for the destruction of the inbred sin of our nature. He who searcheth the heart hath always known the mind of the Spirit, even when its deepest desire has not been clearly uttered. And he will yet, we dare to believe, remove the last letter from the aspirations of his saints, and give them one heart and one voice in seeking the destruction of the body of sin as well as the mortification of its members.

Everybody thinks himself a judge of a sermon, but nine out of ten might as well pretend to weigh the moon. I believe most people think it an uncommon easy thing to preach, and that they could do it themselves. Every donkey thinks itself worthy to stand with the king's horses; every girl thinks she could keep house better than her mother; but thoughts are not facts, for the sprat thought itself a herring, but the fisherman knew better. Try my hand at preaching myself, and I find it no easy thing to give the people something worth hearing; and, if the fine critics, who reckon us all on their thimbles, would but try their own hands at it, they might be a little more quiet. Dogs, however, always will bark, and, what is worse, some of them will bite, too; but let decent people do all they can, if not to muzzle them, yet to prevent their raising any great mischief.

It is a dreadful thing to see a happy family of Christians broken up by a talkative fault-finder, and all about nothing. Small is the edge of the wedge; but when the devil handles the beetle, churches are soon split to pieces, and men wonder why. The fact is, the worst wheel of the cart creaks most, and one fool makes many; and thus many a congregation is sad at seeing such a good and faithful minister who would have been a lasting blessing to them if they had not closed away their best friend. Those who are at the bottom of the mischief have generally no part or lot in the matter at true godliness, but, like sparrows, fight over corn which is not their own; and, like jackdaws, pull to pieces what they never helped to build.—Spurgeon.

FAITH SMALL FISH. A funny Englishman once said: "You can make something of a Scotchman, if you catch him young." There are multitudes of souls around us whom we must catch for the Lord when they are young, or we shall lose them forever. The fact is, that there are now, in our country, great blocks, or masses of society, that never "go to church" at all. When their children grow up, of course they will not go to church either. As far as we can see, the best hope, and almost the only hope, is in catching them off the streets when they are young. Then we may by grace divine make something of them. Remember the fable. A man caught a little fish. "Let me go," said the little fish, "and when I have grown bigger you can catch me again." "Oh no," said the man, "I might not catch you again." Catch the little fish in the gospel net. When they grow bigger, they will be far away from you. They that are fishers of men should go for the little fish. If they are small, they are sweet. Jesus could make "a few small fishes" serve for a great host. If we catch a soul young you get a whole life given to Christ, instead of a few years.

There is a selfishness even in gratitude, when it is too profuse; to be overthankful for one favor is in effect to lay out for another.—Cumberland.

The young man hastens toward a reputation. He gives ample proof of ability and success, but only later in life does he find out that the world will admit him into its favor only after years of steady wrestling with obstacles and slow stages of personal growth. One of the fundamental evils of our times is that the young are too hasty in endeavoring to reach a culmination of character. Each one should move on fearlessly in the pursuit of his object, and turn neither to the right nor to the left. The things to be discarded and disregarded are more numerous than those he is to aim at. Every weight must be laid aside. He should have one goal, and all other things should be forgotten.—Christian Advocate.

Religious Intelligence.

MISSIONARY.

—Stanley continues his travels toward the interior without allowing himself to be stopped by the difficulties of his enterprise. The seventh of November he was rejoiced to meet M. Savorgnan de Brazza, who, after having suspended the Ogoone to its source, and having established the first station of the French Committee between the affluents of Ogoone and those of Alima and Leeoni, tributaries of the Congo, descended the course of the first of these rivers, traversed the territory of Apfourous, and reached by land the shores of the Congo, following some distance the banks of the Alima. Resuming navigation, he descended the course of the Congo half way to the Stanley Pool, where he founded a new station. Then, continuing to follow the course of the river, he rejoined Stanley. Dr. Ballay and M. Mison are *en route* for Ogoour. The first will resume, with M. Savorgnan de Brazza, the mission of exploration which the Ministry of Public Instruction charged them. It appears that the journey made by Savorgnan de Brazza toward the interior of Africa is a much more practicable route than the lower course of the Congo.

—At the meeting of the General Committee of the Church Missionary Society of Great Britain last December letters were read from Robert Arthington, Esq., of Leeds, offering the sum of £5,000 to be invested in the names of trustees and the interest used toward the maintenance of a steamer and staff of agents on the Upper Benue and Lake Tchad, for the purpose of facilitating the evangelization of nations and tribes in those regions of Africa. The Committee expressed their thankfulness to Mr. Arthington for his valuable proposal, but directed the Secretaries to explain to him that the interest accruing from the amount offered would be wholly inadequate to the expense of the mission proposed; and that they ventured to hope that he might see his way to give the money toward carrying on the work of the Society on the Upper Benue.

—The following is an example of the power of the gospel in a heathen land: A Kaffir girl in South Africa, went to a missionary and dropped forty-six pennies into his hand, saying, "That is your money." "You don't owe me anything," replied the teacher. "I do," she answered; "and I will tell you how. At the public examination you promise a sixpence to any one in the class I was in who could write the best specimen on a slate. I gave in my slate and got the sixpence; but you did not know then that another person wrote a far better specimen beside. Yesterday you were reading in the church about Zaccheus who said, 'If I have taken anything from any man by false accusation, I restore him fourfold.' I took home to me six pence, and I bring you back four."

—Mr. J. M. Thorwart, a Hollander, proposes to traverse Africa from the Mediterranean to the Cape of Good Hope. He possesses considerable fortune and has had much experience as a traveler. After spending the autumn in preparation at Alexandria and Cairo, he set forth on his expedition, taking with him only a servant and a little baggage. It is announced that he will be joined by a Frenchman who has lived a long while in Abyssinia. Before setting out he secured from the Egyptian government promises of such facilities as it could afford, for his journey as far as the limits of the Egyptian territory. If he succeeds in his endeavor his name will be placed by the side of the most renowned African explorers.

—The Rev. George Hoal illustrates the commercial value of missions by referring to the trade of the United States with Micronesian and adjacent islands. It seems that the first missionaries went to these islands in 1852, and that in 1879 business was carried on which has yielded profit amounting to nearly $7,000,000. The Board during that year appropriated for that mission $16,750. Or in other words, missions paid and $1, and commerce, in trade created by the missions, received back $49 75. And this before most people knew such a mission was in existence.

Two memorial tablets have been lately erected in old St. George's, Philadelphia. The venerable church was founded in 1769. One of the tablets has the following inscription: "The First Methodist Conference in America, consisting of ten members, was held in this church, July 14, 1773." Upon the other are the words: "In memory of Rev. John Dickens, founder of the Methodist Book Concern of the United States, who died 1798, while pastor of this church, and whose remains are interred in the rear of this building."

—The Bush Missionary Society, of Sydney, Australia, employs five missionaries, who are each provided with a wagonette and a pair of horses for traveling and the conveyance of Bibles, religious books, and tracts for sale and distribution. It held last year 112 services; sold, 518 Bibles and Testaments, 2,220 other books, and distributed thirty thousand tracts.

—Under the direction of William Taylor a party of three started for the mission field of Chili, Feb. 4: Professor Lemon, bound for Santiago; and Misses Potter and Spink, for Concepcion; Rev. H. M. Jeffrey, of the Des Moines Conference, started on the tenth instant to join his brother in the educational and evangelical work at Concepcion.

—An exchange says: "The Scotch Presbyterian churches are not very partial to church fairs, or 'bazars,' as they call them. When, however, they do have one, they make it amount to something. A bazar was lately held in Edinburg in aid of the fund for increasing the salaries of the Waldensian pastors, and the result was the handsome sum of $11,100 for this fund."

—Mtesa, the savage King of Uganda, has sacrificed two hundred human beings on the graves of his ancestors, and given a cold shoulder to the missionaries, who are of no use, he thinks, unless they will furnish him with arms and ammunition.

—The Emperor of Brazil, in order to encourage the ending of Protestant Missionaries into his dominions, has offered, it is said, to pay the expenses of their transportation.

—The Rev. J. E. Clough, of the mission among the Telougoos at Ongole, India, says that since the organization of the church in 1877, 12,396 have united with it.

—In connection with the American Baptist mission among the Telougoos of India, there have been ordained twenty-four of the converts for mission work. There have been more than one thousand three hundred converts baptized since January, 1880.

—The eighteenth anniversary of the Methodist Chapel in the *Rue Roquepine*, Paris, was celebrated on the first day of November.

MISCELLANEOUS.

—A correspondent from Cape Elizabeth, Me., writes: "In the valley of Reem's Creek, Buncombe, North Carolina, is a community of farmers—honest, upright and God-fearing people, but poor. They manage to sustain a Sunday-school, but are very destitute of books, tracts, etc., except Bible and Testament. In our Sunday-schools and in nearly every household are books which have been read and laid aside, which, if these people had them, would exercise and educating influence, excite an interest in the school, build it up, and where now only 25 attend there would be nearly a hundred. Address Superintendent of Sunday-school, near James' Hemphill's, Vanceville, Buncombe county, N. C."

—The Archbishop of Paris has addressed a long and earnest letter of remonstrance to the Chamber of Deputies against the proposed suppression of the dispensation from military services hitherto accorded to candidates for the priesthood. The law does not propose to suppress this dispensation absolutely, but it proposes to confine it to those only who intend to become, and who shall actually become, parish priests. The Archbishop insists upon it being maintained in favor of all who embraced the ecclesiastical life.

—W. P. Paxson, Superintendent at the Southwest for the American Sunday-school Union, in a recent address at Boston, stated that Mr. Oliver Bennett, now living in Massachusetts, formerly of St. Louis, had given $1,000 a year for twenty years for the support of Sunday-school missionaries in the West, and that this money had organized 3,290 schools, with more than 140,000.

Mr. Spurgeon is confined to his room, and much of the time to his bed, by rheumatism, to which has been added great nervous depression. The physicians recommend a trip to Australia. The Tabernacle Church, of which Mr. Spurgeon is pastor, received upwards of 150 persons into fellowship last year, dismissed nearly 200 to other churches, and lost sixty-five members by death, making the net gain of membership about one hundred.

Two churches in Worcester, Mass., were relieved from indebtedness Feb. 27. The debts of Plymouth Congregational Church amounted to $8,515. Mr. Kimball was present at two services, and $11,000 was subscribed. The debts of the Union Church, amounting to $23,000, with also paid, and $2,500 was raised for the object to floating obligations.

Rev. Narayan Shesharri, in his report as to the country, delivered 120 addresses, including sermons, and spoke before eleven colleges and theological seminaries. Just before his return, a member of one of the New York churches handed him a check for $1,000, the name of the giver not to be made known.

The Catholics are defending the advisability of founding a new Catholic University at Washington, New York. Their objections expressed through the weekly journals of secular newspapers are mingled and elongated, and foster an unphilanthropic rest for scandals.

The Church of the Advent, in Boston, is extremely Ritualistic. Its four ministers wear cassocks at all times, practice celibacy, and live in a house by themselves. The parish is very prosperous, has 800 communicants, and have erected a new church without going into debt.

There are in Peking fifty temples and over, the chief being that of Jagganath. This temple has 600 officers, 100 families of cooks, 120 dancing girls, 3,000 priests, all of whom are supported by fees and contributions of the pilgrims, and the side of holy food, sold to them at eight times its cost.

The whole sum aimed at by the Presbyterian churches for the increase of the salaries of the Waldensian pastors is $20,000. The sum already reached is $15,000. Of this $5,000 have been given by Mr. R. L. Stuart, of New York, the largest subscription to the fund.

There have recently been discovered two monological tables at Tung Chow, China, which Mr. Crawford, missionary of the Baptist Board, identifies with the genealogies of Adam, Genesis v., and the generations of the sons of Noah Genesis x.

The tablet in memory of Dr. William Adams, which has been recently placed in the chapel of the Union Theological Seminary in New York, bears the inscription: "An eloquent man and mighty in the Scriptures."

The Preachers' Aid Society of the Baltimore Conference, Methodist Episcopal Church, has accumulated assets to the amount of $8,315 6. Among the receipts in last year was the sum $5,000 a legacy from the late Thomas Sykes.

The deaths are announced of two missionaries of the Irish Methodist Church, who were well known by their diligent and successful labors, Rev. Robert Huston, of Dublin, who was in his 73d year, and Rev. John Walker, of Liverpool.

The Canterbury Convocation has been prorogued till May 17. The upper house passed a resolution deprecating legislation, and declaring that the authority to settle matters of ritual is inherent in the Episcopal office.

It is reported that the statistics of the Reformed Episcopal Church show a greater addition to its membership during the past year than in any preceding one, not excepting the first year of its organization.

A Bankes memorial hall is to be built in Gloucester, England, the birthplace of Robert Raikes. Fifty towns are already represented in the list of subscribers.

The Irish Presbyterian Church has narrowly escaped a great scandal in the shape of a lawsuit, brought by one of its missionaries in India against another for libel. This case was arranged at the last moment before opening the trial.

Unlike the free church and voluntary system, the annual receipts of the First Baptist Church, Brooklyn, have advanced from $3,000 under the old pew-renting system, to $10,500 under the new.

The Methodist Episcopal Church for the first half of 1880 gained about 27,000 communicants and 162 itinerant ministers. The deaths among lay members for the year ending July, 1880, numbered 21,[illegible].

In the nine months since the meeting of the Presbyterian Assembly seventy-one Presbyterian ministers have died, against seventy-six for the previous twelve months.

Our brethren of the African M. E. Church have dedicated two churches in Liberia, one in Monrovia, and the other at Arlington, on St. Paul's River, thirty miles from Monrovia.

The Lutheran congregation at Platteville, Wis., is one of the largest congregations in the United States. It numbers nine hundred communicants.

Our Young People.

NEVER OUT OF SIGHT.

I know a little saying
That is altogether true,
My little boy, my little girl,
The saying is for you.
'Tis God's own admonition,
And gray—so deep and bright
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or playmate's laugh or baby's bum,
Entice your feet to stay;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is also watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave and true;
And watchful more than mortal kind
God's angels pure and white,
In gladness or in sorrowing
Are keeping you in sight.

O bear in mind, my little one,
And let your mark be high:
You do whatever thing you do,
Beneath some seeing eye;
O bear in mind, my little one,
And keep your good name bright,
No child upon this round, round earth
Is ever out of sight.

A Little Girl's Gift.

MR. EDITOR: As I have never seen any letters from Pushmataha, in the young people's department, I thought I would write you one. My father takes the ADVOCATE; I like it very much, especially your "Young People." We have a Sabbath-school. Dr. Gilder is superintendent. He is very prompt, and we have a good Sabbath-school. I am a little girl nine years old. Miss Mary Gilder is my Sabbath school teacher. She is such a good woman, I love for her to hear my lessons. We need a good stove in our church to keep us warm on cold Sundays and preaching days. Papa is pastor of the church on this circuit. Mr. Dubose has charge of the day school here. He is a fine teacher, and has a good school. I see Dr. Lambuth wants all of the Sabbath-schools to send him ten dollars to build a church in China. I have earned a dollar by helping mamma about the house which I send you, and want you to give it to him for that purpose. Papa carried ten dollars with him, from our Sabbath-school for this purpose when he went to Conference at Pensacola, Fla. I hope all our Sunday schools will respond to Dr. Lambuth's call.

Your little friend,

MARY E. DAWKINS.

Pushmataha, Ala., March 21st.

Note from the Editor.—The one dollar will be forwarded at once to Bro. Lambuth. It will help to build that church in China.

The Starling-pond.

The kitchen was in completest after-dinner order. Mary's two hands had dried all the dishes and set them away and swept the room; now she sat parsing the apples that were to be baked in sugar for early tea, sat with half-sad, half-dreamy look on her usually sunny face, and, pared the apples so slowly that tea-time might almost have come before it was done. She was tired, and she was also just a little blue. It had been a very busy day.

Before the first streak of daylight had appeared, she was up and at work, and her busy feet had not found a moment's resting-place since, though it was now after three o'clock. Uncle Horace, and Aunt Augusta, and Cousin Ethel had been there to dinner, and were gone now for a sleigh-ride. There wasn't room for her in the sleigh, and besides the apples had to be pared. There were very apt to be apples or something to attend to, in Mary's life. She didn't care much, however. She was four months and three days older than Cousin Ethel, but nobody would have guessed it. What with her stylish hats, and real kid boots, and handsome furs and kid gloves, Ethel looked quite the grown up lady, and Mary was only a good-hearted, rapable little girl.

A good scholar in school, a trim little housekeeper at home and a wonderfully "handy" child anywhere. That was what people who knew her were sure to say. But she was by no means a young lady. Besides and this "be sides" covered the sigh which came every once in awhile from Mary's heart. Ethel was going abroad going to Europe to spend two years. This was her last visit before they sailed, and in less than another month they would be on the ocean. Mary had all her life and it seemed to her just now a very long life wanted to see the ocean. There was no present likelihood that she ever would see it. She wanted to go to Europe herself. She was sure she could appreciate the sights and sounds of the rare old world fully as well as Cousin Ethel could. Why should all the nice things come to her, and her cousin have to sit in that large neat kitchen and pare apples? She wasn't exactly cross, neither was she jealous; she wouldn't have kept Ethel from going for all the world, I cannot say she was even miserable; she was just a trifle melancholy.

She went on with her peeling, and with her thoughts. By and by, if you had been watching her, you would have known by the quickened movement of her hands that her thoughts were brightening. The apples began to drop rapidly into the tin. She had a new idea: "I'll go to Europe myself, see it I don't this very spring. I'll borrow just the right books at the library and read up on them, and keep a diary about the places I go to, and the people I see. No, I'll write to Lollie Adams all about it. Ethel said she had promised to write to her dear friend Helen every week; it is queer she never said anything about writing to me, and I her own cousin? Never mind I won't write to her either; but Lollie Adams shall hear from me every day. I'll hand her the letters as I go to school; she can read them over while she sits and sews, and she will like it, I know. She will call it one of her 'helps.' That is a real nice idea, Mary Burton: I don't see why you can't go to Europe as well as anybody. When Ethel comes back, won't it be fun to compare notes! Just as soon as these apples are done, I mean to hunt out a book and set to work."

By this time, the cores were being dug out of the apples very fast, and the tin was almost full; besides, the melancholy look had vanished from Mary's face. When a person is going to start in five minutes for Europe, and leaves no one behind she cares much for, and is quite sure of not being sea sick, why should she be melancholy? The Fancy.

A Knowing Cat.

A great many stories are told about intelligent dogs, while the poor little kitties that so many of our little folks love and pet are not considered worth talking about. But I'm sure you will say that this cat I shall tell you about was a wonderfully bright one. His name was Toni, and for several years he lived on the *Scilly*, one of a line of English ships, and had crossed the ocean so frequently that he had become almost as necessary to the regular voyagers as the captain himself. He had become a great pet with the officers as well as the crew, and many a merchant who had often crossed the sea in that ship would greet him as he walked through the cabin or on deck, in a very much-at-home manner, with:

"Well, Toni, how are you, sir, and how did you enjoy the last voyage, and what do you think of the company aboard and do you remember me, old fellow?" while Tom would look up with and intelligent air, as though he understood all the questions, and wished he could talk and answer them all.

When the ship arrived at her dock in New York or London, Tom was one of the first passengers ashore, and, while the cargo was being unloaded, and the ship refreighted for her return voyage, Tom would call at his old haunts and see his old friends, but was always on hand and on board when the ship was ready to leave her mooring. Many wondered how it was possible for Tom to distinguish from the great number of ships at the docks the identical one in which he had found a home, and the sailors took delight in showing his sagacity to those who insisted that the cat was probably taken on board by one of the crew, and, who expressed their doubt of the possibility of his knowing his own ship. A short time since as the *Scilly* was getting under way from New York, one of the deck-hands discovered Tom on the wharf mewing piteously and looking wishfully toward the outgoing ship.

Promptly heretofore, poor Tom was a little too late, and, as the captain stood for a few moments at the stern of the vessel looking at him, he said to a gentleman standing near, "Poor Tom, I expect we have seen the last of him. He has made, I believe, twenty voyages with us, and no officer has made his appearance before the departure of the steamer with more promptness than Tom, life looks disappointed enough, doesn't he?"

So the ship went on, leaving Tom standing in dumb surprise on the shore.

But, like people, he began very soon to think what was the next thing to be done, and before long he had decided to take another steamer for Europe, and, strange to say, among the number of their decks destined for different and wildly separated ports, he chose the *Italy*, of the same line in which he was accustomed to take his voyages, which sailed for the old familiar port. At the appointed time he set sail with the passengers, and, after a pleasant voyage arrived one morning in London. As soon as Tom was ashore he ran up and down the docks, looking at the various ships, which were at anchor there, and was not long in discovering his old home, the *Scilly*, which in a few hours would have been on her return voyage.

The captain and some of the crew who saw Tom as he walked on board with a joyful air could scarcely believe their eyes, and no military general or grandee of any kind, who a short time afterwards were counted among the passengers for America, was received on board with as much delight and attention as old Tom, the knowing cat.

If anybody tells you that cats do not know much, you tell them this true story about Tom, the Atlantic voyager.

THE CARE OF THE EYES. The eye is one of the most delicate organs of the body, and partial or total blindness one of the things to be deplored, and to be carefully guarded against.

Even strong eyes soon become weakened, and often diseased, by being carelessly treated.

When reading, writing, or working, the light should always fall over the left shoulder, and the book or work should never be held nearer to the eyes than is necessary.

It is always important to sit up straight. Stooping is not only injurious to the eyes, but to the lungs and spine.

Never work in the twilight, or by a dim light.

Reading or writing in a car or carriage is hurtful to the eyes.

If you work by gas-light, the jet should be shaded, and the light clear and steady.

Do not read in bed, nor lying down, nor in a swinging hammock. Sleep in a well ventilated room, and be in such a position that a bright light will not strike your eyes when you waken. Bathe your eyes freely each night and morning with cold water, to which occasionally it is well to add a little salt.

If your eyes are weary or painful from too close application, rest them by closing them, or looking away from your work, or bathe them with cold water, or with extract of witch hazel.

Any foreign substance in the eye can usually be removed by taking the upper eye-lid between the thumb and finger, and drawing it down over the lower lid, gently pressing it toward the nose.

Little children should be particularly careful not to distort the eyes by constant winking or twitching of the eye-lids, or by turning the eyes toward the nose. Many children have become permanently cross-eyed, and others seriously injure their eye-sight by these pernicious practices.

Children who are near-sighted should immediately be provided with glasses by a competent optician, and by this means a cure is often effected.

The following of these simple rules may put far off the evil day of failing eye-sight and glasses, and possibly avert it altogether.

GOOD-MORNING. Don't forget to say "Good-morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers and say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind inspiration in every "Good-morning" heartily spoken, that helps to make home fresher and work lighter. It seems really the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good-morning," it is also of kind, heartsome greetings; they cheer the discouraged, rest the tired ones, somehow the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.—Anon.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

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THURSDAY, MARCH 31, 1881.

Remarkable Suicides.

We do not know that suicide is increasing, but our attention has been called of late to some rather remarkable cases of self-destruction. That of Gen. Upton, in California, is one. Two others were citizens of New Orleans, and these were both men in middle age, enjoying good health, in good circumstances, having young and interesting families, and always manifesting the deepest affection for wives and children. In none of these persons were there any indications of mental derangement. They were the last persons in the world whom their most intimate friends and acquaintances would have suspected of the intent. In the two instances in this city the gentlemen spend their last hours in social converse with their families, apparently cheerful and happy, and passing directly from the company of clinging, dependent and loving children and devoted wives, they put an end to their earthly being.

We are at a loss to explain such suicides. In circumstances of great trouble and suffering, where the restraints and consolations of religion are not felt, it is not very strange that people should seek relief in self-destruction. The marvel is that suicide is not more common among those who are at once utterly miserable and utterly skeptical. It is, we think, needless to assume that mental derangement is the cause in every case, or even in most cases. This is frequently the cause, but by no means always. And, on the other hand, we are scarcely warranted in assuming that the suicide always acts under the conviction that there is no future life. We rather suspect that it takes place often when the mind is nearly equally poised between hope and doubt, and when the suspense becomes intolerable. The great and fearful mystery is dwelt upon until the subject is invested with a terrible and irresistable facination, and the desire to know becomes at length a paroxysm, that overcomes the instinctive love of life, and for the moment overshadows all natural affection and all moral considerations.

That our secular papers should speak of a given case of suicide as an endeavor to solve the great mystery, and that writers of a certain class should speak of death as the clearing up of a painful and perplexing problem, are significant. The materialistic aspect of modern doubt makes the question of a future life, and of conscious immortality, the absorbing subject of speculation. What this life may be, and the conditions and interests which it involves, are subordinate to the query, whether there is a future life. What we shall be is of small moment, until the belief that we shall be is firmly established. This is, in an atmosphere of materialistic and correspondingly atheistical doubt, the tremendous and the comprehensive question. "To be or not to be" is the question that agitates thousands of minds in which the skeptical bent is strong. When the pulling of a loair trigger may reveal all, or end all, is it inconceivable that under the spell of a horrid facination some should seek to raise the curtain, and to know? It is true that none have long to wait before, in the order of nature, there shall be emergence into life or nothingness. But, rather than endure the brief suspense, and submit longer to be tossed and maddened, and puzzled by uncertainty, some are drawn to the vortex, and are overmastered and swallowed up.

In the instances of suicide to which we have referred there seems to have been the absence of all ordinary causes, such as mental aberration, bodily pain, domestic trouble or business embarrassments. With everything earthly to live for, and with the ordinary conditions of temporal happiness nearly perfect, they deliberately choose self-destruction. Under the leadings of conscience, under bondage to some loathsome vice, under the torments of remorse, people kill themselves sometimes. But in these cases there were no traces of such influences. It is not conceivable that any one possessed of a true evangelical faith and experience, and of sound mind, could be guilty of self-destruction. In such a one there is not only moral restraint, but the future life and human accountability are abiding and settled convictions. The sense of God, and the persuasion of the world to come, are as clear and strong and real as are the objects and realities of the present world. It is only where a dark and disturbing skepticism has taken possession of the soul, and where doubt has left the heart without a sure refuge, that a man is rendered capable of the attempt to hurl the veil before the appointed time.

Whether these instances are to be thus accounted for or not, we think that there is a cause for some suicides, to be found in the religion of doubt, and in the very perplexity and suspense of a non-faith, which boastfully accepts and claims the title of agnosticism. We can know nothing of God, and of a future life here, but a pistol shot may reveal all. Whether life be worth living or not depends upon what death may be, and upon what death may reveal. With such principles and convictions there is as much logic and reason as insanity in suicide.

In the light of Divine revelation suicide is a crime—always a moral madness. The remedy is in the faith and experience of the gospel. The instinctive love of life needs to be reenforced, and to be constantly strengthened by the authority and consolations of religion. Without these, this most sad and gloomy manifestation of sin will increase as the world increases in knowledge, science and art.

It seems rather difficult to find out exactly how Mr. Garfield stands on the total abstinence question. Shortly after the inauguration Miss Frances E. Willard, on presenting the portrait of Mrs. Hayes, addressed the President in very eloquent terms. The portrait had been painted, and was now presented, to be hung in the White House, to commemorate Mrs. Hayes' course on the temperance question. President Garfield, in his reply to Miss Willard, said:

"I have observed the significance which you have given to this portrait from the standpoint you occupy, and in connection with the work in which you are engaged. What you have said concerning the evils of intemperance meets my most hearty concurrence. I have been in my way, and, in accordance with my own convictions, an earnest advocate of temperance, not in so narrow a sense as some, but in a very definite and practical sense. These convictions are deep, and will be maintained. Whether I shall be able to meet the views of all people in regard to all phases of that question remains to be seen, but I shall do what I can to abate the great evils of intemperance. I shall be glad to have this picture upon these walls, and shall be glad to remember your kind expressions to me and my family, and, in your efforts to better mankind by your work, I hope that you will be guided by wisdom, and that you will achieve a worthy success. Thanking you for this meeting and greeting, I bid you good morning."

Ever since Mr. Garfield's election was known, the temperance people, especially the advanced temperance ladies, have been trying to find out whether Mr. Garfield intended to follow the Hayes' administration in the exclusion of wine from the President's table and State dinners. During these months Mr. Garfield has been pursued by advice; he has been interviewed, badgered, almost persecuted, on the subject of temperance, and yet he came to the White House without having made any declaration.

Surely on the presentation of the portrait of Mrs. Hayes, and with such an adroit address as Miss Willard could make, the long and well-kept secret will be revealed. But, alas! the ladies left no wiser than they came, or, if wiser, with perhaps some shade of misgiving. Not in that speech, nor in any other, has Mr. Garfield committed himself on this point. It looks as if he intended to make no pledges, and, also, as if he might tolerate wine, if nothing stronger, at the White House entertainments. We hope our new President will be temperate, that he will allow neither wine nor strong drink on his private or public table. But we are in doubt. The ways and the speeches of politicians are both provoking and mysterious. If Mr. Garfield's temperance friends should, after all this annoying suspense, be disappointed, what will they do about it? We predict that they will quietly accept the situation, throw the mantle of charity over Bro. Garfield's shortcomings, and continue to support the party and the Republican President.

The Negro.

My family is enjoying a visit from my old *mammy*, who is also the mammy of all my children. Whenever she comes to see us, beginning with the oldest and going on down to the baby, she greets us with a hug and a kiss. In a little while she takes, undisturbed, possession of all the keys, just like she used to do *when I belonged to her;* and, seated upon her ancient kitchen throne, she magnifies her office, and dispenses her blessing with the same queenly airs that marked her administration forty-five years ago. Such characters and such relationships are the peculiar products of the extinct "peculiar institution." When the old mammies now alive shall all die they will leave no successors, and in their death will be broken one of the strongest bonds that has bound the white and black together for years past. The special reason for her coming at this particular time is to get relief from mental distress. There is prevailing among the negroes what Bible critics would call an extensive "eschatological excitement." They have heard that "Mother Shipton," or some other old goose, has predicted that the end of the world will come this year. Enough to start on. Then they have seen this winter *two* big snows, from which many wild birds and tame fowls died, and *two* freshets in the river instead of one, which is the common number; very strong corroborative facts. But proof, positive, convincing, they found in the positions of the moon and stars of late. Such data, visions, birds, stars and storms will put the auguring mind of the darkie to work, and you may be sure *his* logic of fact will drive him to some awful conclusion.

What is to become of this race, when they will be delivered from the paralysis of fear, and the tyranny of whim and fancy and ignorance; what is to be their final destiny no man can tell, for no man knows how God, in his providence, will solve this problem. But, no matter what may be their fate in the near or the distant future, there are certain facts now behind us, and others now around us, which indicate plainly *our* present duty to them as Southern men and Christians. As slaves they were brought from the savage jungles of their native land, cruel, cannibal, and devoted to the most degrading fetichisms. As slaves they were sold to the Americans, and were recognized as such by the constitutions of the States and of the United States. Under these constitutions a class of laws, known as the slave code, was enacted, and under this code they lived until enfranchised by acts of conventions of the States. Narrow, morbid sentimentalists, mistaking their maudlin sympathies for solid philanthropy, have delighted to denounce this code as wholly cruel, bloody and debasing to the negro, and to tell the world that on account of it the South is now all overhung with clouds, surcharged with fire and brimstone, just ready to be poured out for the utter burning up of what they are pleased to call "this vast modern Sodom;" and a few Southern born men, apparently drunk with ambition, or the greed of office and gain, in preaching a *new South* from pulpit or platform, are oblivious to all the achievements of our morals and our statesmanship, and can see only corruption and blunder in the history past and current of our people. Grant that the old slave code was not all that it should have been, still its practical wisdom and beneficence are vindicated by the undeniable and immeasurable elevation in every element of manhood attained by the negro while living under it. The wild men were tamed, and, in a measure, all of them were civilized, while thousands were brought into vital connection with the Saviour of the world by the faithful ministry of the word of God. To deny these facts is insanity; to ignore them is baseness.

Did not the South fear they would return to their original African worships when set free, and did not its happy disappointment at this point prove that their "previous condition" had torn from their hearts the very roots of their foul fetichism? And did not the North believe they were able to govern States, make laws and sit as judges—a very great over-estimate, it is true, but a fact, nevertheless, and a fact, too, that most powerfully testifies to the wisdom of the laws under which they were reared? The harm of slavery was to the whites, the good to the blacks. But they are now emancipated, and we are all glad of it. I have never been ashamed of my personal connection with the "peculiar institution," nor of the record of my church on the subject, nor do I ever expect to blush as a Southern man, when thinking of the immense and multiform benefits they derived from their bondage. And if the divine curse or blessing is to rest upon us for our connection with the negro, then no man need flee in fear of a coming deluge of brimstone and fire, but every man can go to work peacefully at home, and confidently look for Heaven's blessings in forms of every good and perfect gift.

But they are still among us, and likely to stay; still the "inferior race," and likely to continue so. They still have claims upon us. There is still work to do—a vast amount of it—both for their sake and ours. Indeed, the work was only begun when they were set free, which we are to complete, or help them to complete.

Everybody that knows these people knows that *as a race (individual exceptions,* thanks to the gospel under the old slave code,) they have for centuries utterly ignored the seventh and eighth commandments, and that consequently upon their moral nature are two great putrid cancers, which seem to have cast their venom and planted their fangs in the very center of their being. The classic name of one is polygamy, and of the other kleptomania. These two monstrous things must be destroyed. In thinking of the magnitude of the task, one would loose all hope did not charity suggest three facts: First, all writers on moral science make apology for Spartan theft. Second, the letter the apostles and brethren sent out from the Jerusalem Church to be read to the first converts, *real* converts, remember, of St. Paul, had in it these words: "That ye abstain from meat offered to idols, and from blood, and from things strangled and from fornication." Third, we *do know* that these very vices were largely suppressed, in some cases entirely corrected under the tutelage of their bondage. Past success, partial though it is, should constitute the basis of hope and the pledge of fulfillment.

Our *first* duty to the negro is to make *these crimes odious in his eyes.* To do this no allowable means or methods should be neglected. Grand juries should make diligent inquisition, and courts should hold the black man up to the law, just as they do the white man; both should be made to mind the same things, and walk by the same rule, or suffer the same penalties. Let the courts and juries obliterate *this* "color line." We ought also, in employing servants and laborers, to give preference to purity and honesty, never employing a person of any other character if it be possible to avoid it. And a very important matter is to insist that families have rooms for the daughters, and for the sons, separate from those of the parents. This will be perhaps the most difficult revolution to accomplish, yet without it there can be no chastity, and consequently no virtue of any sort. We should also preach to them when we can, and stand by their own preachers, so long as they live right and preach *salvation from sin,* and denounce them when they do otherwise. But the throne of greatest power is in the school-house. If on that throne sits a person of broad and clear views, who, with letters, will teach morals, and cultivate a sense of God's presence, and a knowledge of his law, the amount of good to be done is incalculable. The States are doing what they can, and many persons of real benevolence are aiding. God bless them, these poor people from the North, and in the South, but in many cases the teachers are incompetent and immoral. Why could not Southern persons open boarding-schools, such as are now in Talladega, Marion and other places, under the control of Northern men and women, who are doing good and making money. Letters and Christian morals must go together, for these are the co-ordinates which, in the system of human life and worthiness, determine, with almost mathematical precision, the point a man or a nation occupies with reference to the Divine center.

J. W. R.

Catholic—Christian—Which the Older Word?

Some time ago this writer had the privilege of hearing a lecture from a Roman Catholic priest, on the subject: "*Which is the true church.*" Hoping to hear something new, or learned or edifying, he was not a little disappointed, but was thoroughly satisfied as to the sort of theological pabulum on which Romish congregations are compelled to feed. The reverend lecturer affected vast learning, and spent much time in the critical or hyper critical discussion of the etymology of words. Among other pretended proofs in favor of the ancient, divine origin of the Roman and only true church, he said believers were called Catholic before Christian. The term Christian, he said very properly, was first employed at the city of Antioch, but before that believers were called Catholics by our Lord and his apostles. "Now," said he, "what proof have I of this? Why, the Apostle's Creed. It says: 'I believe in the holy Catholic Church.'" This statement was received as a truth never questioned, and a perfect settlement of the entire controversy. Some few Romish writers have contended that the creed was composed by the apostles, but now almost all historians agree that, "In its present form at least, it is not of later date *than the fourth century.*" But, admitting an origin nearer the age of the apostles, his statement is untrue. The word Catholic was not in the earlier editions of the creed. Bishop Pearson, the highest authority, says: "And the Greeks having added, by way of explication or determination, the word *Catholick;* it was at last received into the Latin creed." And again: "Now the word *Catholick,* as it is not read in the Scriptures, so was it not anciently in the creed." Another author tells us that the use of it in public worship was not introduced in the Roman Church until the eleventh century. Still the ignorant masses of Romanism accept such bold assertions as historic and almost divine truth. Not allowed to attend other services, they are cut off from all sources of enlightenment. They are, therefore, doomed to perpetual darkness and error, though the light shines around them.

C. B. G.

Our Alabama Schools.

MR. EDITOR: In reading your paper of the seventeenth instant my attention was specially attracted by three articles: one relating to the action of the last session of the Alabama Conference, looking to the endowment of a professorship in the Southern University; one stating that Mr. George I. Seney, of New York, has recently given $30,000 to the Methodist College in Georgia—$10,000 to endow a professorship and $20,000 to erect a needed building; and one by J. W. R., referring to the *strain* by which our church schools in Alabama have been kept up.

J. W. R. has stated a fact. It has been a constant *strain* to keep our church schools alive. Why is this? Is it not owing, in part, to this, that we have wasted our strength by trying to keep up too many schools? Would it not be better to concentrate all our labors upon two schools, one for boys and one for girls? Would not two successful schools awaken more enthusiasm among our people than do the present number, all of which are under a constant struggle for existence? So it seems to me, and has for years past. It is proper for me to say that I have no *local* interest in any of our schools, for neither of them is located in the place of my residence.

The Conference is right in saying the Southern University ought to be endowed. For, even under its struggle for life, it has made some rich contributions to the ministry and membership of the Methodist Church in Alabama. If its facilities for usefulness were multiplied, would not its contributions of pious and polished men to the pulpit and the pew be likewise increased?

J. W. R. says truly that Alabama Methodists are not "*big rich.*" How, then, can we hope to endow the university? I think there are poor men in Alabama who would be willing to make sacrifices to contribute to an endowment fund—some one hundred, some five hundred and some one thousand dollars—if they were certain that these three results would follow: 1. That a respectable endowment could be secured. 2. That such a fund would make a Methodist collegiate education much cheaper than it now is, so as to bring it within the reach of many young men to whom it is now practically denied, because of its cost. 3. That the fund would be safely invested, and cheaply administered.

If there is uncertainty about either of these points still some men will contribute, but many will not. Let J. W. R. devise a scheme guarding these points, and make his appeals to the church. I am sure he will not utterly fail. If he can raise $25,000 the prosperity of the university will be assured. This fact will make it easy to raise more money at home, and will challenge contributions from abroad, from some such liberal Methodists as Mr. Seney. Let us help ourselves, and make it plain that we are going to succeed, so one from abroad is going to help us.

LAYMAN.

The Harvest.

Under this heading Rev. Dr. Tudor discourses as follows in the Advocate of Missions:

"The harvest truly is plenteous, but the laborers are few." It were a sad sight indeed a ripe harvest field, and no reapers. Better far and less melancholy the bound sheaves and shocks swept away by the floods, or rotting in the damp, than the standing grain wasting and perishing for want of the sickle. Xerxes wept at the thought that of his three millions of soldiers "every one will be dead before a hundred years." He saw in the multitudes only a harvest for death—a harvest ripe for destruction's keen-edged sickle, sheaves of corpses stacked by the skeleton-hand of death. It was an infinitely more cheerful view that mingled with the Saviour's pity of the surging crowds that followed him of the multitudes of earth. He saw a harvest for life, and that only wanted the sickle. Empty granaries of immortal joy were waiting for their expected fruit. Christ knew the hidden meaning of humanity in the thought of God. That meaning was not the perishing destiny of the brute. The fields which God had long ago sown with human life, and its large promise, were white unto the harvest. The whole earth waved with the golden grain, and it was time to save the crop. "O reapers! where are ye?" In the multitudes of earth there is surely no lack of material for an abundant harvest, if the grain is worth saving. If we ever ask the question, Has each individual, of every grade, of this surging mass, an immortal soul, that must pass to the adjudications of the judgment-seat of Christ, and beyond to conscious fates of happiness or woe? there is but one answer by the truth of the Impartial God, who is no respecter of persons. It is when men have been dazed and bewildered by the sight of the multitudes that they have at once sneered at the idea that the human species is endowed with a life capable of a great hereafter beyond the grave, and so also have discouraged missionary operations as a fruitless task among such overwhelming masses. But the great mind of Jesus Christ did not shrink from the conclusion that the destinies of eternity were bound up with the being of the "innumerable" (Luke xii, 1) multitude, the myriads of people that followed him, treading one upon another, and with the being of each most ignorant and brutalized individual of the crowd whose thoughts might hardly rise above the bone he had begged to gnaw. He had strength to grapple with the mighty thought that has abashed other strongest thinkers. He knew and said the people could not understand him, and yet he saw in them a harvest for life. It would be a great relief to our minds, we sometimes think, if we could believe that the responsibilities of the unthinking, wicked, and heathenish hordes of men ended with the grave, and if our responsibility to them extended no farther than the animal, intellectual, and moral wants of the present life. But, with the utmost calmness, Jesus recognized in all the mighty mass candidates for immortality, and assumed the entire responsibility of his teaching. He saw the jewel in the mud, the diamond in the rough, the potential harvest in desperate man. He himself organized the harvest. He became the chief laborer in the harvest-field, leading the mighty swath. The sweat-drops of his labor were drops of blood running down to the ground. He was a valiant, veritable harvester. He was stripped for the harvest field, even to the flesh—precious flesh, where the soldier's spear entered his side. He nearly stripped his harvesters. "Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."

The church takes too good care to keep the harvesters well stripped much so at home, more abroad. But the church must remember that where there is meat or hire ready there will be laborers, not without. The responsibility is to furnish the hire for harvesters the world over—if not in abundance, at least the hire, and the field will be occupied and reaped.

A Chinaman, Ah Why, a member of my church, died of consumption a few days ago. I do not think he had ever seen anybody shout. On his death-bed, as I sang to him "I love Jesus," he raised both hands, his face lit up with a seraphic smile, he praised God, he shouted at his own instance. China "shall soon stretch out her hands unto God." The harvest is plenteous.

Dr. Jobson's Preaching.

The following extract, from the sermon of Rev. W. B. Popy, D. D., on the character of the late Dr. F. J. Jobson, will be read with much interest, especially by Methodist preachers. It is taken from the Watchman and Wesleyan Advertiser, of February 16, 1881:

But this leads to another the other meaning of the term "constrain." It has been more than once observed that Dr. Jobson was a many-sided man, a man of many accomplishments, of very diversified gifts and endowments and tastes. But it is also generally allowed that he blended, or rather the grace of God blended, all into a wonderful and a beautiful unity. One said lately: "It is not given to many of the servants of the church to combine in their own persons qualifications for so many kinds of service as it was, in the providence of God, given him to exemplify; every kind of talent was in its turn called into requisition, and freely I will say gladly, devoted to the service of the church of Christ." There was a time in his life when the restraint that compressed his pursuits into unity made him perforce almost only a preacher; all his reading, all his painting, all his fruits of travel, all his observation of human nature in which he was a master, all the fire of his imagination and all the play of his humor, which also was one of his specific endowments, were brought into the service of the sanctuary. But after he brought them into the service, they were sanctified by the unction of the Holy One. Again, I must quote one who knew better than I could know: "Although this often involved labor on his part, he grudged no labor that might be necessary to the welfare of the cause of Christ, and he often took from the night what the duties of the day did not allow him to give to study and devotion and retired pursuits necessary to the efficiency of the Christian ministry. I have often"—it is that old and dear friend who still speaks—"glorified God in him on this account, that he would have time to reflect, time to prepare, time to digest his thoughts, time to meditate as to the matter and spirit of his preaching, and so, when he came to the pulpit, he often came as Moses came down from the Mount, and the spiritually-minded might see his face shining with the reflected radiance of his Heavenly Father's countenance. * * * He was mighty in prayer, because he practiced it where no ear heard and no eye saw, and the open reward was in the power that was granted in public. * * * The pulpit was his joy. He felt the love of God for perishing sinners; he felt the sweetness of pardoning love; he felt the honor of being an embassador for Christ, and his whole soul poured itself out on his congregation, as I do not need to tell you at length. The

...ramiated through his under-...ding; it burned upon his imag-...ion; it kindled all its affections; ...throbbed almost. I may say, ...ugh every vein of his body. O! ...s a blessed thing for him that ... color and distinct a sense of ...ming here, at the beginning, ...was enabled to preserve the ...ness of that original impression ...ugh so many years by constant-...peated acts of faith and love, so ...the old Methodist testimony in ...hands never degenerated. He ...ed deal in hypothetical state-...s or in great rationalism, or in ...ound research or in questionable ...ulation; he did not discuss at ...ll the niceties of casuistry; he ...ed above all this, and brought ...living message of a living ...ior, the glad tidings of great joy ...ll people; he showed men how ...were glad tidings to every man, ...what glad tidings they were, and ...it was the bounden duty of every ...to receive and submit to and ...race the Saviour, who had saved ...."

Note From Mr. George I. Seney.

...v. Dr. Haygood, editor of the ...leyan Christian Advocate, says: ...e have received from Mr. George ...eney a note that should make ...e people ashamed. We are ...med for them. Mr. Seney, gen-...an that he is, wants them to ...erstand that he does not lack ...rtesy, because he does not an-...a bushel of begging letters. We ...the more free to publish this note, ...our visit to New York early in ...ruary, at the time Mr. Seney gave ...00 to Emory College, was entirely ...private business. We called at ...Seney's office by invitation, not ...wing his purposes and without ...word from us on the subject. He ...rd incidentally and from another ...our presence in New York, and ...his own motion and unsolicited, ...tely invited a visit to his office. ...brought up the subject of Emory ...and proposed to help it. We ...d money of no man north of ...gia.

...r. Seney will pardon us for saying ...we accidentally found out while ...New York, that one beggar had ...ote to him, asking him "to send ...daughter a gold watch." Another ...and more ambitious, wanted a ...ge for his daughter."

"A spirit of prevention has as little ...ciousness as decency."

...re is Mr. Seney's note:

NEW YORK, March 15, 1881.

...DEAR DOCTOR HAYGOOD: Can ...help me? Such an avalanche of ...s begging for aid, pours in upon ...that I am overwhelmed. It is sim-...impossible for me to investigate ...lots of the applications. Good ...ple from all over the South are im-...ing that I shall remove debts on ...rches and parsonages, and that I ...relieve individuals innumerable, ...ttering me to four Bishops, ...ing ministers, to Judges, Senators, ...bers of Congress, etc.

...w, I cannot even answer the letters, ...less send the money asked for. ...purpose of this letter is to beg that ...may be relieved from the charge of a ...k of courtesy, in not answering the ...reds and thousands of letters that ...e, and to state that in the matter ...real suffering, there is enough at ...own doors, in these two great cities, ...almost all I can give in that direc-...

...ou will publish this it may give ...ful light, and relieve,

...Yours very Respectfully,

GEORGE I. SENEY.

Dr. Mathews, pastor of St. ...rles Avenue Church, Methodist ...scopal Church, South, of this ...y informs us that there were five ...versions at his last Sunday night ...vices.

The trustees of this charge have ...ed out the contract for a chapel, ...ich is to be located in the rear of ...church. The foundations are ...d and the building is going up. ...is to be of wood, and to cost about ...0. It will be arranged with ...conference to prayer and class ...tings, and for the Sunday-school. ...e new chapel, it is expected, will ...ready for use in June next.

We have learned with great sor-...that Mrs. Sue Turner Lanier, ...e of Dr. Emmett Lanier, and ...ghter of the lamented Col. John ...ate, of Aberdeen, died at her ...e in Lowndes county, Miss., ...ch 11. She was a lady of many ...cellencies of character, and will be ...urned by a large circle of kindred ...friends. She was a member of ...Methodist Episcopal Church, ...th, and her dying hours were ...ed and brightened by faith in ...s. Rev. S. A. Steel, of Colum-..., Miss., furnishes an obituary no-..., which will be published next ...k.

Dr. H. F. Johnson, president of ...Worth College, and presiding ...er of Brookhaven district, Missis-...pi Conference, looked in on us for ...w minutes on Monday morning, ...reports his district as doing well, ...ecially well in finances. Whitt-...rth Female College has enrolled ...pupils this session, 250 are in ...ly attendance, 175 board in the ...lege. This is a flourishing school, ...d the largest and most prosper-...Methodist school in the South.

Our Quarterly Review has come ...hand, but too late for particular ...ew. It looks well, and the table ...contents announces topics of inter-...treated by writers of reputation ...d ability. This Review is worthy ...the patronage of the church. It ...good as it is, but give it the support ...ught to have, and it will be made ...ch better.

Bro. I. V. Enochs, writing from Terry, Miss., says: "The measure of the harvest on Georgetown circuit seems filling very rapidly this year. First Mother Nancy Sistrunk, aged ninety four years. Then *Mother* Elizabeth Johnston, aged eighty-eight. Then Father Rutledge, eighty-four. And *now*, while I write March 21, at ten A. M., my own dear mother-in-law, Sarah Byrd, aged sixty-four, is evidently passing into that 'rest' for which she has longed for many years. A cloud has rested upon her faculties for twenty-four hours, and we will no more hear expressions from her, but many a Mississippi pastor will remember her Martha-like zeal in 'service,' as well as the strength and depth of her Christian faith and character."

P. S.—Four o'clock—Mrs. Byrd *"is at rest."*

Rev. G. M. Liverman, writing from Kenchie, La., March 24, says: "I believe I have read the last numbers of the ADVOCATE with more pleasure than ever before. I have noticed a good deal said about Bro. J. G. Jones' 'History of Methodism.' I verily believe the book is needed, and will sell well if they do not commit a great blunder in making it too large. I say condense the book into one instead of two or three volumes. What a wise act in Bishop McTyeire abridging Paine's 'Life of McKendree.' One volume, of respectable size, the people will buy and read. If too large it will fall of its own weight."

Rev. W. S. Wade, writing from Whistler, Ala., March 23, says: "We are making some headway here in church work; congregations large; prayer and class meetings full of spiritual life; Sunday-school very interesting. The ADVOCATE has a very good circulation, and is increasing. Finances *poor*, hope they will improve, as business has greatly improved in the last few days."

Prof. F. M. Grace, writing from Hiwassee College, Tennessee, March 21, says: "We have had a revival for two weeks. Fifteen professions and ten accessions, nearly all students. Many of the conversions were very manifest and satisfactory. Our Young Men's Christian Association has contributed much to the present religious prosperity of the college."

The annual meeting of the Executive Association, Women's Missionary Society, Methodist Episcopal Church, South, will be held, Providence permitting, in St. Louis, Mo., May 9. The corresponding secretary of the St. Louis Conference Society authorizes me to state that a cordial welcome will be extended to the members of the association, and liberal accommodation provided for them.

A preliminary meeting of the Conference secretaries will be held in St. Louis, May 7.

MRS. JULIANA HAYES,
Pres. W. M. Society M. E. Church, South.
90 South Sucker Street.
FAYETTEVILLE, March 12, 1881.

The College News is the title of neat monthly published by the pupils of Mansfield Female College. Price 50 cents a year. The following is the salutatory:

"To-day we send out the first issue of our College paper. It is small, and, therefore, easily read. We expect to enlarge and to improve. Our object is to advance the interest of our school. It is not to be heard. Soon we will hear the whistle of the locomotive in our midst. Then Mansfield will be no longer out of the way, but on the great trunk line of this continent. Already the hope and confidence inspired are putting new life in our school. Scholars are coming in and we are now on the upgrade. To all of our friends, to our old pupils especially, we appeal. Subscribe for this paper. The cost is a trifle. Send us pupils. Give us your earnest co-operation."

Dr. Summers, writing from Nashville to the Western Methodist, March 17, says:

"We are printing the first volume of Bishop Doggett's sermons. It will contain a biographical sketch of the late Bishop, from the pen of his life long friend, the Rev. J. E. Edwards, D. D."

Bishop Kavanaugh is, says the Pacific Methodist of March 18, vigorously prosecuting his work on this coast. He passed through the city last week not a bit the worse for laborious pulpit labors and struggles through storm and mud. Next Sunday he is the guest of Rev. W. H. Layson at Oakland, and will preach at 11 o'clock in the morning, in the First Presbyterian Church. Rev. Mr. Spreckels, and at night in the First Congregational Church. Rev. Dr. McLean. The Sunday following he will beat Elmira with Bro. Burris.

The Wesleyan Christian Advocate of January 29 says: "A letter from Rev. James E. Evans, D. D., to the writer, says:

"Please say to my friends, it was a false report about my being paralyzed; I was a little unwell for a day or two from cold, in that severe cold weather, but I am in my usual health again. I preached twice last Sunday."

Everybody will be glad to hear this pleasant tidings.

The Roman Catholic Freeman's Journal, of this city, says:

"The reading of the Bible by uninstructed and uninstructed people, young and old, has made more unbelievers and scoffers than the reading of 'The Age of Reason.'"

When Roman Catholic newspapers express such opinions, what is the use of saying that they are not opposed to the circulation of the Bible?—New York Observer.

Mrs. John Jacob Astor, says the New York Observer, has just sent another party of one hundred children to homes in the West, through the agency of the Children's Aid Society. The whole number of homeless little ones thus provided for by Mrs. Astor is eight hundred and thirteen, at an expense of more than $11,500.

Personal and Other.

—M. Lambert, the renowned French painter of cats, has an extensive collection of cat-skins, of various rare hues and tints, which he uses in making a picture exactly as Veronese was accustomed to make use of his gorgeous stuffs. When he has a cat as a model that has a good form or a good expression, for example, but poor-colored fur, he takes the movement and expression from the living feline, and the color he substitutes from the shades of his selected store of departed cats. He is constantly buying models and is as constantly obliged to give away those that have served his purpose; that is, those that have once been put into a picture. There is a constant procession, so to speak, of cats going in and then out of his possession. When seeing his pictures, one wonders how he manages to make his unreasonable models pose. It is Madame Lambert who daily holds the models in her lap, and with untiring patience helps her husband in his work in a way that no one else would or could do.

—Mrs. Garibaldi is thus described by a newspaper correspondent: "She is a capital nurse and very kind and devoted to the General. She puts him to sleep as if he were a baby, and then locks him up in his bedroom, if she is obliged to go away, so that he may not be disturbed. When they were living at Frascati a few years ago, a pilgrim came all the way from Viterbo to visit the 'General of the Mille,' or Thousand. When the pilgrim arrived it was impossible to see Garibaldi, as he was asleep. Anita Francesca had locked him in the bedroom and gone off to Rome on business, with the key in her pocket. 'But we must see him,' the pilgrim's members cried. 'We have come all the way from Viterbo.' The reply was: 'Impossible unless you can wait till Donna Francesca returns.' They could but wait, and had to go back to Viterbo with empty eyes with the old cry of 'New York, Independent.'

"The capacity which has been found for taking preliminary steps to ascertain whether a Submarine Tunnel can be made between Calais and Dover has at last succeeded in carrying a shaft down to the depth at which the tunnel, if practicable, would have to be made. Although in the upper strata there is a good deal of water there is no infiltration in the gallery, which is in the solid rock. A second shaft is about to be driven, and the directors state that if no unforseen obstacle arises the tunnel might be completed in four years.

—The widow of President Tyler has just been granted a small pension by Congress. She is a respectable lady, living in retirement. The widow of President Polk, still living at Nashville, is so beloved by all parties and classes in Tennessee, that her little income in State bonds, all she possesses in the world, has been, by unbroken consent, exempted from the blood tide of repudiation that has dashed in the interest due to other creditors, Republican and Democrat, white and black, high tax and low tax, all agree that the interest shall be paid promptly on the debt held by her.

—Gortschakoff, the distinguished Russian diplomat, is entirely omitted for further service in the Russian Cabinet, no consequence of old age. His silvery locks and tottering step give evidence that he cannot survive a great while longer. He spends the summer months in Baden-Baden and the winters in Southern France or Italy, having ignored Russia as a place of residence. It is said that his mind has become weak and childish, and that he constantly mourns over the ingratitude of his country in not reinstating him in power as in days gone by.—New York Independent.

The Duchess of Westminster, just deceased, came of a remarkable family. With the exception of the celebrated Duchess of Gordon, the Dukedoms of Sutherland was the only instance of a peeress having three daughters, duchesses viz., Leinster, Argyll and Westminster. The late Duchess of Westminster was the right woman in the right place and a true helpmeet to her husband. The Duke of Westminster is believed to have a larger income than any other British nobleman.—New York Independent.

George Eliot, it is said, was the most careful and accurate of authors. Her beautifully written manuscript, says one who knew her well, was free from blur or erasure, and, with every letter delicately and distinctly finished, was only the outward and visible sign of the inward labor which she took to work out her ideas. She had rarely much to correct in her proof-sheets. Her grasp of business was not less striking than her literary power, and her shrewdness and foresight were such as are seldom to be met with.

The Baroness Burdett-Coutts outshines all competitors in an old-land address. A remarkable fluency with chosen words and a perfect enjoyment and feminine grace are the chief characteristics of her style. On the recent presentation of prizes to the Bloomsbury school of art she spoke for half an hour with an eloquence which astonished almost everybody.

Miss Barbara Scott, who died in Montreal, a few days ago, of cerebral apoplexy, bequeathed $80,000 to found a chair of civil engineering in the McGill College, $2,000 for a classical scholarship to be called "The Barbara Scott Scholarship," and $2,000 to the building fund of St. Gabriel Church, of Montreal.

Rev. Dr. W. A. Hallock, who died a few days since in New York, at the ripe age of eighty-seven years, has been called the father of the American Tract Society. He was an active mover in its organization in 1825, and devoted the remainder of his long life to its interests.

It is said that Paul Veronese in the time of his death had collected thousands of pieces of stuffs and rags of different colors, things invaluable to one composing a picture, furnishing numberless combinations and hints of color that could not possibly be thought or dreamed out.

The death is announced of Etienne Hersent, a painter best known by his battle-pieces. Among other recent deaths in art-circles are those of Charles Timbrill, a writer on art, and Charles Sackville Bale, a distinguished collector of works of art and antiquities.

—The London Methodist fears that the conference year [illegible] with greater financial difficulties than usual, which it regrets in view of it being the time of the first Methodist Ecumenical Conference.

—The Empress Eugenie is reported to be a very wealthy woman. She has estates in Hungary, Spain, France, Switzerland, Italy, and England. Also the product of savings and speculations and the insurance on the life of the Emperor Napoleon.

—Joseph Cook has been lecturing to immense audiences in the city of Edinburgh. He has been received with very cordial greetings in all the cities of Great Britain where he has appeared.

—The Oneida Community is on the point of breaking up, an influential stock company with a large capital taking its place. So another moral plague spot will disappear.

—Dean Stanley has declined, in a courteous letter, to give permission for the erection of a cenotaph to Rev. F. W. Robertson in Westminster Abbey, although he places Robertson "among the first preachers of our time."

—The Sunday Breakfast Association of Philadelphia, Penn., has been in operation three years, during which it has fed 22,298 persons, of whom over 5,000 have signed the pledge.

—Twelve hundred cases of silk-worm eggs, valued at one million dollars, from Japan, were shipped from New York the other day for Italy by the French line.

Emperor Francis Joseph of Austria gives a third of his annual income of $1,600,000 in charity, and is said to distribute it without regard to race or creed.

Bishop Merrill has visited Syria, Palestine, and Egypt, and is now in India. He expects to be in Italy in March, and to return to America in April.

Information has been received at Copenhagen that the steamer Oscar Dickson, of the Swedish Arctic Exploration, has been lost with all on board.

Miss. Elizabeth Thompson, the philanthropist, during the last sixteen years has given away about $300,000.

The President of Buenos Ayres offers free lands to fifty thousand Irish emigrants.

Books and Periodicals.

"Our Brother in Black, His Freedom and His Future," is the title of Dr. Haygood's forthcoming book on the negro. It will be published simultaneously in New York and Nashville, probably in May.

Scribner's Monthly, April, 1881, has: Marine Forms, as Applicable to Decoration, illustrated; Father Hyacinthe, with portrait; A Georgia Plantation, with maps; Notes of a Walker, No. VI; A Fair Barbarian, conclusion; Running the Rapids of the Upper Hudson, illustrated; A Freak of Fate; The King's Jester, illustrated; New York Attics and Housetops, illustrated; The Calhoun Summer Home, illustrated; Peter the Great as Ruler and Reformer, VI, illustrated; Elementary Instruction in the Mechanic Arts, Greek Terra-Cottas from Tanagra and Elsewhere, Illustrated; The Greatest Active Volcano, illustrated; Wood Engraving and the Scribner Prizes, illustrated, and other articles.

The Contemporary Review, March, 1881, George Munro, publisher, New York, has: 1. The Unity of Nature, by the Duke of Argyle. 2. The Jewish Question in Germany, by Charles Grant. 3. The Rationale of Free Public Libraries, by Prof. W. Stanley Jevons. 4. Savage Life in India, by W. Knighton, LL. D. 5. The Lay Element in England and America, by John Henry Hopkins, S. T. P. 6. What the Three F's Did for Tuscany, by J. A. Farrer. 7. On Pyrrhonism in Science, by Prof. W. D. Williamson. 8. The Future of India, by Herbert Taylor. 9. Guizot in Private Life, by Dr. Karl Hillebrand. Also, The Black Robe, by Wilkie Collins.

The Nineteenth Century, March, 1881, George Munro, publisher, New York, has: Eighty Years; Radicalism; Art Needlework; The Creed of a Layman; Smoke Prevention; The State of Parties; The Parsis; Our Next Leap in the Dark; Transplanting to the Colonies; The Basutos and Sir Bartle Frere; Long and Short Service; Holland and the Transvaal. Also, Sunrise, A Story of These Times, by William Black.

We Awake to April, opens with a sweet picture, "A Joyous Little Maid." Among the articles are: Mossley; The Brothers Cave; The Rain and the Flowers; St. Botolph's Bells; Rocky Park; The Story of Miss Muffett; The Quaker Wedding; The True Story of Mother Hubbard in 1881; How Lads Go to Mill; The Story of Honor Bright; The Mite Society at Sagetown School House; Polly Odgone.

The Fortnightly Review, March, 1881, George Munro, publisher, New York, has: 1. Political Forms and Forces, Herbert Spencer. 2. How to Get Out of, South African Difficulties, F. R. Statham. 3. Notes of Travel on Thessaly and Epirus, W. V. Chard. 4. On the Study of History, Edward A. Freeman. 5. Lights and Shades of American Politics, H. M. Hyndman. 6. Folgore Di San Gemignano, J. Addington Symonds. 7. The Anti-Jewish Agitation in Germany, Ernest Schuster. 8. The Land Laws, Wilfrid A. Jevons. 9. Home and Foreign Affairs. Also, The Feores, by Mrs. Alexander.

The Popular Science Monthly, April, 1881, has its usual varied articles on science. Among them are: The Development of Political Institutions, by Herbert Spencer; The Black Races of Liberia; Physical Education; Sonia Notes on a Doctor's Liability; What is a Cold? The Purification of Sewer Water; The Fehety of Naturalists.

Our Nashville Sunday-school periodicals, April, 1881, have been received, and among them is the Quarterly, containing the lessons for the second quarter.

TO THE LADIES OF THE WOMAN'S MISSIONARY SOCIETY:—The twenty-ninth of April has been set apart by the president, Mrs. Hayes, as a day of prayer and fasting, the ladies spending an hour in a prayer meeting, in behalf of the annual executive Association.

A. E. LINFIELD,
Cor. Sec. of Miss. Conf. Society.

Secretaries will please send their reports for first quarter to March.

A. E. L.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A Boston man besought his wife, he being but three years married, for the privilege of a night key. "Nightkey" she exclaimed in tones of amazement, "what use can you have for a nightkey, when the Woman's Emancipation League meets Monday night, the Ladies' Foreign Mission Tuesday, the Sisters of Jericho Wednesday, the Woman's Science Circle Thursday, the Daughters of Sunevele Friday, and the Woman's Progressive Association, and the Suffrage Band on alternate Saturday nights. You stay at home and see that the baby doesn't fall out the cradle." He says.

A correspondent writes the Christian at Work: "Quickly get and treasure the heart of the telephone and the peculiar call of the operator when calling a connection. The other evening when we the inspector of the house, emptied a spittoon that was filled to the very brim, we shocked when the operator answered Hello, Hello, Why did you not say that you wanted Hell, when you called for connection? Hell, indeed, forgetful of the Lord's Sabbath. This is sad."

A Scotch clergyman had this experience: "I commenced to preach. After dismissing the congregation he returned to the church, when the sexton said to him, 'Ye're preaching that fine to-day, sir, that the congregation don't look at the clock.' 'Ay, John,' replied the minister, 'and I'm thinking they'll never look at it again.'" The preacher would have been a greater complainer of disappointed hopes, when death was preferred before him. It would save us many pangs in telling worse hurt of such plain speech we make common.

In polite society, at an entertainment, although it may be difficult to prevent the current of conversation being directed by the guests as they drift up with suggestive tales of eating, the well known hospitality of the host will give reasonable assurance that refreshments will be served in due time, it is not the custom to introduce the guests that these things will be served at table in due course of events. But when the parents of a country boy, after a dozen years of married life, have indulged to an affluence that permits the invitation of a few neighbors to a little party, and that boy beholds with rapture the preparations, gets light repast, he will be purchased for edging bashfully in among the guests as did a boy a few evenings since and saying: "You are going to have some nuts and apples by and by."

Little four-year old Fredy refuses, above all things, to be pitied. The other day he fell down stairs and was picked up badly bruised, and was pitied accordingly. "Poor little fellow!" his mother said, "really too bad. Does it hurt?" "Pain too horrid to mind," cried Fred, struggling to keep back the tears. "I've been just dying to fall down stairs this long time."

A child who had lived all her life in London was one day taken into the country, where she saw for the first time a hen at which she exclaimed, "O, look mamma, what a large canary."

She said, "I am going to the post-office, John. Shall I mail a letter for you?" "Well, yes, I suppose you may as well do so, but I don't think you'll find me there."

A plot that most of Erin's peasantry would gladly adopt is a plot of land entirely to themselves. Have you any other conceptions engraved on such a plot as this?

"That fellow is just like a telescope," said a fishing New Yorker. "You can draw him out and see him, but you never find him again."

The Boston Globe says that a promising young horse in South Boston has been named Dr. Luther, in hopes that it will "heal the sick."

The Philadelphia News thinks it strange that the sign which first conquered did not extend the invention to bicycles.

The compositor who set up "crippled sheep" for "crimped cheek" did not look a bit too deep for that.

W. C. SHEPARD & Co.—American China dinner, breakfast and tea set, 160 pieces, for $13. Equal in looks and usefulness to French China.

Mr. P. Werlein, 127 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had of this old house.

Business Notices.

To Consumptives. Wilbor's Cod Liver Oil and Lime has now been before the public twenty years, and has steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphate of Lime with Pure Cod-Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of pulmonary and all diseases of the Lungs. This fact can be taken by the most delicate invalid without creating the disgusting nausea which is such an objection to the Cod-Liver Oil when taken without Lime. It is prescribed by the regular faculty. Sold by the proprietor, A. B. Wilbor, Chemist, Boston, and by all druggists.

Mosquito Bites. An antidote for the poison of mosquito bites has been found in Burnett's Kalliston.

Because It Adds to Personal Beauty. by restoring color and lustre to gray or faded hair, and is beneficial to the scalp, is why Parker's Hair Balsam is such a popular dressing.

CANVASSERS make from $25 to $50 per week selling goods for R. G. RIDEOUT & CO., 10 Barclay St., New York. Send for Catalogue and terms.

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NEW SPRING GOODS!

BROCADED AND FIGURED SATINS, in all colors and black
BROCADED SILK GRENADINES AND HUNTINGS, in black and colors
6-4 BLACK FRENCH HUNTINGS
LINEN LAWNS AND GINGHAMS

A Full Stock of White Goods

COMPRISING
6-4 and 8-4 INDIA MUSLINS
VICTORIA AND PERSIAN LAWNS
INDIA LINEN AND FRENCH NAINSOOKS
A GREAT BARGAIN IN
8-4 FRENCH ORGANDY, at 30 cts.; worth 75 cts.
AN ELEGANT STOCK OF
EMBROIDERIES AND LACES, LACE FICHUS AND SCARFS, EMBROIDERED MULL FICHUS, SCARFS AND TIES, LADIES AND MISSES' EMBROIDERED MULL SASHES,
sold the new
VALDENIA COMBINATION EMBROIDERIES.
—JUST OPENED
BROCADED SILK AND SATIN PARASOLS
and the new style of
BEADED SILK BRAID FICHUS

BARGAINS IN DRESS GOODS.

BROCADED SILK GRENADINES, at 50 cts., worth 75 cts.
IRISH TABINETS, at 25 cts., worth 50 cts.
FINE BLACK ALPACAS, at 18 cts., worth 35 cts.
LACE HUNTING, at 10 cts.
4-4 CALICOES at 8 cts.
LINEN GINGHAMS, at 15 cts.

EXTRAORDINARY BARGAINS IN LINENS.

FINE AND HEAVY SHEETING LINEN IN FULL PIECES, at 25 cts.; worth 45 cts.
EXTRA FINE FURNITURE LINENS, IN SHORT LENGTHS, at half price.
3-4 HEAVY PILLOW LINENS, at 50 cts.; worth 75 cts.
FINE FRENCH LINEN SHEETINGS, SHORT LENGTHS, at 50 cts.; worth $1 25.
Also bargains in short lengths of LINEN TABLE DAMASKS and FINE PRINTED SHIRTING LINENS, slightly injured by water, at cuts for sale.
Special bargains from the loom in EMBROIDERIES, LACES AND LINEN COLLARS.
A complete stock of LADIES' AND MISSES' FINE UNDERWEAR, VALENCIENNES LONG AND SHORT DRESSES. All to the neatest and of better work than usual, and cheaper than any NORTHERN MADE GOODS.

MATTINGS! MATTINGS!

WHITE MATTING, from 20 cts. a yard up. RED CHECK MATTING, from 20 cts. a yard up. FANCY CHECK MATTING, from 25 cts. a yard up.
Parlor, Chamber, Stair, Floor Oil Cloths, Mats, Window Shades, Lace Curtains and Embroidered Piano and Table Covers.

A. BRASEMAN,
588 and 588½ Tchoupitoulas St.

W. C. SHEPARD & Co.,

AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans

We append a few prices:

The American China Dinner, Breakfast and Tea Set, comprising 160 Pieces, for $13.

A Real French China Dinner Set, 115 Pieces, for $17.

English Stone China Dinner Set, 134 Pieces, for $10.

English Stone China Chamber Set, comprising 10 Pieces, for $3 50.

Decorated Chamber Sets, with different Colored Bands, 10 Pieces, for $3 50.

Glass Goblets, from 60 cents to $1 per dozen.

Particular attention given to Novelties and Specialties pertaining to the House-Furnishing Department. Orders promptly attended to. We have just received a full and complete stock of holiday goods. Call and examine before purchasing.

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NEW ORLEANS.

Articles for Fishermen of all Kinds.

Rods, Nets, Hooks, Lines, and every desirable article for the Angler. Wholesale and retail. Gun manufactured to order. J. H. Cooper's Breech and Muzzle Loading Guns always on hand. All kinds of improved artificial Baits. Repairing of Guns carefully done by experienced workmen, and Fishing Rods made to order. Address Post-office Box 1569.

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New styles of
MOQUETTE VELVET, BODY BRUSSELS and TAPESTRY BRUSSELS, with Borders to match.
3 PLY and INGRAINS, in great variety.
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WINDOW SHADES and CURTAINS, new patterns.
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MATTINGS of every description.
CURTAIN GOODS, TASSELS, CORDS, GIMPS, Etc.
Our prices for corresponding qualities of goods are as low as any house in the South or West.

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Quartet Books for Choirs. Excellent collections are **Emerson's Sacred Quartets, Thomas' Sacred Quartets, Baumbach's Sacred Quartets** (all by New Collectors), **Buck's Motette Collection** (and his second Motette Collection), and **Dow's Sacred Quartets**, a third choir for Male Voices only.

Price of each of the above, $2, in Boards, and $2 50 in Cloth.

EASTER MUSIC; Send for lists of Easter Carols and Anthems, and begin, in time, to practice.

The Beacon Light. New and Beautiful **Sunday School Song Book**, by J. H. TENNEY and Rev. P. P. BLISS. This book was prepared by the best talent, and may safely claim to be among the *very best* music books for Sunday Schools ever published. Examine it! Specimens mailed for 20 cents.

Now subscribe for the MUSICAL RECORD, $2.

Gems of English Song (2d) is the best large Collection of Round Sheet Music Available. Very popular. **Gems of German Song**, (2d), and **Moore's Irish Melodies**, (2d), are also of the first backing, the same class.

Any book mailed, post free, for retail price.

OLIVER DITSON & CO., Boston
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843 BROADWAY, NEW YORK.

Agricultural.

GRASS LAWNS.—Even those who can boast the possession of only a small grass plot will be glad to know how to make it presentable in appearance. The presence of a grass-plot, well kept, is a great attraction in any garden, and serves as a setting to the flower-beds [illegible] The correspondent of the Country Gentleman gives some desirable instructions, which somewhat condensed, are as follows:

"The best way to establish a dooryard or small lawn in grass, is to transfer the grass to it in sod. This, if properly done, will secure a good turf at once. The cost of taking up and transferring the sod is the greatest objection; yet this can be much reduced by turning the sward with the plow, selecting, as much as possible, ground near by, or of a similar nature, having a level surface, and free from stones, cutting the slices at suitable width and thickness. If care is taken in plowing and laying down, the best work can be made in this way. It should in all cases, be done as early in the season as the ground will admit, so as to get the benefit of moisture. With sod about three inches thick (which is better than thinner,) well joined, and set in moist, not wet ground, previously worked, and made mellow and enriched if needed, the lawn will be secured against the effects of the weather, unless the drouth, and particularly the heat of the sun, are severe, in which case it will suffer in common with other sod. When finished, pass a weighted roller over repeatedly, and press the surface well, which is better than to pound it with a mall. This latter bruises the grass, and disturbs the sod, requiring weeks to recover. It is hardly to be expected that an absolutely clean sod will be obtained for laying down, as the clean fields are rare, and rarer still is the clean turf of the highway. But it matters not so much that the sod has a close texture and a good set of grass; manuring and frequent clipping will so thicken the growth that the weeds will soon be overcome by it.

"In preparing the ground to receive the sod, too much care can hardly be bestowed upon it, not only to get it mellow and rich, so as to invite the roots downward, and thus aid in sustaining the grass, but to make the surface smooth, and most of all, of uniform density, the depressions to be filled up with earth. Better make thorough work at once and for all time, getting not only an evenly compact surface, but a uniform texture below, securing the ground against unequal settling. If this is not done, after work of tilling in will be required, making a patched-up job. The best condition of the ground is secured by occasionally working it during the summer or the latter part of the season, as it exposes it to the air and sun, which increases its mellowness and fertility, and gives a chance for perfecting the work, affording also an opportunity for working in manure. Ground thus carefully prepared requires but little, after that, beyond clipping and rolling, passing the roller over in the spring, and again in the summer, to keep smooth the surface; it also thickens the grass. The manuring, if any is demanded, should always be done at the close of summer, to keep the lawn green through the fall, and aid in protecting during the winter, securing also an earlier verdure in the spring."—New York Observer.

A RATPROOF CORN CRIB.—A correspondent of the Practical Farmer, gives the following directions for making that most necessary of farm buildings, a rat-proof corn crib: "Build a good substantial house, twelve feet wide, eight feet high and as long as you want it. This will give you two cribs, one on either side. Put your building on stone pillars, one foot above ground. Side up with lath 2x1 inches of hard wood, (I used oak,) putting them on up and down, being careful to have them just half an inch apart. The gables, and any part of building that does not come in contact with the corn, can be sided up with common pine boards; for bottoms of cribs, laths lengthwise, one-half inch apart; balance of floor between cribs lay tight, of pine board. My building has a string of ties between the sill and plate to nail to, and cross ties to hold the building together. Every eight feet on these ties spike a good strong studding of narrow plank across them lengthwise of the building as far from plate as you want the width of top of crib, then set up studding from floor, as many as will be sufficiently strong for crib; mortice the end in floor, gain the top into the horizontal studding about three quarters of an inch, then lath the inside of the crib with any kind of lath, just close enough to keep in the corn, commencing ten inches from the floor to leave room for the corn to come down into the trough, putting these laths on lengthwise. Then put a common sized door in the end, between the cribs. You can put a lock on the door, and all is secure. I did not lock mine and gained something by it, as I found a stray mitten in the crib on a cold morning.) To get the corn in the crib make doors above the plate the size you want them, the same as dormer windows, and hang the doors on and it will be completed. If any one wishes to have a granary, they can use one side of the building for that purpose, and the other for the crib. The size of my cribs is three feet in the clear at bottom and five feet at top, but I am well satisfied they might be much wider, and still the corn would cure well. Anyone wanting wider cribs can build the house wide enough to suit. I have used this crib for about ten years and can recommend it as an entire success. The secret of this crib is putting the lath on up and down; thus gives no place for the rats to stand on to cut holes, and the building being one foot above the ground they cannot reach the bottom. We are infested with swarms of gray rats and there is not a building on the farm from which we can keep them out except the corn crib. We keep corn over a year until the new crop is gathered in perfect safety.—New York World.

CHUFAS.—Mr. George Watt, writing to the Planter and Farmer, gives the following testimony in favor of the chufa: "I had presented to me two bushels of chufas last spring (early.) After much trouble and the planting season had almost past, I succeeded in getting my manager to plant them, as he said, on about one and a half acres of sandy land; but, on investigation, learned the larger part of the seed were thrown to the hogs, though worth from $3 to $4 per bushel. They were planted late and badly worked—about two feet apart in rows one way and about fifteen inches the other way, and worked one way as snaps or peas should be. The season was favorable, and the crop seems to have been very great. Just before frost I mowed off a good crop of good hay, and as soon as my sweet potatoes were dug from some six acres of the same lot of land, I turned twenty-four hogs, weighing from seventy to two hundred pounds into that chufa and potato lot, feeding them in a pen at night with as much corn as they would eat, with pumpkins, turnips and hunting in acorns from the woods with trash by the cart load. They had the run of the chufa and potato lot in the day, and the other food in the night lot for four weeks, with a plenty of salt and ashes always in a trough, and in the day a spring branch to drink from and wallow in. The result is that they have grown and fattened beyond my most sanguine expectations. They almost refuse the potatoes, eat but little corn comparatively, but few turnips and pumpkins, but go for the chufas all day long, and delight in the acorns. The turnips, I am sure it is, have relieved the cough some of them had and a more beautiful lot of hogs is hard to be found. A flock of some thirty turkeys and some chickens follow the hogs daily and seem to thrive on the chufas as much as the hogs. These facts lead me to believe that chufas are very valuable when used as above stated. Had all of my seed been planted, (four bushels,) I would have had from four to six acres to feed on, instead of from one to one and a half acres, as has been the case, and the four acres, to my judgment, would have fattened better and more rapidly than corn, at least seventy-five hogs, and I incline to the opinion that my sows and shoats would have abundance of chufas to eat that are buried in the ground the whole winter.

HOW TO PRODUCE DOUBLE FLOWERS.—Double flowers are not produced by cross fertilizing. Many plants under cultivation, and some in a wild state, show a disposition to change their stamens into pistils. Mr. Vick in his monthly says: "Florists, wishing to obtain double flowers of any kind, when they notice such a tendency, preserve the specimen exhibiting the habit, and continue to breed from it, by means of its seed, always collecting the seed from the plants having the most double flowers. A flower that has changed all of its stamens and its pistil into petals cannot produce seed; but if the pistil remain perfect, the ovules may be fertilized by pollen from another flower, and seed be produced. Most flowers that are considered double are not entirely so, but have some stamens with pollen-producing anthers. The pollen from these flowers is used to fertilize good single flowers with, and the seed thus obtained from the supply of the trade for seeds of double flowers. We have very recently an account of a successful experiment in reversing this process, and applying pollen from single flowers to the stigmas of double flowers. M. Lemoine, of Nancy, France, wished to cross some single flowered lilacs with pollen from a double flowered one; but upon examination the double flowers were found to possess no stamens. He therefore decided to reverse the usual process, and applied the pollen of some single flowers to the stigmas of the double ones, and the result was that of forty plants produced from the seed, thirty of them had double or semi-double flowers, and one specimen was remarkable for its beauty."

EARLY MELONS.—An ingenious farmer sends the following plan for raising early melons, cucumbers, etc., to the Practical Farmer: "About a month or so earlier than it is usual to plant these seeds, procure a number of good sized rutabaga turnips, cut off the tops, and with a knife or other instrument, scoop out all the inside, so that they will resemble gourds, or cups; fill the cavity of this cup with good, rich earth, and plant in each a few seeds of melons, cucumbers, beans or seeds of any other plant that you may desire to have early. They should then be placed in a warm part of the house or in a protecting frame, well made and secured from frost, and the earth in the cup be kept moderately moist. If kept in a room they should be put out in the open air every clear, fine day; and if in a frame, let them have air by removing the sashes. By doing this you will prevent the plants from growing tall and slender and cause them to become straight, stout and healthy. When the season has advanced beyond all danger of frost, you can put out these turnip cups, plants and all, in the beds where they are to remain, but be careful that you put them out not too soon. The plants will continue to grow, and the turnip cups will soon rot and enable the roots to extend themselves without bounds in search of food and in time become itself an excellent manure for the plant. When you set out insert the cup in a hole just large enough to hold it, pressing the earth well around the top or edge of cup to the stems of the plants, covering entirely the turnip. To hasten the process of decay in the cup you may, before putting out, cut off with a sharp knife the hard rind from the outside of the turnip, leaving only a thin piece of the rind enclosing the earth. A small hole, as large as a ten cent piece, should have been cut in the bottom of the cup before filling with earth when first made.—New York Herald.

ENJOY LETTUCE.—A correspondent of Vick's Magazine says: "There are very few people not fond of lettuce in the early spring. Having removed from the city where early lettuce could be bought at the markets, I was much at a loss for this refreshing salad plant; at least, until quite warm weather. Knowing it to be quite hardy, I last autumn sowed some seed in a warm, dry spot, and in a week or two the plants were up. Before hard frost I placed around my little patch some boards—to be particular, an old door frame—and over this some loose boards, covering about two-thirds of the space, so that there was about one-third uncovered for light and air. It was where it got the best of the sun, sloping southeast, and it was a surprise to find how early I had young lettuce from this rude bed. Of course, this will be of no benefit to those who have hotbeds and other conveniences for forcing vegetables, but to many of your readers I think the knowledge may be useful."

REDUCING BONES TO MANURE.—A correspondent of the Massachusetts Plowman says that for several years he has packed bones in green horse manure, making the heap with a layer of manure at the bottom and putting the bones and manure in layers of about three inches in thickness. He wets the layers as the heap is made. A few weeks time is all that is needed to reduce quite large and solid beef bones to a condition in which they can be broken to a coarse powder, by the fork, when the heap is overhauled. Any tough pieces are put in another heap. He has rotted in this way over a ton of bones at one time in less than two cords of horse manure. The top of the heap is to be covered with some earth or muck to absorb the gases.

The Poultry Yard advocates quick fattening for fowls when they are intended for table use, and recommends milk in any state from fresh to thick. This should be fed in connection with a grain diet.

Household.

BATHING.—Among the luggage of an English family the leather-covered hat bath is as inevitable as a portmanteau or a hat box, and is packed with movables of one sort or another, as if it were a trunk, and the well-born Englishman, woman and child takes his "tubbing" as certainly and as much a matter of course as his breakfast. This bath is usually a bedside affair. The maid who calls you in the morning, lays beside the bed a soft, thick drugget, and places your towels—one Russian and one huckaback—within easy reach, and you step from your bed into your bath.

An establishment so modest as to boast but a single housemaid and no bath-room can at least manage a bedside bath, and it is well to remember that in the torrid season now upon us cleanliness means health in almost every instance. Some say it is much easier in this country to be magnificent than to be clean. At any hotel there is enough of useless upholstery, as a matter of course, but a bath is an extra often not to be had on any terms, and one questions the intelligent culture of a family who have carpets before their bath-room is fitted up. We are shocked at the habits of George I's time, when maids of honor went without washing their faces for a week, and people wore out their linen without the aid of a laundress. We are guilty of some sins of omission and commission that will doubtless shock those who come after us much as the peculiarities of our predecessors do ourselves.

People who have no opportunity to enjoy sea bathing will be glad to know that a substitute nearly if not quite as strengthening is found in an ammonia bath. A gill of liquid ammonia in a pail of water makes an invigorating solution, whose delightful effects can only be compared to a plunge in the surf. To weak persons this is recommended as an incomparable luxury and tonic. It cleanses the skin and "stimulates" it wonderfully, and leaves the flesh as firm and cool as marble. More than this, the ammonia purifies the body from all odor of perspiration. Those in whom the secretion is unpleasant will find relief by using a teaspoonful of the tincture in a basin of water and washing the armpits with it every morning.

Many people find great comfort and benefit from salt water baths, arranged in this way: A coffee cup of fine distilled salt is mixed with a gallon of water, and with a hair glove or Russian bath cloth the body is thoroughly bathed with the mixture, rubbing until the body is aglow. Then follows an exhilaration akin to surf bathing. The druggists sell boxes of salt specially prepared and weighing three pounds, for fifty-five cents. For a delicate child such a bath is recommended as specially beneficial.

Many people find an occasional brandy bath greatly improves the condition of the skin. The French women find it leaves their dark clear flesh as soft as a baby's. A peck of common bran, to be had at any of the feed stores, is stirred into a tub of warm water. The rubbing of the scaly particles of the bran cleanses the skin, while the gluten in it softens and strengthens the tissues. The friction of the loose bran calls the blood to the surface, and nervous, and irritable people find special benefit from it for their minds as well as their bodies. Physicians say the habitual use of soap upon the face leaves the skin brown, and recommend a little oatmeal in the water, or the ammonia suggested above. Ladies, who have moist or oily skins, should use quite hot water for their baths, and a little fine bay rum rubbed over the face, or a little of any of the fine toilet wafers. A tablespoonful in the washbowl of water, prevents that shinny appearance of the skin which is so annoying.

Those famous beauties on whose charms the world's eye rested and never grew weary, Diana, of Poitiers, and Ninon de l'Enclos attributed the preservation of their charms and health to the continued use of the rainwater bath—a recipe for loveliness within the reach of the highest and poorest of womankind.

To powder or not to powder is a question each woman must settle for herself. A fine, fresh, pure skin is possible to anybody whose flesh has not been contaminated by cosmetics; those who have begun fancy they must keep on, but it is a shame for mothers to allow their fresh, sweet, lovely daughters, just in the bloom of girlhood, to make acquaintance with the powder box. It would be amazing if it were not disgusting to see maids and mothers powdering little girls—the rosiest babies—in the dressing room before the opening of a dancing school ball, dredging them as a cook does a joint before roasting it. If these foolish women knew how much more beautiful the child was with her sweet, fresh tints, they would spare them all their rose-bud daughters were at least in full blossom, and try first with fresh air, exercise and pure water will do. Beware of any powder that contains bismuth.

ROASTING A TURKEY.—In dressing it be careful not to scald enough to shrink the skin. Cut as little as possible in cleaning. Remove the neck bone as low as you can slip the skin down. Loosen the crop all around with one finger and draw it out at the neck. Wash, and while wet, rub freely with salt inside and out. For the dressing, take a loaf of good light bread, not too new, and cut into small pieces. Moisten with milk or water, being careful not to get it too wet. Add a small level teaspoonful of pepper; a tablespoonful of pulverized sage; two eggs well beaten; and the liver, gizzard, and heart, boiled till tender, seasoned and chopped fine. Also add a little butter; more or less according to the fatness of the fowl. Mix with the fingers; put into the turkey, and sew up with a coarse, soft thread. Fill the neck and tie it; put it into the oven. Keep the bottom of the dripping pan covered with water, which dip over the fowl occasionally, and turn over twice. If young, bake two hours. If old it will require three or four hours, or even longer. Have a moderate fire, and let the bird get hot through before browning. The breast will be done when you can stick a fork into it without blood running; but sometimes the side will not be done so soon. Then cover the breast with thick paper, as it will not be juicy if roasted too much.

If the fowl is not very fat a thin slice of pork may be laid across it while roasting. If old, it should be sewed up in cloth, so as not to get too brown and hard on the outside. The cloth should be removed a little before the fowl is done. When tender, take up. Pour the most of the oil from the pan, and set it on the top of the stove. Sift in a tablespoonful, or a little more, of flour and stir till smooth. Add a pint of rich, sweet milk, and let it boil up once. Milk and cream are nice in gravy with all kinds of poultry, and should be used whenever practicable. If you wish oysters in the dressing, leave out the sage. These directions are good for a goose or duck. Remove all the fat you can easily, both before and after cooking; enough will be left then.—Susan Busybee

Educational.

POPULAR EDUCATION IN THE SOUTH. The Charleston South Carolina News and Courier takes the most advanced ground in relation to popular education, rightly holding that "the only permanent safeguard against the abuses to which universal suffrage is open is the [illegible] that "the extension of education in South Carolina, will do more in the end to solve the great social and political question of the day than any poll-tax or property qualification." It holds, furthermore, that it is not the colored people alone who need education, and says: "There is far too much ignorance among the whites. South Carolina can not be what her people desire to make her until the State shall place within the reach of every citizen the means of acquiring, at the common expense, the ground work of an education. This done, it will be, as it ought to be, a disgrace to be ignorant." The baleful influence of the slave system upon popular intelligence is frankly conceded; "It favored a few at the expense of the many." But in this new day, says our cotemporary, "for blacks and whites alike, for rich and poor, for the lowly and exalted, Democrat and Republican, let the precept and practice be to educate, educate, educate!"—Boston Herald.

—The Rev. George Washburn, D.D., president of Robert College, at Constantinople, is in this country, soliciting aid for that institution. The College has now two hundred and twenty students, principally Armenians, Bulgarians, Greeks, Turks, and Persians, and but for its limited capacity and straightened circumstances this number could be more than doubled. The institution is incorporated in the State of New York, and is controlled by a board of trustees, of which William A. Booth, Esq., is president, and Jacob D. Vermilye, Esq., is treasurer. The trustees appeal to the public for an endowment fund of $200,000, and $78,000 for additional buildings, etc., a small amount for an institution occupying such an important position. Mr. Robert during his life gave to the college $27,000.—New York Independent.

—The Detroit Free Press urges the necessity of teaching the school children more of the current history of the world. It claims that they "know infinitely more Wars of the Roses and the American Revolution than of the Afghan War, or the Franco-Prussian War, or even the War of the Rebellion. Of the threatened war in the east they know nothing, and it is a part of the present system that they shall know nothing. Yet, with a liberal use of the daily paper, in place of the reading-books now in vogue, both boys and girls could get a better idea of the science of government, especially as it is to-day, and would be better informed."

—There has been a good deal of trouble at Fair Haven, N. J., growing out of a refusal of the school trustees to admit colored children to the public school. A separate school was for a time maintained for colored children, but this having been for some reason discontinued, the colored children went to the white school. Disturbance followed and one night the school-house was burned. The county superintendent has issued an order to the trustees requiring them to keep the colored children out of the common schools at all hazards.

—The new building for the Boston English high school and Latin school is regarded as the largest free public building in the world. It is three hundred and thirty-nine by two hundred and twenty feet with a hollow square in the middle. There are fifty-six rooms in all, including a drill hall thirty by sixty, a gymnasium of the same dimensions, and an exhibition hall capable of seating twelve hundred and fifty persons.

—The Boston School Committee has been obliged to ask the city council for funds to carry on the schools during the remainder of the financial year. The council so reduced the estimates last winter, that by the first of the coming month there will be no money for salaries.

—The plan of supplementing the ordinary work of the schools by supplying extra reading matter, and by directing the reading of pupils, and aiding them in selecting good books, is said to be working at Worcester, Mass., as well as in other places, with excellent results.

—Mr. Joseph Wharton, of Philadelphia, purposes giving to the University of Pennsylvania at least $150,000, to be devoted to the establishment of a department for instruction in questions of finance and economy in their relation to government and business affairs.

—The University of Pennsylvania is coming round to the policy of co-education of the sexes. The new Provost (Dr. Pepper), in his inaugural address in old-time temperate demand for action in this direction, and it will no doubt be acted upon soon.

—The Missouri House of Representatives has given a practical illustration of its desire to improve the State's school facilities by increasing the share of State revenue devoted to the schools from one quarter to a third of the total receipts.

—The Senate bill appropriating the proceeds from the patent office and sales of public lands to the cause of education, was not acted upon by the House of Representatives before adjournment and is therefore dead.

—The Texas Legislature is now considering a plan for providing school money by leasing the public school lands—no lease to be for a longer term than a year, and not for a less sum than $12 80 a section.

—Sixty-seven young men have held the position of Fellow at Johns Hopkins University, and nearly thirty of them still remain there. Most of the others have been promoted to excellent posts elsewhere.

—The permanent school fund of Iowa, is now estimated at $3,184,111, and it will be increased by further sales of school-land. The length of the school-year in that State was, last year, one hundred and forty-eight days.

—The Maine State College of Agriculture and Mechanic Arts has been in operation for twelve years, and has graduated one hundred and thirty-four students. The college is said to have a permanent fund of $131,300 68.

—At Pesth last week the General Synod of the Hungarian Reformed Church, resolved to forbid instruction in the German language in all the higher girls' schools and teachers' training colleges.

—Newport, R. I., is very indignant because of the refusal to admit a worthy colored lad of that city, to the Eastman Commercial College at Poughkeepsie, New York.

—The Church of England, during the last nine years, has contributed $28,000,000 for education.

A Modern Miracle.

EXPERIENCE OF ONE OF BOSTON'S LEADING CITIZENS.

[Boston Globe, Dec. 8th.]

The readers of this paper were more or less amazed at a most remarkable statement from one of our leading citizens which appeared in yesterday's issue. The details were the circumstances connected with it, and so much comment did it occasion on the street and in social circles, that a representative of this paper was commissioned to investigate its details and verify its facts. The article referred to was a statement made by Mr. B. F. Larrabee, of the New York and Boston Dispatch Express Company, that after having lain at the point of death for more than three weeks, given up by both physicians and friends, he had completely and wonderfully regained his usual health. Mr. Larrabee was found in his private office on Arch street, and upon being questioned, said:

"Well, sir, logically, I have been dead, but really I am as you see me. A little over a year ago, I was taken sick, but I allowed the illness to run along until on the 28th day of October, 1879, I fell prostrate while walking along Tremont street. I was carried home and did not go out of the house until the middle of December. I then went down town and attempted to attend to my business until the 13th of last January, when I was taken with a very severe relapse. My symptoms were terrible. I was fearfully bloated; I suffered severe pains in all parts of the body and it was almost impossible to get my breath. For six days I never laid down and never slept. I was constantly attended by my regular physician, Doctor Johnson, and Doctor Rowditch also came to see me nearly every day. There was no doubt that I was suffering from Bright's disease of the kidneys in its worst form and last stages, accompanied by other troubles in my liver and heart. In spite, however, of the skill of the physicians, I kept growing worse and finally they tapped my side in the vicinity of the heart, taking away forty-six ounces of water. This relieved me for the time, but I soon became as bad as before. Then the doctors gave me up entirely, declared I could not live more than twenty-four hours and my daughter, who was residing in Paris, was telegraphed for. Still I lingered along for several weeks, far more dead than alive, but never giving up hope. One night it was on the 20th of April, I very well remember, my attendant, who was reading the paper to me, began to read one which described my disease and sufferings exactly. It told how some severe cases of Bright's disease had been cured, and so clearly and sensibly did it state the case that I determined to try the means of cure which it described. So I sent my mother to the drug store procured a bottle of the medicine, unknown to my physicians and friends, and took the first dose at 10 o'clock. All that time I was suffering intensely. I could not sleep; I had the short breaths and could scarcely get any air into my lungs. I was terribly bloated from head to foot, and the motion of my heart was irregular and painful. The next morning I was able to breathe freely; the pain began to leave me and the bloating decreased. I continued to take the medicine, and today, sir, I can as well as I ever was in my life, and wholly owing to the wonderful, almost miraculous power of Warner's Safe Kidney and Liver Cure. I do not know what this medicine is made of, or anything else about it, but I know it saved my life when I was given up by the doctors and had really been dead for weeks; that it has kept me in perfect health ever since and has cured many of my friends to whom I have recommended it. There are a number of very remarkable cases in Lynn and Salem, as well as in this city, that it has cured. My recovery is so remarkable that it has excited much attention, and physicians as well as others have investigated it thoroughly. I am glad they have, for I feel that the results of such a wonderful cure should be known to the thousands in all parts of the land, who are suffering from troubles of the kidneys, liver, or heart in some of their many dangerous forms."

The representative of the press thanked Mr. Larrabee for his very frank and clear statement, and was about to leave the office when a gentleman stepped up to him and inquired if he were seeking information about Mr. Larrabee's sickness and recovery. The scribe replied that he was, whereupon the gentleman said:

"And so am I, and I have come all the way from Chicago for that very purpose. Kidney troubles seem to be alarmingly increasing all over the country, and I have a very near relative, who is afflicted much as Mr. Larrabee was. I have been to see the physicians of whom Mr. Larrabee speaks, and I tell you, sir, it is simply wonderful."

"What did they say?" asked the manifold news.

"Say? why, sir, they fully confirm everything Mr. Larrabee has stated. I went to see Dr. Johnson, at 26 Worcester Square. He was absent when I called but I walked right into the Commonwealth depot, where Mr. Larrabee was filling up the time of his sickness. Messrs. Burgh & Otter are the proprietors, and I asked them about Mr. Larrabee's case. Mr. Burgh seemed to be the authorized one and said, 'Why, for weeks and weeks every time that bell rang I said, That means the death of Mr. Larrabee.' No one around the hotel ever dreamed that he would revive, and when the doctors would come down from his room they would shake their heads and say there was no hope. The arrangements for the funeral were made, and his recovery was simply a miracle."

I then called on Dr. Johnson who said that Mr. Larrabee's case was a very remarkable one. He was his family physician and expected his death every hour for a number of weeks and never called to see him during that time, for he was prepared for it. The doctor said the recovery was due to Warner's Safe Kidney and Liver Cure, and if the bad friends, male or female, troubled with Albumen or any kidney troubles he should certainly advise them to use this remedy. Dr. Johnson said kidney difficulties are more common than most people think and the many symptoms which are supposed to be other diseases arise from the kidneys. He said those ladies after gestation are specially subject to albuminous urine which requires prompt attention.

Well, I then came down and called on Dr. H. Ingersoll Bowditch on Boylston street. The old doctor was inclined to be reticent but fully confirmed all I had previously learned. He had attended Mr. Larrabee, had supposed him beyond all hope, and he was afterwards restored, as he said, by Warner's Safe Kidney and Liver Cure.

I next went to see Dr. Melville E. Webb, at the Hotel Clyde, for you see I was determined to be thorough in the matter. I found Dr. Webb a most clear-headed and well-informed gentleman, and he said:

"I know of Mr. Larrabee's case from having thoroughly investigated it as medical director of a life insurance company, and it is one of the most remarkable cases I have ever met. Mr. Larrabee had all the manifestations of a complication of diseases, and in their worst forms. He had albumen and casts in the urine, and a terribly diseased liver and spleen. Indeed, he was so bad that he threw himself upon the floor, and with his head upon a hassock, struggled for breath. It was on the night when he was so bad and when all his medical advisors had long given him up that he began using Warner's Safe Kidney and Liver Cure. The next morning at 10 o'clock he was able to breathe freely, and has been ever since. I subjected him to the most thorough examination possible after his recovery, and I can't find out about him. His kidneys, liver, lungs and heart are perfectly well and sound. I can only add that from what I have seen, I should unhesitatingly recommend this remedy."

The conclusions from the statements above made, which come to the newspaper man as well as the general public, must be two-fold. First, that a modern miracle of healing has been performed in our midst, and that, too, by the simplest means and one which is within the reach of every one; and secondly that testimonials of such high character and so outspoken in tone conclusively prove the value of the remedy and its superior nature to the proprietary articles with which the public have been flooded. The greater includes the less," and the remedy which has been proven so valuable and has saved a life after it was brought down to death's door must unquestionably be certain in all other troubles, which are so disastrous unless taken in time.

EDUCATIONAL.

WANTED—A SITUATION FOR AN EXperienced and well qualified teacher. Reference to members of faculty of Vanderbilt University. Address, JOHN HUGHES, Jackson, Miss.

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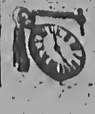
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Soul-Patience.

"In your patience possess ye your souls, was spoken by our Lord in an hour of solemn prophecy, with reference to the sufferings by persecution of those who were to be His witnesses. But the words of God are not limited, and it seems to us that this possession of the soul in patience has its significance for us even in the petty trials and irritations of life. Many of these are so small that they cannot be spoken of, yet they are no less aggravating, no less wearing in their effects upon the sensitive nerves, and no less distressing than the greater griefs, calamities and burdens we meet. When we are confronted with a real difficulty or weighted by a heavy sorrow, we summon all our resources for the need or the encounter. But the small exasperations which merely fret and ruffle the surface of the spirit seem not to call for such exercise of fortitude, nor do they appear to us legitimate subjects for prayer. Here we mistake. In our recent study of Genesis, we have seen how familiarly and confidingly the patriarchs went to God, asking his aid about the minutiæ of their lives, just as we go to our trusted earthly friends and advisers for sympathy and guidance. Let us make it a rule of our living that in everything we make our requests known unto God, and our living will be purer, simpler and more satisfying. We say this, having in view the minor annoyances which beset many of us, and drip their bitterness into cups which might be sweet but for the dark infusion.

A lady observed, the other day, that she had no comfort at her own table, because one member of the family persistently poured his tea into his saucer, and drank it in that way. In course it was a trifle, but such a trifle, recurring three times a day, and nearly a thousand times a year, and always observed with an inward protest, was very vexatious. Numbers of excellent and systematic housekeepers are irritated by the habit some easy-going person under their roof has of being tardy at breakfast. There is nothing much more difficult than to keep a nicely-cooked meal at the point of nicety it has when it leaves the fire, just done. The person who invariably comes to breakfast when breakfast has been ready a half-hour, little knows what trouble it has been to save the coffee with its pristine aroma, to preserve the steak from coldness or over-crispness, and to guard biscuits and muffins so that they will be palatable. The way to be disorderly people have of leaving their things lying about, in the dining-room, the parlor and the hall, strewing their progress, as it were, with mementoes, and encumbering the path of others with their paraphernalia, is perplexing to neat and methodical souls. The patience we need to get along comfortably with our kindred, our brothers, sisters, children and friends, is not small. The patience we need to bear with the infirmities of the inconsistent, is considerable. The patience we need with ourselves, often taxed as we are beyond our strength, and even sometimes with sinful dispositions and weakness of will, is very great.

Looking about us, we see everywhere how patience conquers success. It is the gentle mother who has the well-behaved children. It is the plodding student who bears away the honors. It is the safe, sure, cautious man of business who acquires the solid gains. It is the wise builder whose work stands. Brilliant, spasmodic and erratic performance dazzles for the moment, but the fire that kindles slowly throws out the heat and the light.

The Lord trains most of us in such a way that we learn to be patient in spite of ourselves. Few ever reach the promised land, and eat the new corn there, without having had first the forty years in the wilderness, and the daily manna from the skies. Until we learn to be patient, until we acquire the steady, steadfast, sweet grace of self-control, we have no influence worth speaking of over others. Impatience constantly defeats its own designs, and it suffers loss.

How patient the Master is with us! How tender of our feebleness! How lovingly he carries us in his arms! How ready he is to pardon our errors, and how amazingly his continual forgiveness contrasts with the hardness of our hearts toward those who offend us! Well may we plead, for the strength of patience, for only as we are patient are we made like unto God.

Calm me, my God, and keep me calm,
Safe resting on thy breast;

should be our daily prayer.—Christian at Work.

Sentenced to be Shot.

Farmer Owen's son had been found asleep when doing sentinel duty, and he was sentenced to be shot. A telegram had been received by his father, saying that the sentence would be carried out in twenty-four hours. Mr. Allan, the minister, called to do what he could to comfort the sorrowing family. During his visit a letter arrived; Blessing, the farmer's little daughter, opened the door and received it. "It is from him," was all she said.

It was like a message from the dead. Mr. Owen took the letter, but could not break the envelope, on account of his trembling fingers, and held it towards Mr. Allan, with the helplessness of a child.

The minister opened it, and read as follows:

"DEAR FATHER: When this reaches you I shall be in eternity. At first it seemed awful to me; but I have thought about it so much now, that it has no terror. They say they will not bind me nor blind me, but that I may meet my death like a man. I thought, father, that it might have been on the battle-field for my country, and that when I fell, it would be fighting gloriously; but to be shot down like a dog for nearly betraying it—to die for neglect of duty—O father, I wonder the very thought does not kill me! But I shall not disgrace you. I am going to write you all about it, and when I am gone, you may tell my comrades. You know I promised Jimmie Carr's mother I would look after her boy; and when he fell sick I did all I could for him. He was not strong when ordered back into the ranks, and the day before that night I carried all his luggage, besides my own, on our march. Toward night we went in on double-quick, and though the luggage began to feel very heavy, everybody else was tired too. And as for Jimmie, if I had not let him run my arm now and then, he would have dropped by the way. I was all tired out when we went into camp, and then it was Jimmie's turn to be sentry, and I would take his place; but I was too tired, father. I could not have kept awake though a gun had been pointed at my head; but I did not know it until—well—until it was too late."

"God be thanked!" said Mr. Owen. "I knew Bennie was not the boy to sleep careless at his post."

"They tell me, to-day, that I have a short reprieve—'time to write to you,' our good colonel says. Forgive him, father, he only does his duty; he would gladly save me if he could. And do not lay my death against Jimmie. The poor boy is broken-hearted, and does nothing but beg and entreat them to let him die in my stead.

"I can't bear to think of mother and Blossom. Comfort them, father. Tell them I die as a brave boy should, and that, when the war is over, they will not be ashamed of me, as they must be now. God help me; it is very hard to bear. Good-bye, father. God seems near and dear to me, as if he felt sorry for his poor, broken-hearted child, and would take me to be with him—in a better, better life.

"To-night I shall see the cows coming home from pasture, and precious little Blossom standing on the stoop, waiting for me; but—I shall never—never come. God bless you all. Forgive your poor Bennie."

Late that night a little figure glided down the foot-path toward the railway station. The guard, as he reached down to lift her into the carriage, wondered at the tear-stained face that was upturned toward the dim lantern he held in his hand.

A few questions and ready answers told him all, and no father could have cared more tenderly for his only child than he for our little Blossom. She was on her way to Washington, to ask President Lincoln for her brother's life. She had brought Bennie's letter with her; no good, kind heart, like the President's, could refuse to be melted by it.

The next morning they reached New York, and the guard hurried her on to Washington. Every minute now might be the means of saving her brother's life. The President had just seated himself to his evening's task, when the door softly opened, and Blossom, with downcast eyes and folded hands, stood before him.

"Well, my child," he said, in his pleasant, cheerful tones, "what do you want?"

"Bennie's life, please, sir," faltered Blossom.

"Bennie! who is Bennie?"

"My brother, sir. They are going to shoot him for sleeping at his post."

"Oh, yes; I remember. It was a fatal sleep. You see, child, it was a time of special danger. Thousands of lives might have been lost by his negligence."

"So my father said, replied Blossom gravely. "But poor Bennie was so tired, sir, and Jimmie's sick week. He did the work of two, sir, and it was Jimmie's night, not his; but Jimmie was too tired, and Bennie never thought about himself, that he was tired, too."

"What is this you say, child? Come here. I do not understand." And the kind man, as ever, caught eagerly at what seemed to be a justification of an offence.

Blossom went to him. He put his hand tenderly on her shoulder, and turned up the pale, anxious face toward his. How tall he seemed! And he was President of the United States, too. A dim thought of this kind passed for a moment through little Blossom's mind; but she told her simple, straightforward story, and handed Bennie's letter to Mr. Lincoln to read.

He read it carefully; then, taking up pen, wrote a few hasty lines and rang his bell. Blossom heard this order given: "Send this dispatch at once."

The President then turned to the girl, and said, "Go home, my child, and tell that father of yours, who could appreciate his country's sentence, even when it took the life of a child like that, Abraham Lincoln thinks the life far too precious to be lost. Go back, or wait until to-morrow; Bennie will need a change after he has so bravely faced death; he shall go with you."

"God bless you, sir!" said Blossom.

Two days after this interview, the young soldier came to the White House with his little sister. He was called into the President's private room, and a strap was fastened on his shoulder. Mr. Lincoln then said, "The soldier that could carry a sick comrade's baggage, and die for the act so uncomplainingly, deserves well of his country."

Then Bennie and Blossom took their way to their green mountain home. A crowd gathered at the railway station to welcome them back, and, as Farmer Owen's hand grasped that of his boy, tears flowed down his cheeks, and he was heard to say, fervently, "The Lord be praised."

VENUS CRESCENT.—The increasing splendor of Venus has attracted the attention of every one who glances at the western sky after sundown. She is fast approaching the earth, so that a few weeks a very slight magnifying power will show her as a beautiful crescent. It is curious that the great brilliancy of Venus has puzzled the astronomers who have sought to learn something of the physical aspect of the planet. The most exquisitely constructed telescopes are unable to penetrate the dazzling veil thrown around this planet by the sunlight reflected from its surface. This is the more disappointing, because there are so many reasons for believing that Venus is a counterpart more nearly resembling that of the earth than any other planet. The scanty records of the glimpses that astronomers have caught of it amid the mid continuous duties upon Venus serve only to excite the curiosity of readers. One of the disputed questions in astronomy is whether Venus has a moon. Several observers have declared that they have seen such a satellite. Others, with means of observation equal or better, have laughed at the assertion. Mr. Proctor classes Venus's moons among the myths of astronomy. He, however, put the phrase Vulcan in the same category some years ago, but Professors Swift and Watson, since their observations of that planet in 1878, could promptly show him conveniently reasons for considering it as a fact instead of a myth. Just so the notion of Mrs. Irving's moon was laughed at until 1877, when Professor Hall found two moons revolving around the ruddy planet. Some sharp eye at the telescope may, in like manner, set at rest the question of Venus's moon, and there is now a good chance to try.—New York Sun.

PURITY.—Says St. Francis de Sales: As the mother of pearl fish lives in the sea without receiving a drop of salt water, and as flowers in the Dromedarian islands spring of fresh water only to blossom among the flames of fire, so a virgin soul passes through the flames of temptation without receiving the smallest spot or stain. Let us not be afraid of temptation, but only have a firm will to serve God faithfully, and we will never consent to sin.

Oh! how sweet it is to love God, and to know that we love Him! How sweet it is to weep for love of Him, and to desire to love Him more and more! Love Him, then, my daughter, with all your heart, for you are on the road to Paradise.

MISCELLANEOUS.



The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time, and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kidney and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tropical leaf of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restore and keep them in order. It is a POSITIVE Remedy for all the diseases that cause pains in the lower part of the body—for Torpid Liver—Headaches—Jaundice—Dizziness—Gravel—Fever, Ague—Malarial Fever, and all difficulties of the Kidneys, Liver and Urinary Organs.

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CHURCH AND SCHOOL BELLS.



SIZES AND PRICES.

Diam. of Bell.	Wt. with Yoke & frame	Cost of Bell & frame
No. 6,	230 lbs.	$ 24 00
No. 6½,	270 lbs.	30 00
No. 7,	360 lbs.	50 00
No. 8,	840 lbs.	75 00
No. 9,	925 lbs.	100 00

RUMSEY & CO.,
Seneca Falls, N. Y., U. S. A.

MISCELLANEOUS.

D. H. HOLMES,

155 Canal Street, - - - - 15 Bourbon Street.

Our Stock of Spring Goods is now complete, consisting of the latest novelties in [illegible]

Silks, Laces, Dress Goods in Worsted Fabrics, Black Grenadines in Silk and Wool, Linen Lawns, Organdies and Percales.

HOSIERY in all Styles and Colors. A Complete assortment of MATTINGS.

D. H. HOLMES,

SAMPLES SENT FREE OF CHARGE. 155 Canal Street, New Orleans

WHEELER & PIERSON,

(Successors to Darcy & Wheeler and Pierson & Hewes.)

CLOTHING AND FURNISHING GOODS,

Nos. 13 & 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to 40. | Business Suits, $12 to $25

6 Shirts for $9 | Collars, $1.50 per Dozen.

Orders from *Clergymen solicited*, and liberal reduction made to them.

Rules for self-measurement sent on application, and goods sent C. O. D.

Plantation Clothing for Country Stores at very low prices in our Wholesale Department up stairs.

WASHING

WITHOUT LABOR, BY USING THE

Improved Robbins Family Washer and Bleacher.

THE LATEST AND BEST.

Manufactured under Patent of December 21st, 1880.

The original and only perfect self-operating machine in the world.

No rubbing required. No more yellow clothes, nor hard work on washing day.

It will wash any thing from a lace curtain to a horse blanket.

It reduces the labor so that a mere child can do an ordinary washing.

It will do work **quicker and better** than can be done in any other way.

It will not wear or injure the most delicate fabric, good soap and soft water only being used.

It is perfectly simple in its principle, and cannot wear out or get out of order.

With over **$50,000** of the *Original* **Robbins Washers** in **successful** operation we confidently recommend the *Improved* washer, which will work in any **round** or **flat** bottomed boiler or iron pot, as **perfect** in every respect.

Send for descriptive circulars.

"The best we have ever known, we speak from experience."—*Youths' Companion.*

"The Robbins Family Washer and Bleacher is as represented."—*N. Y. Weekly Sun.*

"We have confidence in recommending it to the attention of our Lady readers."—*N. Y. Christian Advocate.*

"We would pay many times the price asked rather than do without one."—*Farm & Fireside.*

We send sample No. 1 Washer *prepaid* to your nearest railway express office in any part of the United States east of the Rocky Mountains for $3.50.

As to the reliability of this company we refer you to the **Mercantile National Bank** of New York or *any express company* in New York.

In ordering, write plainly your name, post office, county and State. Also the name of the express office to which you wish the washer forwarded.

CASH MUST ACCOMPANY ALL ORDERS.

Remit by Post Office order, registered letter or draft on New York.

Beware of cheap sheet metal imitations. All other similar articles are infringements, and will be prosecuted.

Good Agents wanted, both Male and Female.

Send for sample and secure a business that will pay you well.

When you order or write please mention this paper. Address,

BISSELL MANUFACTURING Co., 50 Barclay St., New York.

CATARRH



Is a Terrible Disease. Its fearful effects—corruption running down the throat, weak eyes, deafness, loss of voice, loss of smell, digesting odors, nasal deformities, and finally consumption. From first to last it is ever aggressive. Ordinary treatments are worse than useless. If neglected while a cure is possible, it may rapidly develop into quick consumption. The most thorough, successful and pleasant treatment is

Dr. M. W. CASE'S CARBOLATE of TAR INHALANT

It does not require ten minutes to demonstrate the value of Carbolate of Tar, *the most healing remedial agent known to science.* Balsams and Cordials of the most healing and soothing properties are so combined with Pine Tree Tar, that the more breathing converts them into a dense smoke or vapor. This is *inhaled*—taken right to the diseased parts. **No heat, no hot water**, simply *inhaling or breathing it*, and you feel its healing power **at once.** This treatment is endorsed by physicians everywhere, and highly commended by thousands, who have used it with perfect satisfaction. FULL TREATMENT, Sent Free. Satisfaction Always Guaranteed. Address, DR. M. W. CASE, 933 Arch St., Philadelphia, Pa.

FOR CATARRH, ASTHMA, CONSUMPTION, Bronchitis & Deafness.

—Circulars, etc., Sent Free—

HOW TO PAINT.

A new work by a Practical Painter, designed for the use of Tradesmen, Mechanics, Merchants, Farmers, and as a Guide to Professional Painters. Containing a plain, common sense statement of the methods employed by painters to produce satisfactory results in plain and fancy painting of every description, including formulas for mixing paints, oil or water, tools required, etc., etc. It is just the book needed by every person having anything to paint, and makes

Every Man His Own Painter.

Full directions for using white lead, lamp black, green, yellow, vermillion, brown, whiting, glue, pumice stone, asphaltum and spirits of turpentine, oils, varnishes, varnishing furniture, milk paint, preparing kalsomine—

Paint for Out-Buildings,

—Whitewash, paste for paper hanging, hanging paper, graining in oak, maple, rosewood, black walnut staining, decalcomanie, making rustic pictures, painting flower stands, mahogany polish, rosewood polish, varnishing furniture waxing furniture, cleaning paint—

Paint for Farming Tools,

and for machinery, and household fixtures.

To Paint a Farm Wagon,

to re-varnish a carriage, to make plaster casts.

The work is neatly printed, with illustrations wherever they can serve to make the subject plainer, and it will save many times its cost yearly. Every family should possess a copy.

Price by mail, post paid, $1.

LATHROP & WILKINS,
New Orleans, La., and Houston, Tex.

Good News! Good News!

Mammoth Furniture House

OF

McCRACKEN & BREWSTER,

33 & 35 Royal Street,

Now have the largest stock of Fine and Medium Chamber Sets, Ebony Gilt and Walnut Parlor Sets, Dining-Room and Hall Furniture to be found in the South. Also a large and various stock of cheap and durable Furniture suitable for the country trade.

THONET BROS., VIENNA,
BENT WOOD FURNITURE

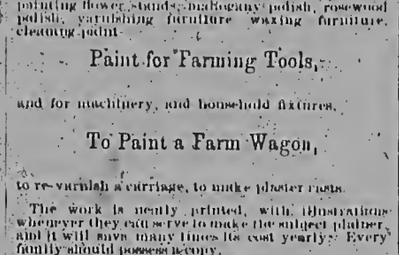
Our motto—small profits and quick returns.

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J. H. KELLER,

MANUFACTURER OF

CARBOLIC,



Office, 110 C. Xavier St.

All Kinds of Laundry and Toilet Soaps.

Send for Circular

RENT WASHER AND WRINGER

in the World, Guaranteed to do perfect work or money refunded. Warranted for 5 years. Price of Washer, $8. Sample to Agents, $5. Price of Wringer, $7 50. Sample, $4 25. Circulars free.

ERIE WASHER CO., ERIE, PA.

MENEELYS' BELLS.

For Churches, etc., known to the public since 1826, are made only at "THE MENEELY BELL FOUNDRY." West Troy, N. Y. Catalogues free.

WATCHES.

LADY'S GOLD WATCHES, $30 and upward

GENT'S GOLD WATCHES, $15 and upward

GENT'S SILVER WATCHES, $12 and upward

BOY'S SILVER WATCHES, $12 and upward

All guaranteed.

A. B. GRISWOLD & CO.,
Cor. Canal and Royal Sts.

BUCK'S IMPROVED



BRILLIANT STOVE

Is acknowledged to be the

Best Cook-Stove Made.

SOLD BY

H. HALLER,

NEW ORLEANS.

DEALER IN ALL KINDS OF

Cooking and Heating Stoves of the most Improved makes, Stamped, Plain and Japanned Tin-ware, Tinned and Enameled Iron-ware, Iron and Clay Furnaces, Tinner's Stock, Granite Iron-ware, Lamp Burner, and Wick to suit, Tinned Iron Spoons Forks, Coffee Mills of all kinds, Planished-ware, Irons, Fire-Grates, Fluting Machines, etc.

H. HALLER,
No. 55 Camp St., New Orleans.

Price lists mailed on application.

GRATEFUL. COMFORTING.

EPPS'-COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in tins (¼ lb. and ½ lb.) labelled

JAMES EPPS & CO., Homœopathic Chemists,
London, England.

Also makers of Epps' Chocolate Essence for afternoons.

AGENTS WANTED.

AGENTS WANTED EVERYWHERE to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings with HEEL and TOE complete, in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to Twombly K nting Machine Co., 409 Washington St., Boston, Mass.

AGENTS WANTED, to sell HALL'S 2000 REC BOOK. *Sells at Sight*; double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, March 28, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	5⅞	6
Ordinary	6⅞	7
Good ordinary	8⅛	8⅜
Low middling	9⅜	9⅝
Middling	10⅜	10⅝
Good middling	11⅜	11⅝
Middling fair	12⅜	12⅝
Sales to-day	4,700 bales.	
Receipts since our last	13,488 bales.	
Receipts previously	1,353,230 bales.	
Sugar, ₱ lb.:		
Fair	6⅝	6⅝
Fully fair	7⅛	7⅛
Prime	—	—
Choice	—	—
Yellow Clarified	—	8⅛
White clarified	8⅝	9
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	23	25
Fair	31	34
Prime	36	38
Choice	48	50
Rice, Louisiana, ₱ lb.:		
Common	4	4⅛
Fair	5	5⅛
Prime	5⅞	6⅛
Choice	—	—

GROCERIES.

Butter, ₱ lb.:		
Western	10	37
New York	22	34
Coffee, ₱ lb.		
Rio, ordinary	10	10⅛
Rio, fair	12⅛	12⅜
Rio, prime	13¼	13½
Cheese, ₱ lb.		
West. factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	—	12
Corn Meal, ₱ bbl		
Choice to D	—	85
Flour, ₱ bbl		
Superfine	3 00	—
XX	3 75	4 00
XXX	4 75	5 25
Choice	—	—
Choice family	—	—
Fish:		
Mackerel, No 1 in kits	—	5 00
Half barrels	—	4 80
Kits	—	95
Mackerel, No 2 in kits	—	4 75
Half kits	—	3 50
Kits	—	85
Mackerel, No in kits	5 50	5 75
Half kits	3 00	3 70
Kits	75	—
Codfish, ₱ lb	5½	6
Herring, Pickled	30	35
Oils, ₱ gallon		
Cod	—	—
Coal, in bbls	—	16
Linseed, raw	58	60
Linseed, boiled	61	64
Cotton seed	39	42½
Lard	80	84
Soap, ₱ box:		
Magnolia	—	2 10
Olive	—	2 50
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3½
Salt, ₱ sack		
Ouras	1 10	1 02½
Fine	1 37½	1 40

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	64
Mixed	62	62½
Oats, ₱ bushel:		
Western	—	52
Red rust-proof	—	—
Bran, ₱ 100 lbs		
Choice	—	1 00
Hay, ₱ ton:		
Prime	—	25 50
Choice	25 00	26 00
Cow Peas, ₱ bushel.		
Mixed	—	—
Clay	—	2 60

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	9½	10
Shoulders	—	6
Sides, clear rib	—	9
Sides, clear	—	9¾
Bacon, sugar-cured	10	11
Mess Pork, ₱ bbl	15 25	16 25
Dry Salt Meat, ₱ lb.:		
Clear rib sides	—	8¾
Clear sides	—	8¾
Shoulders	5½	5¾
Lard, ₱ lb.:		
Choice, in kegs	—	11
Choice, in tierces	—	10¾

ESCULENTS.

Potatoes, ₱ bbl		
Irish	2 40	3 00
Sweet	2 50	2 75
Onions, ₱ bbl	4 25	4 50
Apples, ₱ bbl	3 00	4 00
Cabbages, ₱ doz	—	—
Sour Krout, ₱ bbl	—	15 00

BALING STUFFS.

Bagging, ₱ yard		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	17
Ties, ₱ bundle		
30 lbs and under	—	1 65

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 00	4 50
Young do	3 00	3 50
Ducks	3 00	3 50
Geese	—	5 00
Turkeys	18 00	22 00
Eggs, ₱ dozen		
Western	15	16
Southern	17	20
Honey		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb		
Louisiana	—	—
Texas	7	10
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	1 75	3 25
Wool, ₱ lb		
Louisiana	24	28
Texas	—	—
Feathers, ₱ lb:		
Geese	—	—
Hides, ₱ lb		
Country green	6	8
Dry salted	—	11
Dry flint	—	13
Ox Horns, each	—	6
Tallow, ₱ lb	6¼	6½
Cotton Seed, ₱ ton		
In sacks	—	10 00
Meal	—	22 00
Oil cake	—	24 00
Cooperage, each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 55
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200:		
Kegs	—	—
Barrels	—	—
Extra claret	85 00	100 00
Extra hogshead	85 00	140 00
Extra pipes	85 00	180 00
Tobacco:		
Low lugs	—	4½
Medium	—	—
Good to fine	—	—
Low leaf	5½	5½
Medium	6½	7
Good	7½	8
Fine	8	8
Selections	10	12

The Secret Told.

Nobody told for nobody knew,
How sweetly the pure little violet grew;
How it came through the earth and the frost and the dew,
And lifted its head to the heavens so blue.

Nobody told for nobody knew,
Why perfect good health should gladden so few;
While those who long sought the noble to do,
Are bowed down by sickness their whole lives through.

Somebody told, for somebody knew,
The wonders safe Kidney and Liver Cure do;
In bringing pure health to the body anew,
And saving from death many noble and true.

NEWS OF THE WEEK.

DOMESTIC.

SAN FRANCISCO, March 21.—After being out twenty-four hours, the jury in the Kalloch case this afternoon brought in a verdict of not guilty. The verdict was received with much applause and defendent was heartily congratulated by his friends. When Kalloch was discharged and got into a carriage to go home, an immense crowd took the horses from the vehicle and pulled him to his house, some three miles distant.

AUSTIN, Texas, March 24.—In the House yesterday a bill to submit to the people a constitutional amendment prohibiting the manufacture, importation and sale of alcoholic drinks in this State was defeated by a vote of fifty-four to thirty-one, the requisite two-thirds not voting in the affirmative. Several of the members were absent.

A special motion to reconsider the vote whereby the prohibition amendment was lost yesterday has been made. The friends of prohibition will consent to exempt beer and wine.

WASHINGTON, March 26.—The President has decided not to call an extra session of Congress.

MAGNOLIA, Miss., March 27.—Hon. Hiram Cassedy, Sr., a distinguished citizen, legislator and jurist, of this State, died yesterday at his residence in Summit.

MONTGOMERY, Ala., March 28.—Within the last few days the Supreme Court has decided the several cases relative to the taxation of national banks in favor of the banks. In order to do this five or six former decisions were overruled. Much comment among those interested is made on the subject.

NEW YORK, March 28.—The assembly committee on public health continued its investigation into the subject of counterfeit butter and cheese at the Butter and Cheese Exchange this morning. Gilbert F. Hemshaw, produce broker, testified that he has visited a number of oleomargerine factories and found that oleomargerine butter was made from peanut lard, and oleo oils, alum and acids.

In some factories the employes were exceedingly filthy, some of them working half naked, and others wearing only a rag about their loins. When pressed to tell where he had seen the filthy employes, witness said all manufactories of the American Dairy Co., one of which was in Centre street and the other at Broome and Hudson streets. Mr. Walter F. Carr, on being recalled, recommended legislation, first prohibiting the manufacture of the counterfeit article as butter if this was not practicable, he would compel the manufacturers of the article to give it a distinguishing color, and prohibit them from coloring the product so as to make it resemble genuine butter. The committee then visited the works of the Commercial Manufacturing Company, the principal producers in this city of oleomargerine.

FOREIGN.

LONDON, March 22.—A dispatch from Prospect Hill to-day says: An armistice of forty-eight hours has been concluded in order to terminate negotiations. The terms proposed are, that all arms, munitions and other property captured by either side during hostilities shall be restored; that Transvaal shall be granted independence, subject to conditions to be hereafter settled by a royal commission, and that the Boer Government shall commence after the commission shall have made its report. Meanwhile the British garrisons are to remain in Transvaal, without anywise interfering with local affairs. The Boer forces will disperse forthwith, and Capt. Elliott's murderer is to be delivered up to justice.

NEWCASTLE, Natal, March 22. The final interview, at which negotiations between Gen. Wood and the Boers are to be completed, takes place to-morrow. It is stated that a royal commission will meet at Heidelberg. The armistice will probably be prolonged for two months, pending the final settlement.

DURNYS, March 22.—The Boers have accepted British terms, including cessation of war and appointment of royal commission. Peace is regarded as assured.

LONDON, March 23.—A Mount Prospect dispatch says: At to-day's conference at D Neill's farm the Boers definitely agreed to all the British terms. They will retire from Laingsnek to-morrow.

LONDON, March 23.—A dispatch from Berlin says eleven hundred persons, reported in a Times Berlin dispatch, as having left for Bremen and Hamburg on their way to America, left that city on Monday, from two railway stations early. The emigration is so large that three steamship companies are obliged to charter extra steamers.

NICE, March 24, 3 A. M.—Up to this hour fifty-nine bodies have been recovered from the ruins of the Italian Opera House, which was destroyed by fire last night. It is feared many more persons lost their lives. The fire commenced soon after the curtain had risen for performance of "Rigoletto." The subscribers for orchestra, stalls and boxes of the grand tier had mostly not arrived. A majority of the victims belong to the working class.

Shortly after the fire began the gases exploded and the house was plunged into complete darkness. A scene of terror and disgust ensued which beggars description.

A detachment of sailors from the squadron in the harbor arrived on the scene with pumps and displayed great gallantry in rescuing people and combatting the fire which was subdued towards 10 o'clock.

M. Skrakosch, the impressario, was slightly hurt. Signora Busico Donaldy, one of the leading artists, made her way from the stage to the street safely. One whole family of five persons, and another family of three persons are known to have perished.

LONDON, March 25.—The American consul at Nice telegraphs as follows: Sixty-nine lives were lost by the Opera House fire. No Americans or Englishmen among the victims. Public interment will take place to-day. The shops are all closed.

ST. PETERSBURG, March 25.—The trial of the assassins of the Czar will commence on the 30th inst. It has been decided to proceed against the woman, Sophie Perofskky, separately. Gen. Melikoff has ordered proceedings to be taken against the Russian newspaper, the St. Petersburg Gazette.

VIENNA, March 26.—Russian Consuls Mossenoff and Bogouenoff, who are staying in this city, will start shortly to Rome to continue direct with the Vatican negotiations relative to the Roman Catholic Church in Russia.

LONDON, March 26.—The Times St. Petersburg correspondent announces that the Nihilist prisoners will be charged with direct complicity with the murder of the Czar, and various other State crimes. Sophie Pierofsky is believed to have carried the bomb which caused the death of the Czar.

ST. PETERSBURG, March 26.—Opening of the trial of Russakoff and his accomplices has been fixed for April 4th.

VERA CRUZ, March 26.—The cable steamers Dacia and International will, on Monday, begin laying from here the first section of the Central and South American cable southward to Tehuantepec.

When they have completed this work they will return to England, take on the cable to be laid on the Pacific coast from Callao, Peru, to Tehuantepec Isthmus via Panama, Costa Rico, Nicaragua and Guatemala.

LONDON, March 26.—Advices from Calabar, under date 2d of February, state that Missionary Mr. Millum, who recently visited Abomy, found that the custom of making human sacrifices still continues, several hundred natives were barbarously sacrificed at Abomy during his stay.

BUCHARIST, March 26.—A vote has been unanimously passed by the Senate and Chamber of Deputies proclaiming Prince Charles, King of Roumania.

ST. PETERSBURG, March 27.—The remains of Alexander II were deposited in the imperial vault in the Church of the Petrofpaulasky Fortress to-day amid salvos of artillery. The church was densely crowded. The catafalque was strewn with flowers and wreaths.

LONDON, March 28.—The correspondent of the Times at Calcutta says: The impression grows stronger that whatever the government intend doing, it will now be found impossible to evacuate Candahar before autumn. The season is so far advanced that it would be dangerous to march the troops to India. The political outlook is so doubtful that General Hume has refused to allow the departure of the regiments already ordered to start. Negotiations with Ameer Abdurrahman Khan for taking possession of Candahar are still progressing, but he will not be ready to do so for some months.

Acknowledged.

DEAR BROTHER PARKER: Please acknowledge through the columns of the ADVOCATE, the following receipts to aid in building our Church at Osyka, Miss.

Mr. McWilliams, $5; Zimmerman Brothers, $5; Rev. H. Brothers, $1; Mr. Summers, $1; Bro. Aldrige, $1; Mr. Rosenfield, $1; total, $14. Wanted more. Who will be the next? Will no our Mississippi brethren help us to finish the house? The outside is done. One Brother promised to furnish the bell.

Respectfully, H. C. WINSETT, P. C.

HALE SPRING, Livingston Parish, La.

A Correction.

MR. EDITOR: I have just received a copy of the minutes of the Mississippi Conference. I can heartily concur in the compliments to the editors, and merits of the printer. Their work is, surely, rendered in fine taste and style. But allow me to make some corrections in the statistics of the Forest Circuit, Brandon District. Accessions twenty-five, in the minutes none. Deaths one, in the minutes none. Expelled, withdrawn, etc., twenty-eight, in the minutes none. Church papers taken, eighteen, in the minutes none. Respectfully,

C. F. THOMPSON.

A Correction.

James L. Gilbert, was not expelled from the church, as is stated in the minutes of the Alabama Conference, but was deposed from the ministry.

W. W. GRAHAM.

POPULATION CLASSIFIED.—The Census office announces the following approximate distribution of the total population of the country among the several classes: Males, 25,520,582; females, 24,632,281; natives of the United States, 43,475,906; foreign born, 6,677,360; whites, 43,101,877; colored, 6,577,151; Indians and half-breeds not in tribal relations, on reservations under the care of the Government, 66,122; Chinese, 105,163; other Asiatics, 250. The number of colored persons to each 100,000 whites is 15,153 against 14,528 in 1870. The number of females to every 100,000 males is 96,519, against 97,801 in 1870. The number of foreign born persons to every 100,000 natives is 15,359 against 16,874 in 1870.

The Bonham News, a Texas paper, says it costs in that State over $1000 on an average to arrest, try, convict, sentence and hold a criminal in the penitentiary for three years, and only about $75 is obtained so that he can not only take care of himself, but can earn a surplus which goes to enrich the State. Education pays; ignorance costs.

DISTRICT CONFERENCES.

NEW ORLEANS DISTRICT CONFERENCE.—The members of the New Orleans District Conference will please meet at five o'clock, P. M., Thursday, April 7, at the Louisiana Avenue Church, New Orleans. Bishop Keener will be present and preside.

S. G. WALKER, P. E.

Pensacola District Conference, Alabama Annual Conference, will convene at Georgiana, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of their charges as specified by the Discipline. Make an earnest effort to raise the collections ordered by the Discipline and Conference. I hope the Stewards of the several charges will make liberal payments on their pastor's salaries, so that it can be reported at the District Conference. Pastors will send the names of their lay delegates and local preachers to Rev. L. Patterson, Georgiana. Let earnest prayers be made by the churches for an outpouring of the Holy Spirit upon the District Conference.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Greensboro circuit, at Union Chapel	Mar. 31
Newbern circuit	Apr. 2, 3
Greensboro station	9, 10
Havana circuit, at Church	16, 17
Forkland circuit, at Trinity	23, 24
Livingstone and Eutaw, at Eutaw	30, May 1
Green circuit	Thursday, May 5
Belmont circuit, at Jones's Bluff	7, 8
Bellsville circuit, at Summerville	14, 15
Uniontown station	21, 22
Cuba circuit, at Pearl Chapel	28, 29
Gosport circuit, at Christopher's Chapel	June 4, 5
Choctaw circuit, at Hopkinsville, Thursday	9
Butler and Mt. Sterling, at Mt. Sterling	11, 12

H. C. THEHART, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 19, 20
Tallassee station	26, 27
Hurricane circuit, at Hurryville	Apr. 2, 3
Crawford circuit, at Yuikich	9, 10
Salem circuit, at Union	16, 17
Elmore circuit, at Harmony	23, 24
Tuskegee circuit, at ——	30, May 1
Loachapoka circuit, at Liberty	May 7, 8
Tallapoosa circuit, at ——	14, 15
Tuskegee station	21, 22
Montgomery station	28, 29
Opelika station	June 4, 5
Franklin mission	11, 12

T. F. MANGUM, P. E.

PENSACOLA DIST.—SECOND ROUND.

Pensacola	Mar. 26, 27
Warrington	27, 28
Milton	Apr. 2, 3
Powelton	9, 10
Millview	13
Perdido Mission	16, 17
Pollard, at Brewton	23, 24
Georgiana	30, May 1

The District Stewards for Pensacola District, Alabama Conference, will please meet me at Georgiana, April 30. (10) S. H. COX, P. E.

UNION SPRINGS DIST.—SECOND ROUND.

Greenville station	Mar. 19, 20
Fort Deposit circuit	26, 27
Greenville circuit	Apr. 2, 3
Oaky Streak circuit	9, 10
Rutledge circuit	16, 17
Rocky Mount circuit	23, 24
Troy station	30, May 1
Union Springs station	May 7, 8
Pine Level circuit	14, 15
Brundidge circuit	21, 22
Olustee mission	28, 29
Union circuit	June 4, 5
Mount Meigs circuit	Mar. 11, 12

(10) J. M. BOLAND, P. E.

EUFAULA DIST.—SECOND ROUND.

Beulah, at Spring Hill	Mar. 19, 20
Henry, at Liberty	26, 27
Clayton and Louisville, at Louisville	Apr. 2, 3
Perdue, at Aberfoil	9, 10
White Pond, at White Oak	16, 17
Newton, at Echo	23, 24
Villula, at Villula	30, May 1
Columbia, at Gordon	May 7, 8
Pea River, at Mt. Pleasant	14, 15
Enon and Midway, at Midway	21, 22
Glennville	28, 29
Ozark, at Ozark	June 4, 5
Eufaula	11, 12

10 R. B. CRAWFORD, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg	Mar. 26, 27
Warren circuit, at Beachland	Apr. 9, 10
Mt. Olivet, at Wesley Chapel	16, 17
Sunflower mission, at Wesley Chapel	16, 17
Rolling Fork, at Rolling Fork	23, 24
Clover Hill	30, May 1
Port Gibson	May 7, 8
Martin, at Port Gibson	7, 8
Rocky Springs, at Stull's Chapel	14, 15
Pinola, at Crystal Springs	21, 22
Fayette	28, 29
Natchez	June 4, 5
Kingston	11, 12
Meadville	18, 19

The District Conference will be held at Fayette May 27 28. [10] JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven and Wesson, at Wesson	Mar. 19, 20
Crystal Springs station	26, 27
McComb and Summit, at Johnston's sta	Apr. 2, 3
Amite and Bogue Chitto, at Bogue Chitto	9, 10
Hazlehurst station	16, 17
Macedonia, at Muddy Springs	23, 24
Brandywine, at Harrington	30, May 1
Bayou Pierre, at Pleasant Valley	May 7, 8
Scotland, at Bethesda, Wright's	14, 15
Spring Ridge, at Oak Hol	21, 22
Georgetown, at Pleasant Grove	28, 29
Bowmanton, at Monticello	June 4, 5
11	H. F. JOHNSON, P. E.

BRANDON DIST.—SECOND ROUND.

Brandon station	Apr. 9, 10
Franklinton, at New Providence	16, 17
Mt. Vernon, at Poplar Springs	23, 24
Canton circuit, at Lorena	30, May 1
Ludlow mission, at Mt. Zion	May 6
Trenton circuit	7, 8
Mt. Hebron	13,
Philadelphia circuit, at Hester's Chapel	14, 15
Walnut Grove circuit, at Scotland	21, 22
Rose Spring	28, 29
Carthage circuit, at Carthage	June 1, 5
New Hope circuit	11, 12
Lake circuit	18, 19
Raleigh circuit	25, 26
Forest, Pro tem, at Forest	July 2, 3

12 J. M. DANN, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs, at Scranton	Mar. 12, 13
Handsboro, at Handsboro	26, 27
West Pascagoula, at Mt. Pleasant	Apr. 9, 10
Washington, at White Chains	23, 24
Pearlington, at Log Town	May 7, 8
Biloxi, at Biloxi	14, 15
East Pascagoula, at Zion	21, 22
Moss Point, at Moss Point	26

District Conference, at Moss Point, May 25, 28, 29.

12 T. S. WEST, P. E.

JACKSON DIST.—SECOND ROUND.

Canton	Apr. 2, 3
Camden	9, 10
Thomastown, at Carmen	9, 10
Madisonville	16, 17
Pearl River	17, 18
Brownsville	23, 24
Thompson's	27
Raymond	30, May 1
Jackson	May 7, 8
Midway	14
Salem	
Jadues	
Lee	
Short Creek	
Yazoo City	

12 W. C. WYNNE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton	
Fayette, at Port Gibson	
Bayou Sara, at Thompson's	
Jackson	
Amite City, at Osyka	
Amite, at Woodland	
North Wilkinson, at Mt. Carmel	
Wilkinson, at Double Gal	
Wood ill	
Williams, at Commerce	
St. Helena, at Pine Grove	
Franklinton	
East Feliciana	
East Baton Rouge	
Livingston	

The District Board of Stewards will please meet me in Clinton, at eleven o'clock, A. M., April 6.

12 JAS. A. DOUGLAS, P. E.

WILLIAMSBURG DIST.—SECOND ROUND.

Enon circuit, at Sandy Chapel	April 9, 10
Bethel circuit, at Bethel	16, 17
Chickasahay mission, to Vernal	17
Williamsburg and mission, at Good Hope	30, May 1
Westville circuit, at ——	May 7, 8
Mt. Carmel circuit, at ——	14, 15
Red Creek mission, at Walker's school H	21, 22
Union Grove, at Walkers	June 11, 12
Spring Cottage, at Pine Grove	18, 19

I will preach on Red Creek mission, as follows: at Rouse School House May 15, at Thomas' School House 19 and 20, and Grillin's 21 and 22.

11 D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Kosciusko and Durant	Apr. 9, 10
Richland	Tuesday 13
West	9, 10
Newport	16, 17
Wheeler circuit	23, 24
Winona and Valdens	30, May 1
Zilpha	May 7, 8
Black Hawk	14, 15
Lexington	21, 22
Franco Camp	27
Aliatha	28, 29
Greenwood	June 4, 5
Carrollton	11, 12
Wahhall	18, 19
Kosciusko circuit	24

District Stewards meet at Yalobusha, April 6, at two o'clock.

E. A. JONES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Boeuf and Evergreen	Apr. 2, 3
Rapides	9, 10
Pollock	Wednesday 13
Whitefield	16, 17
Jenks	23, 24
Castor	Thursday 28
Columbia	30, May 1
Harrisonburg	7, 8
Shady Island	14, 15
Little River	21, 22
Alexandria	28, 29
Spring Creek	June 4, 5
Avoyelles Prairie, mission	8
Simsport	11, 12

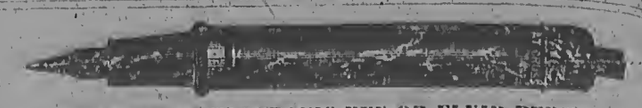
The Alexandria District Conference will convene on Thursday, May 26, at ten o'clock, A. M., at Pineville, La.

The District Stewards will please meet on Friday, May 27, at Pineville, La.

12 F. G. HOCUTT, P. E.

Nearly all the Ills that afflict Mankind can be prevented and cured by keeping the stomach, liver and kidneys in perfect working order. There is no medicine known that will do this so quickly and surely, without interfering with your duties as Parker's Ginger Tonic. See advertisement.

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Paid-up capital	1,228,500 00
Total fire assets	$11,109,685 21
Fire liabilities	3,944,558 23
Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871, $3,239,091
Losses by Boston Fire in 1872 $1,329 729

Fire risks of all kinds respectfully solicited. The Board of Directors are fully empowered to adjust and pay all losses from this city thus placing the Company on an even footing with the local companies chartered under the State laws.

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NEW ORLEANS, October 20, 1880.

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SOLE AGENTS FOR THE U. S.
NEW YORK.

Christian Advocate.

VOL. 27.—NO. 14. NEW ORLEANS, THURSDAY, APRIL 7, 1881. WHOLE NO. 1348.

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Christian Advocate.

LINUS PARKER, D. D., Editor.

G. T. LATHROP & CO., Publishers.

OFFICE—112 CAMP ST., NEW ORLEANS.

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SPRING'S COMING!

BY EDWARD C. BRYON.

While winter's the sport of the storm
From Kiss all go down and are gone;
They're shiftings of beginning flow
A thaw on the kling rills are seen
Ba given to old surface grounds
Above the swelling of our breast
We begin to say fare to hogans
Injun-nature can be released
Ain't hark, that is a pleasant drum is
Spring's coming!

The cows can't shake barnyard haste
To where the meadow's sweet is bare
Gingly the few green shades to taste
Or quietly drink the balmy air.
Among the poplar boughs the last
The sunset hues with saucy grace
And there's a thrill has left the ray
And buzzes in the joyful heath.
Around the hives the bees are humming
Spring's coming!

Across from some from very hill,
Its icy mantle White Lies
The very frog has lost its shell
And spurns the last subsiding drift
Along the garden paths the bane
Explores where grow her fav'rite flowers
And counts how long are its claims
And yearns for April's gentle showers
While the very days she's summing
Spring's coming!

The sun upon the doorstep shone
Stretched at full length old Towzer lies
Rusk Chanticleer triumphant crows
Perched where the downfall straw sticks rose
All nature joins the cheerful lay,
Her song the varied strains prolong
Responding to that far away,
Approaching Summer Tide of songs,
While the sweet South is softly thrumming
Spring's coming!

Alabama Conference Missionary Resolution.

MR. EDITOR: As a friend to the measure introduced at a missionary meeting, held during the last session of the Alabama Conference, I very much fear the result, of some communications which have appeared in the ADVOCATE of late on the subject. Men can be persuaded to enter into and support a great enterprise; but, ordinarily they can not be driven. In this case to assert that the adoption of this measure was the act of the Alabama Conference, and therefore binding on all, whether they voted for it or not, is to do what will surely end in a mortifying failure. If the act of a missionary meeting had been that of the Conference; even then, it would not be binding on those who did not vote for it; for a Conference has no right to levy a tax on its members for any purpose. But the adoption was in no sense the action of the Conference. The regular Conference business is to be found in the Conference Journal, but there is no record of this action there. How it happened to be introduced into the published minutes, *needs explanation*, for no order for its publication was given by the Conference. Our efficient and judicious secretary admits that he has no record of this matter in the "proceedings" of the Conference, and says that a note explaining that the resolution was adopted at a missionary meeting, ought to have been printed with it in the published minutes.

Your correspondent, "Alabama Conference," who I suppose is *only a member* of that body, says, that Bishop McTyeire decided that the adoption of this resolution was the action of the Conference; but in this, I have good reason to think, he certainly must be mistaken. If such a decision was made, a record of it ought to appear in the Conference Journal. This resolution, I would say further, is not binding on any except those who voted for its adoption, and is binding on them only in case the twelve hundred dollars, named in the resolution, is raised on this plan.

If the acceptance of this proposition had been unanimous, then all would be bound by such acceptance; but there was not unanimous agreement to its conditions, even among those preachers present. The negative side in such cases as this is not usually called out. It frequently occurs, at our annual meetings, that a brother proposes to unite with others in raising a certain sum, for a specified object; and those who are willing to join him are asked to signify the fact in some way designated. Who ever heard, in such a case, of asking the unwilling to show, in the same way, their unwillingness? This, *they have already done*, by refusing to vote in the designated manner. If there are any that thus refuse to join in the proposed measure, then there is not unanimous agreement to the proposition. Will any one say that the proposition to relieve our Publishing House by taking "bonds" was unanimously accepted by our preachers and people? As I understand it then, Mr. Editor, this is the statement of the case. At a missionary meeting certain preachers, members of the Alabama Conference, proposed to raise $1200, to support a missionary in some foreign field. To accomplish this good work, these preachers agreed to pay a specific per cent. of their salaries. All who were willing to enter into this agreement were asked to stand up, and those who responded, and those alone, are bound by the conditions of the resolution.

Now, let us go to work to secure the cooperation of at least so many as may be necessary to raise the required amount. This is the best course to pursue; and it makes the acceptance of this proposition, what it must and ought to be, a voluntary one. If it is not a willing action, on the part of the preachers, it will be without significance and value as an example to the laymen of the church. I long to see a missionary in the field supported by the Alabama Conference. Such a sight will be gratifying to all who have the missionary cause at heart, but I confess the sight will cause pain rather than pleasure, if such a missionary is supported by a tax collected from unwilling hearts. My object, Mr. Editor, in this communication is to do what I may, to avoid the defeat of this measure; and I make this suggestion. Let some one be named to take a list of those preachers who are willing to accept this proposition, and let such preachers communicate to this one their acceptance at once. If, at the same time, they will give the amounts that will probably be paid for their support, we may thus be informed how much of the $1200, may be looked for. If there is a failure disclosed at the next session of our Conference, it will then be too late to change the result; but if we are informed from time to time during the year, of the number who will enter into this enterprise, it may stimulate us in urging others to join us in it, and thereby insure success.

HENRY P. MOORE.

Morgan, Alabama.

How to Grow Old.

BY R. B. RIVERS, D. D.

In a thoughtful conversation with the Rev. Dr. M. S. Andrews, we came to this conclusion: that while ministers of our church were not generally sought after when the weight of sixty years or even of fifty years was upon them, it was not so in the secular callings. A lawyer, sixty years old, is in demand because of his learning and ripe experience. A banker of that age, is in his prime, and a doctor with the experience of forty or even fifty years has all that he can do. We usually take our Supreme Judges and Presidents from men of advanced age. Now why is this? Why must a preacher be laid on the shelf at an older age than a man belonging to any of the secular callings?

My own opinion is and has been for a long time that the fault is in the preachers. They lose their enthusiasm. They neglect study. They depend upon old sermons. They become prosy and long winded. This ought not so to be. The enthusiasm ought to increase as the man of God feels that he is nearing the brink. His sermons ought to partake of his enlarged experience. There should be more pith and more power. His thoughts, matured, and his sense of responsibility exciting him to the greatest effort, ought to command the deepest interest and arouse universal attention. One reason of the old preachers' failure is that they do not study. They fail of success because they do not keep abreast of the age. I know an old preacher who writes a sermon and sometimes two sermons a week. Then he never takes a manuscript into the pulpit. He makes a full analysis of the written discourse and delivers his discourse with all the enthusiasm of youth. I heard a brother preacher once say to him, "you would be welcome to any appointment in our Conference." And the preacher knew whereof he spoke. The reason is that age has not made him morose, or caused him to give up his studies. It has been said that Methodist preachers labor under peculiar difficulties in that they are compelled to go to new fields. This should not in the least affect our preachers injuriously. Let us go into our fields with living energy, with high hopes, with holy trust and with the power of inspired *enthusiasm*. Then we shall meet with no cold receptions, but with glad and joyful greetings everywhere. Let it be known that a mellow experience is worth as much to a preacher as to a lawyer or a physician.

In growing old do not become a misanthrope. Do not neglect your studies. Do not imagine that you are too old to learn. Do not feel that you are an old horse turned out upon the commons. Be wiser every year. Be more cheerful as you approach your home. Be holier, more trustful and you will not only be acceptable, but will be actually desired to occupy the very best places. Do not depend upon old sermons.

A New Tract on Baptism.

The Rev. John Lusk, of the Mississippi Conference, has just issued a pamphlet of forty-five pages, on the subject of Baptism. It is a work of real merit. For originality of arrangement, the skillful grouping of proof-texts, clearness of analysis and vigor of style, it ranks among the best of similar publications. The late Rev. W. H. Watkins, D. D., after reading the manuscript with care, said he had no hesitancy in pronouncing it the ablest argument he had ever seen on the subject. A wide reader and calm, logical thinker, this was no small praise. Bro. Lusk has given years of patient study to this discussion. He has mastered its entire literature and writes with the courage and candor of profound, settled conviction. There are passages here and there, not necessary to the continuity and strength of the argument, that some will object to. Perhaps they should have been omitted, though provoked and thought justifiable by the unreasonable and uncharitable aggressions of ardent immersionists. Bro. Lusk lives near Clinton, the seat of two Baptist institutions of learning. One a school of the prophets—and has heard "much water" discussed *ad nauseam*. This possibly has whetted his blade to too sharp an edge and nerved his arm to a stalwart and almost merciless stroke. He neither asks nor gives quarter. Fully persuaded that he "has his quarrel just," he feels thrice armed and makes no apology for writing and asks no sympathy for defeat or failure. He says: "Our aversion to controversy has been so decided, we have almost betrayed God's truth on the subject. I intend to break my guilty silence in this discourse." And he does it, to the sad discomfiture of "poor Dip." In his brief, pointed preface he makes this promise: "The reader will soon discover that the Christian Bible is the one great store-house from which I make constant drafts." After two readings one in manuscript and the second in printed form this writer can bear testimony to the fulfillment of his promise. He takes the Bible the English Bible and beyond question, except among purblind "bind markers" establishes and *Demonstrates* the truth of affusion, Scriptural baptism. His appeal is to the word. There is little philological discussion, but a plain "thus saith the Lord." Without ransacking the doctors and dictionaries, the fathers and the versions, he has given the results of his laborious study, in a candid bold, masterful argument that overwhelms immersion logic and pretension. The temptation is to make liberal extracts but space forbids. Let all who can, purchase a copy, and, "after talking," hand over to a neighbor who has been afflicted with a weakness for "much water." It will prove a sovereign remedy. On the nature and mode of John's baptism and the baptism of Jesus, he is especially clear and strong. This pamphlet is eminently adapted to the general reader. Wherever circulated and read, we will have little trouble with immersion proselytes. All wishing to secure the tract and possess one of the ablest arguments published on the subject, should correspond with Rev. John Lusk, Clinton, Miss.

C. H. C.

From the Atlakapas.

MR. EDITOR: During the winter the ADVOCATE did not come to us until Monday; now it reaches us on Friday or Saturday. The change is quite agreeable to your readers in this locality. We are glad to see its bright face and newsy columns.

Abbeville circuit lies in the bounds of Vermillionville parish, and along Vermillion bayou. It has two appointments, one in the town of Abbeville, and the other in the country seven miles away. There are ninety-five names on the roll, there being about an equal number at each appointment. The piety of the membership is not equal to the privileges they enjoy. With the bible in their hands, the gospel preached in their midst, and the opportunities of household worship, a continuous increase of spirituality ought to prevail. At Abbeville the Catholic Church is very strong, and by contrasting with it ours seems to be much weaker than it is. Protestantism under the leadership of Methodist preachers, has concentrated the surrounding country at this point. Perry's Bridge, which was one of the appointments of the New Iberia circuit, when brother B. F. Alexander traveled it, has been merged into the Abbeville appointment. Apart from our own members, there are several families of Episcopalians and Presbyterians who, though they have no services of their own, avail themselves of our ministry when it suits their convenience. Could these see it to their religious advantage, without any compromise of conscience, to unite with us, it would be to the advantage of Protestantism, and to the community at large. We need a church in the town—one more suitable and comfortable than we now worship in. For want of it the Sunday School has been hibernating for several months, and the congregation in bad weather worship in much discomfort. Our members and friends are able to put up one and complete it, in two or three years, and ask no aid from abroad. The importance of it will be brought before the church and community before the year closes.

The cold and rainy winter has hindered our agricultural interests very much. Some, at this writing, have not finished planting cane, and the corn which has been in the ground for something has not come up. It is said that 17,000 head of cattle have died in the parish, since last fall, averaging them at $10 per head, the parish has lost $150,000. This is a heavy loss for one season. But, with a rich soil and an ordinary degree of labor none need suffer. It is said that three-fourths of the grist is sufficiently fertile to meet any ordinary demand, if it receives moderate cultivation. Sugar making is growing in importance in all parts of the parish, where the ground is adapted to cane culture. Ten years since there were but four sugar houses in the parish now there are forty. Some of these farms yield as much sugar per acre as the best lands on the Teche. I know one planter in this vicinity whose land yielded three hogshead per acre last year. There seems to be quite a recuperation from the prostrated condition of other years. This is owing, in a great degree, to the emigration of some enterprising farmers to the parish from Indiana, Mississippi and other States. There is room for more of the same kind, and all right-minded and intelligent people would be glad to see this class come here for their future homes. The parish is as healthy as any other on the Gulf, and being near the coast affords fine salt water bathing.

J. P. SETHRICK.

Vermillionville, Louisiana, March 29, 1881.

Up the Jackson Road.

BROOKHAVEN—WILTWORTH.

MR. EDITOR: Having recently travelled a few miles on the Jackson Railroad, I could not avoid noticing the great change presented by the appearance of the country since 1859. At that time, the woodman had spared the trees, and the pine forests had suffered comparatively little from his vigorous stroke. The magnificent pines were standing in all their glory, inspiring awe and reverence in the minds of those, who could see in their giant proportions, the hand of a beneficent and all powerful Creator. But it was not the sight alone, of the stately pines, that afforded me pleasure, for the sound also contributed to effect that purpose. I had often lain awake at night, listening to the wind rustling the leaves, reminding me of "The sound of the sea," ever a pleasing sound to me. I have read of the pine, as the "gloomy pine," and the sea as "the melancholy sea," but I do not think that either deserves the name. In my mind, both excite too many pleasing emotions even to allow any such terms to be applied to them. At the time I have mentioned, the roads were well shaded by trees, and there were so many delightful paths through the woods, that walking was most agreeable, but as mutability is written on all earthly objects, the woods of Mississippi can not escape the irrevokable decree. The woodchopper has been at work, to supply the saw mills, and heaps of sawdust, are all that can be seen of the pines, while the ground they occupied is covered by a dense growth of shrubby oaks, whose usefulness has to atone for its want of beauty. I have never been able to learn the reason why the monarch of the forest is superceded by this small oak. It cannot be like the phœnix rising from its ashes, for in that case, there would be another pine. There are no acorns planted, nothing has been done, observable to our eyes, and yet there are the oaks clustering thickly around the roots of the absent pine. If not considered too troublesome, I would like to have some light on this subject—a cleaving asunder, of the "knotty point," for which information, I shall be much obliged.

While up the road, I visited Wiltworth College. It is a brick building, of sufficient capacity to accommodate nearly two hundred pupils. The rooms are of good size, with commodious closets, and all neatly furnished. Opposite to this is the old college, a large frame building, very nice looking outside. A few steps from this, is the chapel, or study hall, and near this again is the church. The dining-room is in the old house, and is a neat looking room. The long tables, covered with white and black oilcloth, with their furniture of glass and other ware, have quite an elegant appearance. The kitchen is large and furnished with all the modern apparatus necessary for its purposes. Indeed the whole of the culinary department is excellent. In the evening all the girls assemble in the chapel to spend half an hour in singing. After that, under the direction of the drawing teacher, they engage in the graceful exercise of calisthenics. It is a beautiful and interesting sight, to see that large room filled by attentive scholars, all of whom are engaged in the same healthful employment.

Brookhaven is a place of about two thousand inhabitants. Some of the fine brick stores were burned not long since, but as it is a thriving town, no doubt those losses will be repaired at an early date.

H. H.

New Orleans, April 2, 1881.

The following communication, sent us for publication, is given to our readers as a matter of news and information:

ALABAMA CHRISTIAN ADVOCATE.

The joint committee of the Alabama and the North Alabama Conferences, on the Alabama Christian Advocate, met in Birmingham, Alabama, March 22, 1881. Members present: From the Alabama Conference, T. J. Rutledge; North Alabama Conference: Anson West, C. D. Oliver and J. W. Christian. Other members were prevented from being present by high water and detention of railroad trains.

The committee after a full discussion of the matter, reaffirmed its purpose to publish a paper, subject to the provision of the Alabama Conference, requiring that two thousand subscribers be obtained before the publication shall be commenced. Birmingham, Alabama was fixed as the place of publication.

A. S. Andrews, D. D., of the Alabama Conference, was elected editor, and J. W. Christian, of the North Alabama Conference, associate editors. W. A. McCarty, D. D., and A. W. Rush, of the Alabama Conference and J. A. Thompson and W. L. McCoy of the North Alabama Conference were elected corresponding editors. T. J. Rutledge of the Alabama Conference was elected general agent.

It will be a four paged, seven or eight columned paper, about the size of the Richmond Christian Advocate, price $2.00 per annum, in advance.

Arrangements were made for a new press, type, and all fixtures for printing, and the paper will be neat and well printed. J. W. Christian, and T. J. Rutledge will secure the publication of the paper, providing for and assuming all financial liability thereof, and it is agreed that they have all revenue and enjoy all net profits arising from subscription, advertising, or whatever source. They are authorized to make any arrangement satisfactory to themselves for the publication of the paper, provided they do not involve the committee of the Conferences in any financial liability. The general agent will enter at once upon his duties and give his entire time to the work until two thousand subscribers have been secured. He will travel throughout the State, and will seek to engage every pastor in the respective Conferences, in the work of obtaining subscribers. It was resolved to commence the publication about the first of May.

Thousands of Methodists in Alabama have been waiting, with deep interest, for the establishment of the Alabama Christian Advocate, and it will doubtless be with great pleasure, that this announcement is read.

In the deliberations of the committee, there was but one thought, the conclusion was reached with the greatest unanimity, and each member expressed great hope of the success of the enterprise. Indeed, with the cooperation of about five hundred traveling and local preachers, and the support of sixty-five thousand members, there is nothing impossible with the Methodism of Alabama. The Alabama Christian Advocate will soon take its place among the religious journals of the day, and will seek to be a weekly visitor in every Methodist home in the State.

J. W. CHRISTIAN,
Sec. Com.

A Sad Note from China.

We received some two weeks since, says the Richmond Christian Advocate of March 31, a private note from Bro. Royall, in which he expressed great fears that Brother and Sister McLain, who went out with him in November, would have to return to this country very soon, in consequence of the alarming physical and mental condition of Mrs. McLain. We hoped for the best, and, therefore, did not mention the contents of this private note. But to-day we received a note from Bro. Royall, dated the 15th of February, in which he says: "Dr. Lambuth, Brother and Sister McLain, leave here by the steamer that carries this letter for the United States. Dr. Lambuth goes as the medical attendant and escort of our afflicted Sister McLain." This is a sad blow to these young people, who gave themselves to the mission work of the church, and whose hopes are thus blighted. From our standpoint, it is a very sad thing for the mission, that two out of three of our most experienced men should be absent at the same time from a field so difficult to reach, and in which so few can operate successfully until years after reaching it.

But He may design to teach us a lesson which we are slow of heart to learn.

Good Words.

He who cherishes a child with terror
Stops its play and stills its song,
And adopts commands as error,
Not a grievous moral wrong.

Cast not by, and never fear it
As the life is made of clay,
Never, never break its spirit;
Curb it only for its day.

Would you stop the flowing river,
Thinking it would cease to flow
Now, or must it flow, forever
Let it take its course where to go.

Prayer is the key to open the day and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, and it would not spring and grow green, by that constant and double falling of the dew, unless some great shower at certain seasons did supply the rest; so the customary devotion of prayer twice a day, is the falling of the early and latter dew. But if you will increase and flourish in works of grace empty the great clouds sometimes, and let them fall in a great shower of prayer. Choose out seasons when prayer shall overflow like Jordan in time of harvest.—Bishop Taylor.

"I will take heed to my ways." That is the sweetest life in the world for the soul to be dressing itself for the espousals of the great King, putting on more of the ornaments and beauties of holiness. It is a piece of strange folly that we defer the whole of a great part of our day's work to the twilight of the evening, and are so cruel to ourselves as to keep the great load of our life for a few hours or days and for a pained, sickly body. He who makes all his daily work to observe his ways is not astonished when that day comes, which long before was familiar to him every day.—Leighton.

When a man is told that the whole of religion is summed up in the love of God and the love of man, he is ready to cry out like Thuroya, in Cobir, at the first sight of the sea, "Is this the mighty ocean? is this all?" Yes, all; but how small a part of it do your eyes survey! Only trust yourself to it, launch out upon it; sail abroad over it your will find it has no end; it will carry you around the world.—Hare.

STARVED FROM THE WORLD.

"There is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and above it, and to produce the impression of a holy and separate life—this only can give us a true Christian power."

The great mistake men make is in the idea that they must be holy to become heirs; the truth is they must become heirs in order to be holy. We do not serve in order to become sons, but we must become sons in order rightly to serve. It is those who believe on his name that have the power, the privilege to become the sons of God.

I have found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—Dr. J. W. Alexander.

With bodily eyes we cannot here behold God, but with bodily voice we can speak to him; and he makes answers to the man who prays. What we ask in recklessness and ignorance, he will answer in wisdom, and strength.

If we sincerely loved the will of God, and only this, we should change our earth into a heaven. We should thank God for everything, for evil as well as good, because evil would become good from his hand.—Fenelon.

The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips, though they cannot speak.—Thackeray.

The light of a reconciled God, shining from the cross of our Lord Jesus, gives the heaven of the redeemed its brightness. The shadow of that cross makes the outer darkness of the abode of the lost.

As every thread of gold is valuable, so is every minute of our time; and as it would be great folly to shoe horses as the Roman Emperor Nero did with gold, so it is to spend time in trifles.

The bird of wisdom flies low and seeks his food under hedges; the eagle himself would be starved if he always soared aloft against the sun.—Landor.

It is an excellent thing when men's religion makes them generous, free hearted and open handed, scorning to do a thing that is paltry and sneaking.—Matthew Henry.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.

Christ is able to help you, and as willing as he is able; prove him in every trial, put him to the test in your present distress.

Christian Advocate.

THURSDAY, APRIL 7, 1881.

SWEET-BRIER.

How fragrant is the summer dusk
With breath of mignonette and musk
How dear this hour of rest,
When waning twilight fills with gloom
The shadowy corners of the room
Outlooking to the west.

The blue-eyed children who have played
All day in sunshine and in shade
Among the garden flowers
Have said good-night. I look around
For sister Lu as, and on the ground
I see a child's wild wreath.

By the open door, marked with childish haste
Yon crimson sweet-pea vine has run to waste
In the hot child-shadow;
A half-blown rose of crimson hue,
Forget-me-nots of heavenly blue,
A frail, fair posy.

A branch of sweet-brier. Ah, my heart,
The tender tears unbidden start
To weary, world-worn eyes;
I kiss the faded, fragrant spray,
And memories of a by-gone day
Before my vision rise.

How often on my lost darling were
The sweet-brier green! She loved it more
Than many tinted bloom;
It often graced her maiden breast,
Now, planted where she lies at rest,
It beautifies her tomb.

My little love in days of old!
Youth's morning hours of rose and gold
Comes back to me to-night;
I see her in her girlish grace,
The simply sweetness of her face,
Her childish robe of white.

I smell the sweet-brier in her hand.
I see the garden where we stand,
On England's southern shores;
I hear the rippling streamlet fall,
I hear Lu's laughter musical,
Now silenced evermore.

She was too frail for earth's employ,
Too calm and pure for human joy;
But, like the sweet-brier green,
The memory of her gentle life
Makes sweet the years of worldly strife
That lie our lives between.

Thy life and mine, my little love,
My life to-day, thy life above,
God's love shall reunite.
I kiss the children's faded spray
My sweet-brier's growth, far away,
The land of fairer delight.

—All the Year Round.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENE.

Second Quarter—Lesson III.

PHARISEES REPROVED.

GOLDEN TEXT: *"Do not ye after their works, for they say and do not."* Matt. xxiii. 3.

SUNDAY, APRIL 17, 1881.—LUKE XI. 37-47.

Verse 37. And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

Verse 38. And when the Pharisee saw it he marveled that he had not first washed before dinner. Our lesson to-day is a woe upon hypocrisy. The incident above introduces us to the lesson. Christ was invited to dine at the house of a Pharisee. The invitation was not one of pure friendliness to Christ, but, like many other invitations which Christ received, it was rather given with a view to entangle him in his words. There was no good intent in this invitation, yet the Lord accepts it. His custom was to accept all invitations, even of those who were unworthy at receiving so holy a guest, He was always ready to go where he might bestow a blessing, even though it must be in the form of rebuke and stern admonition.

When Christ took his place at the table there was an audible murmur of surprise, on the part of the host, that Jesus had not washed before dinner. This was an unpardonable breach of ceremonial law. A Pharisee would have gone without his dinner rather than eat with unwashen hands. He was as much surprised at the Master's failing in this ceremonial cleansing as a good Catholic would be surprised at seeing one who claimed to be one come in the church without dipping his finger in the font of holy water and making the sign of the cross, or to see him chew with his teeth the wafer, when handed him in the holy sacrament.

He expressed his disapproval out loud, and so that the rest of the company, composed of other Pharisees and scribes, might bear witness to the breach of law. Their impolite notice of their guest at the very beginning of the dinner showed but too plainly the captious and suspicious spirit in which they regarded their invited guest.

Jesus accepts the situation, and omits, maybe, the ceremonial washing in order that he might display the hypocrisy of all their hollow observances. He meets the point raised by their ill-concealed and unmannerly surprise.

Verse 39. Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness.

Verse 40. Ye fools, did not he that made that which is without, make that which is within also?

Verse 41. But rather give alms of such things as ye have, and behold all things are clean unto you.

How surprised they must have been when Christ took the very dishes and cups on the table to teach them a lesson. He seizes the very plates and cups, which were shining bright from frequent and scrupulous rubbing in ceremonial cleansing, as witness against them. You are like your dishes as to the mere outside, but unlike them as to your inward part. You appear holy, but your hearts are full of extortion and wickedness. You are washing your hands, but you do not cleanse your hearts. These plates are bright and clean, polished from every impurity, and they hold food that is clean and palatable, the cups are bright, and filled with strained wine.

Ye fools, how can you be so thoughtless as to imagine that so shallow and incomplete a cleansing as that of the bare outside of your conduct can satisfy God, who made soul as well as body, and looks for the cleansing of the whole man, within and without. You put clean food in clean dishes; you had better take some of these delicate viands which you have in these glittering dishes, and are lavishing upon yourselves, and bestow them upon the hungry and the poor; and such an exercise of true compassion and benevolence will go further toward cleansing your inward part from ravening and wickedness than all your lustrations and ceremonial purifications; then you would be clean, all, inwardly and outwardly.

For a man to think of pleasing God with the mere form of godliness is like the trying to make one believe that a mess of noxious weeds is good and pleasant food because it is served in a goldenplish. God is not mocked; it is you that are deceived. A little charity in the heart would deliver you from all this nonsense; to the pure all things are pure.

Verse 42. But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

Ye are painfully exact in giving the tenth of everything, even your little kitchen herbs in your garden, but you pass over judgment and love God; you are great in the trifles and trifling in the great things; you are profound in the shallow things, and shallow in all your conceptions of the deep things of the law.

Verse 43. Ye love the uppermost seats in the synagogues, and greetings in the markets; you have an eye for the first place in the church, and you love in public to display your religion, by giving and receiving holy greeting, "Peace be with you." We see these later-day Pharisees in men and women, who by their dress and their open prayer-books, and textile Bibles in hand, and thumb on the place obtruding their sanctity upon the traveling public.

Verse 44. "For ye are as graves which appear not, and the men that walk over them are not aware of them;" grass-grown and unseen graves, that men pass over and are defiled without knowing it. Your iniquity is so secret and unsuspected that your pupils and followers catch, without knowing it, your false and hypocritical spirit, and become two-fold more the children of hell than yourselves.

Verse 45. Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

Christ accepts his blessing himself with the Pharisees, and utters a woe for those doctors of the law.

Verse 46. "Woe unto you also, ye lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

You so present the law's precepts to the people that they become burdens and heavy loads, intolerable requirement, demanding a servile obedience to minute particulars. Without revealing to them the spirit of the law, you hold them to the letter. Its love and mercy you have hidden from them, and make them serve God by rule and regulation.

Verse 47. "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them."

This is the way you honor the prophets, by building their tombs, not by imbibing their spirit or imitating their example. Your fathers killed them, and ye bury them; you are treading in the steps of your fathers, though you pretend to disown their deeds.

These woes of the Son of man give us some idea of that strange expression in John's writings: "The wrath of the Lamb." Immeasurable love only can utter immeasurable woe. May we never incur his woe.

Temperance in Louisiana.

MR. EDITOR: In the ADVOCATE of March 10 is an article on temperance, by A. G. Miller. In it he very justly says that Louisiana has a good local option law, and with him I say, use the power so given before asking the Legislature for more. If any parish is suffering from intemperance it has none to blame but its own citizens; the police jury has control of the whole thing, and can tax the dealers to any amount, or suppress the trade altogether. It is strange, though true, that the children of this world are wiser in their generation than the children of light. Why is it, in things pertaining to the advancing of the kingdom of Christ, we do not apply well known business rules, such as we are using every day in our secular matters? If men neglect domestic matters to serve the public, then there is suffering at home. I am as sure as I can be of anything in the future, that every parish in the State that has not a large city vote can rid itself of this traffic at the next election; so sure am I that it it was a matter of profit or loss in monied matters I would not hesitate to invest.

This is where our losses are. Think of a laboring people that spend more than one hundred dollars to the man annually in intoxicating drinks. Think of the city of New Orleans spending each year, in alcoholic and malt liquors, more than the annual proceeds of the entire sugar and cotton crops of the State. Think of the danger to innocent people from the pistol of the man crazed by strong drink! Think of the miserable wives and pauper children of drunken husbands and fathers, and say, if you dare, that United States or State politics are of more importance than local matters. As long as the election of police jurors and parish officials is made subservient to the election of Presidents, members of Congress and representatives to the State Legislature, just so long will this state of things continue.

If now, while there is no party excitement, not waiting for the time to make nominations, one good and true man, that loves his fellowmen, and shows that love by his life, not a preacher (this is a layman's work,) going first to God for wisdom and prudence, will inform himself of the evil being done in his parish growing out of the drinking of intoxicating liquors, then talk the thing over with one or more sensible, prudent, good men in every neighborhood in his parish; be prudent, act as if it was a monied transaction, do not let enthusiasm carry you so astray as to expect the Lord to do the work, remember he never does for us what we can do for ourselves; make the arrangement to secure the nomination of *good*, clear-headed, business men as candidates for police jurors; then stand by them, though it defeat candidates for President, members to Congress, etc., and God will see to it that the end is accomplished. If politicians will bring local matters into general elections, let them take the consequences.

Any one that will inform himself as to this work will find nine-tenths of the victims of intemperance want the temptation put out of their way, and are longing for the time when Christian men shall come to their rescue. He will have to combat the uninformed and prejudiced temperate men, the moderate drinkers and the liquor dealers. Here is the place for earnest, persistent prayer, that the Holy Spirit will send light. If he knows where his power lies, and will use it, he will succeed beyond his expectations, for God will work wonders here, they shall see in a different light than ever before, and, should any dare to knowingly oppose God, he will make his power known in such a manner as to strike terror into the hearts of all adversaries.

As Bro. Simon Peter Richardson would say: "Let me illustrate." I know a Methodist man in this county who felt in his innermost that if he would do all he could the Lord would so control as to stop the liquor traffic in his county. He went to work twelve months ago; saw first two Baptists, good and true men; talked over the subject for hours; they saw and admitted the evil, but the way to stop it was the trouble. When about to separate, without any clear light, he insisted that it could be done; the others could not see how. He said that if they would do all they could, and then call on the Lord to do the balance, the thing would be accomplished. They consented, went to work, and sure enough, with a county town of less than three hundred inhabitants, having seven bar-rooms, another town, with not people enough to maintain a corporation, with twelve bar-rooms, more than thirty drinking shops in other parts of the county, a population of three negroes to one white, we have a law that takes effect on the first of January next, and approved by largely over half of the voters, prohibiting selling of giving away of intoxicating liquors in any part of the county. It would do your soul good, my brother, to see the changes that have taken place. Our most dangerous opponents are now our warmest friends. God has done great things for us, whereof we are glad.

I feel a deep interest in Louisiana; was once a citizen; still own lands in the State; some of my dearest friends are there. I expect some of my children to make it their homes, and I want them to live among sober, Christian people. Yours,

GEO. N. GILMER.

MORGANVILLE, ALA., March 14, 1881.

"The Pint Law Again."

MR. EDITOR: In your last issue is a communication from Bro. T. L. Mellen, making a brief notice of another, of a former date, from "Gildersy." I do not assume the championship of "Gildersy" in replying to that communication. I presume he is able to take care of himself, at least in this instance. As Bro. Mellen and myself were members of the Legislature when that law was passed, and as he has attempted to defend that law, it cannot be considered presumption on my part to reply to his since he spoke and voted one way, while I spoke and voted the other. He says he not only voted for, but spoke in favor of its passage. In that I believed then he made a mistake. His defense now is, in my judgment, one equally as great, if not greater. While I believe the "Campbell Code" is mostly a system of good and wholesome laws, and will in the end work satisfactory, yet I believe the "pint law" is a blur upon the statutes of Mississippi. Bro. Mellen, if not directly, does indirectly argue that the "pint law" is not the cause of the increase of drunkenness in our State. He cannot deny the fact that there is more drinking largely outside the towns than of almost any former date. Why is it? The result is as was asserted would be at the time of the passage of that law. Had the "pint law" the same restrictions thrown around it as there is in the retail traffic, I believe this would not be the case. The retail vender has to get a majority of the voters of his precinct to sign a petition in his behalf, and their names to be published a number of days before he can obtain license, while the pint vender can obtain license at a less cost by simply paying for it. The result is that pint shops are being established all over the country, at nearly every crossroad. In an adjoining county there are of four or five within a short distance of each other, where there were none before the passage of this law. Before its passage men went only from town drunk; *now they go to and from town drunk—drunk both ways.* The cause of the increase of drunkenness is evident. If the temptation was removed the result would not be as it is. The worst feature of it is that the people have no way of redress. Bro. Mellen tries to defend both his course and the law. I believe there are many who were in the Legislature with him who would not dare do the same. It needs only the assemblage of another Legislature of our State, in my opinion, and that law will be repealed. The voice of the people will demand it. Public opinion is, at least now, strongly in that direction. Bro. Mellen says, in so many words: "Prohibition does not prohibit." He means to say, evidently, that rigid laws will not suppress vice. That law is no check to crime. If that be true the wisdom of both God and mankind can be impeached. Why all these laws of both God and man? If his position be true, why have any law whatever? Such a position is too weak to bear a creditable investigation. He further says: "To effect a cure and eradicate the evil you must reach the individual conscience and produce a moral reformation." How can such a course be pursued with men who have no consciences? If any, so much dwarfed they can not be reached? Just as well talk of applying remedies to a dead man. I grant that could we reach all men with his remedy it would be the best way. He seems to lose sight of the fact that the sense of fear and pain is also intended to restrain men from wrong-doing. It is in truth the only way some cases can be reached. If this is not true, why is the child often punished for its acts of disobedience. The saying is significant: "The burnt child dreads the fire." The policy should be in the passage of laws to make the penalty so dreadful that bad men will fear to violate them. Rigid laws, and their rigid enforcement, will restrain bad men. He says: "Fines and imprisonment will do no good, whether we regard intemperance as a habit or disease." Was it then he voted, as he has intimated, with no other object in view than simply to increase the revenue? Did he loose sight of the good of society for mere dollars and cents? Such a course is "penny wise and pound foolish." A fearful responsibility assumed. Whatever he may think to the contrary, there is a remedy against this great evil, and that is to remove the temptation. His policy is against the teaching of our Saviour, who taught us to pray: "Lead us not into temptation." The "pint law" has spread the temptation all over the country, hence the increase of drunkenness. He now attempts a defense of that law. It is, in my opinion, a poor defense of a bad law. There are other points in his communication equally as weak. I shall not now attempt to notice them. I am sorry he has written it both for his own sake and the cause of God. He will, in my opinion, have the same feeling before he is twelve months older.

J. W. M'NEIL.

Working and Paying.

Now and then the remark comes up from a layman that ministers should be paid, like other hirelings, according to the amount of work done. Whatever the proposition, the remark is out of place, and should be rebuked. There is a method by our church law of dealing with unacceptable preachers, and let this method alone be pursued in all cases.

It should, no doubt, be the object of preachers to give no offense in anything that the gospel be not blamed. There are some who demand excess of pastoral labor, and preachers should strive, as far as compatible with other duties, to meet this demand. A preacher should not forget that he is to be an example to the flock, and therefore he should feel it his duty to organize in matters of duty and piety, as his exhorts others men to do. While it is out of the question for a pastor to meet every captious demand, yet his general department should be such as to furnish no occasion for no serious complaint. It is even in order for him to remember that, as the people pay him, to them should his time be given.

But this much can be conceded only in the way of secondary considerations. To base a preacher's salary upon such considerations would be altogether too low and secular a view of the ministerial calling. No true preacher ever went into the ministry feeling that he was simply entering into contract with the church for so much work and so much pay. If this were true, how much out of proportion are the work and pay of very many ministers with the work and pay of men of other professions. The study, the responsibilities giving mental strain, the outlay of time and sympathy in pastoral ministrations, what relation to money would all those sum up if charges were made? I have wondered if men have ever thought of these things, and I believe they have. But what minister ever coveted silver and gold in such connection? I do not believe the laity generally take this view. The question is never officially asked: "What is he worth?" If so, it would then be in order for the General Conference to enact a law recognizing the minister's salary as of debt. But this can never be done with our present view of the spiritual nature of the ministerial calling. The minister has no right to make a charge for any exercise of the functions of his office. He is sent to do this work, not by the church as ultimate authority, but by the divine Head of the church. The Lord sends the preacher, and the Lord commands the church to support him. *Support*—that is the word—not pay. The church's giving little or much forms no standard by which to graduate ministerial labor. The minister may serve at his own charges, as did Paul, and his service need be none the less. On the other hand, where the service is confessedly small there is no excuse for diminished support. The question is not what do I owe the preacher? but what do I owe the Lord?

Our church is right at this point. It sends out a preacher, not to contract for work and pay, but to exercise the ministry to which he is called by the Lord. I believe our preachers go in that spirit. If they sometimes seem to manifest too much concern about the pay, it might be well for the church to consider whether it does not manifest too little.

J. W. M.

ATHLETES ON STIMULANTS AND NARCOTICS.—A Birmingham gentleman has been at considerable trouble in eliciting information as to the opinion of athletes regarding the use of alcohol and tobacco. The results of his inquiries show that the majority of Queen's prize winners at Wimbledon, most of the leading oarsmen, including Trickett and Hanlan, and those crack American shots, Mr. Partello and Dr. Carver, consider the less stimulants and narcotics a human being indulges in the better for his physical health. Private Rae, Queen's prize winner in 1878, confesses that he indulges to the extent of two ounces of tobacco per week, and "a glass sometimes." He maintains that both forms of indulgence are reprehensible, and that he would be much better if he gave them up entirely. Of Mr. Partello, the wonderful American marksman who lately made 224 points out of a possible 225 at long ranges, it is related that he has always been a total abstainer, and that he has now given up tobacco as well. Sergeant Okey, the champion shot of New Zealand, lately attributed his success to his having been a teetotaler all his life and his being a non-smoker. Trickett and Hanlan, who will shortly contest the sculling championship of the world, are quite of one mind about the injury inflicted on the physical powers by the use of narcotics and stimulants.—Glasgow Mail.

Marriages.

BAKER—BURBY.—At the residence of the bride's father, in McComb City, Miss., March 2, 1881, by Rev. W. W. Hopper, Mr. F. W. Baker and Miss M. A. Purdy, both of McComb City, Miss.

MEREDITH—WILLIAMS.—At the residence of Mrs. Louisa McGuire, in Monroe, La., March 19, 1881, by Rev. B. F. White, Mr. Marcus L. Meredith, of Columbia, La., to Miss Angie M. Williams, of Monroe.

MICH—CHATHAM.—At our house of worship in Tallassee, March 20, 1881, by Rev. C. B. Lamar, Mr. G. B. Micon to Miss Mary Chatham.

WING—DUBOSE.—At the residence of the bride's mother, Jackson, Clarke county, Ala., March 9, 1881, by Rev. J. H. James, Mr. Aburzo M. Wing to Miss Cora B. Dubose, all of Jackson, Ala.

Obituaries.

CANON P. SAVAGE was born in South Carolina, February 11, 1826; he came to Alabama when quite a young man; was happily married to Miss Nancy H. Morrow, September 7, 1847, and was killed in a collision on the Mobile and Ohio railroad on the night of December 25, 1880.

He had been in the employ of the Mobile and Ohio railroad company between twenty-five and thirty years. He was very highly esteemed by all the officials of the road. As an evidence of their esteem, and respect for him as a railroad man, all the offices were closed, both here and in Mobile, and all the chief officials of the road were present at his funeral, which was the largest I ever saw at this place. As a man I never knew a more honorable, upright gentleman. None knew him but to admire, honor and respect him. Punctual almost to a fault to meet all his obligations to his employers and his fellow man. Having been the pastor here before, I knew him well; and on being returned here I thought of no one that I anticipated more pleasure in meeting than Canon P. Savage. But alas! how sad our meeting; it was only that I should be in time to officiate at his funeral. He was my neighbor and friend, and I loved him very much.

About three years ago he became very much interested about his soul's salvation, and most of that time he spent as a penitent and seeker of religion, being frequently at the altar for the prayers of the church. He was never fully satisfied of a change of heart until about one year ago, when he heard a sermon preached by Dr. Wadsworth, after which he expressed himself to his wife as being fully satisfied of the work of the Spirit in his heart. Rev. W. P. Hart, his last pastor, says in a letter to Sister Savage, "he spoke to me frequently about living a more religious life, and it was evident that conviction weighted upon his mind. He was upright in life, so far as I know, and when I get to heaven I expect to meet him there."

He loved the church, and loved to attend its services. The last words he ever spoke to his son, who was living for him at the time he was killed, was about going to church, saying "to-morrow is Sunday, and I am so glad; we will go to church and hear Bro. Wade preach." But alas! in a very short time he was summoned to meet the congregation above. Why he was not a member of the visible church, yet we believe he was a member of the invisible and spiritual church. He was a devoted and kind husband, and a tender affectionate father, and when at home, there was no place more attractive to him than home, and no company more delightful, than that of his own dear wife and children. He leaves a wife and four dear children; two brothers and a large circle of friends to mourn his loss. But they mourn not, as those that have no hope, for he lived an honorable, upright life, and died like a hero at his post; saying among his last words, "I am willing to die." May God prove a husband to the widow and a father to the fatherless.

W. S. WADE.

H. G. TURNER was born near Yarborough, South Carolina, Dec. 23, 1808; and died June 9, 1881, after an illness of three days.

Moved to Sumpter county, Ala. about the year 1836, married Miss Sarah W. Pugh, March 20, 1838; she died April 7, 1847, leaving him with three children, Susan, by wife of S. F. Taylor, James P. and Sallie Andrews. He was married again to Martha Ann Somerville, November 10, 1850, she was lost when the steamer Eliza Battle was burned on the Big-tombee River, at Kemps Landing, March 1, 1858, leaving him with four small children, Wineford John S., Mary and Matthew H.; all surviving him except Sallie Andrews. Moved to Choctaw county, Ala., 1860; moved to Waynesboro, Miss., 1872. Joined the Protestant Methodist Church, in 1838; when he moved to Choctaw county, Ala., he joined the Methodist Episcopal Church, South, there being no Protestant Church in that section.

The following resolutions were adopted by the First Quarterly Conference, of Waynesboro charge, February 12 1881.

Resolved, First, That Brother H. G. Turner, was a model Christian gentleman, meeting all his obligations in good faith, to his God, his family, his country and his church, both as a private member, and a member of this Quarterly Conference. His life, his influence and his money, were consecrated to God and his church.

Resolved, Second, That in the death of brother Turner, this Quarterly Conference fully appreciates our loss, with but little hope of finding another, who will come up to the full measure of his character, as exemplified in his life.

Resolved, Third, That we bear with Christian submission the sad event of his death in full confidence of his glorified state in the spirit world, and that we tender to the heart stricken relatives, our sincere condolence, and that a copy of the above resolutions be forwarded to the New Orleans CHRISTIAN ADVOCATE, and the Mississippi Methodist, for publication.

F. M. WILLIAMS, P. C.

MRS. SUE TURNER LANIER departed this life March 14, 1881, at her home near Jamison's Mill, Lowndes county, Miss. She was the daughter of John B. Sale and Mrs. Nannie Mills Sale, and was born in Aberdeen, Miss., August 10, 1857. On January 11, 1874, she was married to Dr. Emmett Lanier, of Columbus, Miss., who with four little children survive her.

Mrs. Lanier died of pneumonia, and was a great sufferer before her end came. In her sickness she had every possible attention, and all that medical skill and kind nursing could do was done to ward off the fatal blow but all in vain. Mrs. Lanier was a member of the Methodist Church, and professed faith in God on her death bed, often and earnestly praying for the divine mercy. All who knew her bore testimony to her many excellencies of character, and the tearful company that gathered around her grave was full of eloquent tribute to her worth. Her remains will be brought to Columbus for permanent interment. May God sustain the heart-broken husband, preserve the tender little ones left motherless and comfort the large family of mourners over this dispensation of providence.

A FRIEND.

BRO. ANGUS MCDONALD was born in Marion district, South Carolina, A. D. 1810, and died at his residence in Wayne county, Mississippi, on the twenty-fifth day of January, 1881.

He professed religion in early life and united in communion with the Methodist Episcopal Church, but then the Methodist Episcopal Church, South, never since its organization until his death.

I knew Brother McDonald about thirteen months only. During that time I think I knew him well, and I knew only to love him dearly as a Christian brother. His sufferings for about three months were intense, caused by a fall from his horse last summer producing an ulcer, which resulted in his death. I visited him often, prayed with him, talked with him about his future prospects, and always found him resigned to the will of God.

Brother McDonald was not demonstrative in his religious enjoyments, but true. He was a true friend to the church and ministry; his head, heart and purse were all consecrated to the claims and interest of the church beloved. Doubtless many of our preachers, both of the Alabama and Mississippi Conferences, will regret to hear of his death. Many weary itinerants have found comfortable lodgings under his hospitable roof. But alas! our good friend and brother is gone. Itinerants will miss him. The church will miss him, in fact the world sustains a loss in the death of such noble men, but, blessed be God, we fondly hope our loss is only his eternal gain. The very high esteem in which he was held was manifested on the day of his burial, by the presence of one of the largest congregations I ever saw on such an occasion assembled to pay the last tribute to his memory.

The funeral sermon was preached by the writer, after which he was borne to the Salem church cemetery. There the Masonic Order, of which he was a worthy member, committed his body to its last resting place to await the archangel's trump on the general resurrection morning.

Thus lived and died a good citizen, neighbor, father, brother and friend, but better than all, lived he God, a good Christian. He left an afflicted wife and five children, with a very large circle of relatives to mourn his death.

May the good Lord sanctify his affliction to the good of the bereaved family, relatives and church.

J. C. BROOKS.

ANDY'S EUGENE MENEFEE died in Orion, Alabama, on the night of the twenty-second of January, 1881, of congestion, in the twenty-first year of his age.

Our brother was a good boy. Eugene always had a kind word and pleasant smile for those he met. His was a recipe that brought comfort and consolation. When oppressed and sorrowing it was good to meet him. His generous, affable disposition served but to win for him a host of friends. The place rendered vacant by his sudden death will long be seen and felt. "He being dead yet speaketh."

In infancy his parents dedicated him to God, and in manhood, years he gave himself to him. He went to work early for his Master. Although in his twenty-first year he was elected by the Quarterly Conference, of Pine Level Circuit, Alabama Conference, Superintendent of the Sunday school in place the place of his birth, and childhood yet he was never allowed to meet his class especially so with those of his short was his Christian life. We had expected to see him enter the ministry, for he often said, "I am going to preach," but God has ordered it otherwise and we submit.

As a brother, he was kind; as a son, obedient; as a friend, unselfish; he was the pride of the family and the joy of his friends. His life was one of consecration, and his death a glorious triumph. His sickness was short, his sufferings intense, yet he bore them with Christian fortitude. To him death had no fears. He said just before he died, "Mamma, I am going to sleep," closed his eyes, and was not, for God took him.

MRS. M. D.

SAMUEL RUTLEDGE died March 8, 1881, aged eighty-four years, three months and twenty-eight days.

We call the name of the venerable Samuel Rutledge! The answer comes: "He is dead;" filled in the Lord!" So! as the announcement falls upon our ears, it is robbed of its sting by the sweet assurance to our hearts that "our loss is his eternal gain."

We are better men for his having lived among us for the last twenty-four years. We are made more charitable by the example of his elevated Christian character. We are made stronger in faith and hope by his entry into the new life that by faith he saw us sitting him; therefore

Resolved, That a page of our Conference records be devoted to expressions of our appreciation of the heavenly influence of his life, as well as the glorious triumphs of his death.

Resolved, That we tender his bereaved family our most hearty condolence, and that our secretary be requested to furnish them a copy of these resolutions, and also send the same to the ADVOCATE and Christian for publication.

By first Quarterly Conference of Georgetown charge, Brandywine district, Mississippi Conference.

J. V. ENOCHS,
Secretary and Recording Steward.

DAVID CANNON BOYD was born in Newberry district, S. C., September 19, 1813; moved to Talbot county, Ga., where, in 1841, he professed religion and joined the Methodist Episcopal Church.

He subsequently moved to Louisiana, and during the war was living in DeSoto parish, and was among the many sufferers on the line of the Federal army in their advance, on and retreat from Monticello. After the war he moved to Claiborne parish, where he lived, leading the quiet life of a farmer, until his death, which occurred February 21, 1881.

For forty-six years Bro. Boyd maintained an exemplary Christian life. Decision of character was marked in him, and in his dealings with the world and his relation to the church. He was ready when the messenger of all came for him. His death was calm and peaceful. He leaves a large family, but all are grown, and members of the church, striving to imitate the character and example of the father and mother, who are gone before.

JOHN A. MILLER.

Christian Advocate.

THURSDAY, APRIL 7, 1881.

NOT FAR.

Not far, not far from the kingdom,
Yet in the shadow of sin
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wail,
Fearing to enter in boldly,
Still lingering still at the gate;

Catching the strain of the music
Floating so sweetly along
Knowing the song they are singing,
Yet joining not in the song;

Seeing the warmth and the beauty,
The infinite love and the light,
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though he is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be the last and forever,
Out of the resting-place.

—English Congregationalist.

Our Pulpit.

Sermon

PREACHED AT LOUISIANA AVENUE CHAPEL, NEW ORLEANS, LA., MARCH 13, 1881, BY THE REV. CHRISTIAN KEENER.

"Verily thou art a God that hidest thyself, O God of Israel, our Saviour. Isaiah xlv. 15.

I. There is no more wonderful thought than God hiding. Man cannot hide from God. Whither shall I go from thy presence, whither shall I flee from thy spirit? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, there thy hand shall lead me and thy right hand shall hold me, if I say, surely the darkness shall cover me, even night shall be light about me, the darkness hideth not from thee.

2. I cannot hide from God, and it is *here*. All of Godas *here*. An infinite circle embraces his presence, and the center of the circle is *here*, is everywhere. All questions God is on God. He is *here*, *there*, everywhere; there is no place where God is not. *Here* he is, and that constitutes him God. Infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. His great eye dissolves in our presence the face of that deep child, and we see him not; wonderful thought!

3. It would seem that man, one little, worm of the dust, whose place in the universe of God is less than the crops in the ocean, the leaf in the forest, the glow-worm's finger in the sun's light, as would seem that he might hide from God, that one man, one child, might be lost amid the wilderness of worlds and numberless constellations of God's handiwork—infinite; the very hairs of your head are numbered and not one drops without your Father's knowing, not one shivers, but he knows the sorrow that turned it grey.

4. The greater wonder is that while he watches over us, keeps us, supplies all our needs, furnishes our every breath, starts every pulse; though he besets us before and behind, and as on every side of us, so that in him we live and move and have our being; yet none of us ever catch a glimpse of him; "No man hath seen God at any time."

He has never been surprised and discovered as he walked in the garden of our lives. The voice of God walking in the garden, the articulate footsteps of Jehovah, our ears have not caught.

The garden of our hearts once beamed fair in purity, where flowers set about were blooming, and trees of life were growing, are now full of thorns and briers and thirsty wastes, beneath whose dark shade serpents crawl and hiss, yet God walks there still, he tries the hearts of men. "There is not a word in my tongue, but, lo! oh Lord, thou knowest it altogether." "For the Lord knoweth the thoughts of men; all things are naked and opened to the eyes of him with whom we have to do."

5. There is that in God which shuts out man. God is holy. Man is sinful. There is that in man which avoids and hates God. Man is enmity; he hates righteousness, but loves iniquity. Sin has ruined and broken and perverted friendly relations between God and man. Since the great revolt sin caused, the presence of God has been intolerable to man. There seems to be something in the disturbed relations of man, both that makes holiness and heaven's very existence intolerable to him.

6. The history testifies to this.

When Moses would see the glory of the Lord, he is told "thou canst not see my face and live." "No man hath seen God nor can see." The enthusiastic Israel intrusted Moses "let not God speak to us we die." Manoah and his wife, when they had seen the heavenly visitant, fell upon the ground and exclaimed, "we shall surely die, for we have seen the Lord." Isaiah in the Temple, "woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for my eyes have seen the king, the Lord of Hosts." Peter's introduction to Jesus as God, on the deck of his boat, when at the command of Jesus they had let down the net, "cast out from me, for I am a sinful man, oh Lord!"

In the garden, when the mob with the band of soldiers came to arrest him, the effect of his, "I am he" upon the soldiers. They fell prostrate, overwhelmed by a momentary letting through of his Godhead. The flash of lightning behind a heavy cloud, "Jacob said, "I have seen God face to face," but thus was realized only after the Unknown Traveller had taken his departure. Once only in the history of men did God permit the approach of men to his very presence, and that was under a special provision; it was a notable exception to the rule, when Moses, Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw the God of Israel, and to teach us that it was a merciful act of grace. Moses in his record of the event, states that though these elders of Israel saw God and did eat and drink with God, yet they suffered no harm, "upon the nobles of the children of Israel, he laid not his hand." All the manifestations of God as recorded in the history, are accompanied with circumstances of great terror and fear for men.

Man's life though absolutely dependent upon God seems conditioned upon his personal absence. God must be hidden from eye, from ear, from sense. The hidden is not merely the unseen. The eye is but one sense, but God hides from all. The eye sees him not, the ear hears him not, the mind apprehends him not. To see him would be death, to hear him speak would be death, to feel his touch would be death. His presence is intolerable to man. Our God is a consuming fire.

7. This hiding God, eluding and ever besetting man with his presence and power, teaches us that God is not to be approached by natural means. "God is a Spirit, and they that worship him must worship him in spirit and in truth." "Eye hath not seen, nor ear heard, nor hath entered into the heart of man, This King nor Kingdom cometh with observation. Who by searching can find out God, canst thou find out the Almighty to perfection? It is high as heaven, deeper than hell; what canst thou do?"

What is styled the religion of nature is a deception and is a plagerism of the Imposter. Nature never reveals God to the eye or mind, until after God reveals Himself to the conscience. If God is not hidden, but is plainly declared by the things that are made, then why a revelation? Why a man sent from God? Why a church? Why a Bible? Why not let nature be the Bible? If God does not hide from men, but shows himself in nature, then savages, seamen and geologists ought to be most spiritually impressed of men. Are they? If reason can discover God guided by the Holy Spirit, then tell me why the most intellectual age erected that altar to the Unknown God? Cain was a natural Religionist; he worshiped through nature.

8. How God hides.

In his person. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he has declared him.

God hid in Christ: how completely when men thought they killed him? How completely in the form of servant, in tears, in the sealed tomb; God in disguise in this world, thirty-three years, none knew him except them to whom he revealed himself. In his law he hides, promulgated in eternity past, and to be vindicated in eternity future. His law, vast in its comprehensiveness as himself, condensed and wrapt in a short sentence that a little child may carry in its heart.

"Because the sentence against evil works is not executed speedily; men's hearts are fully set in them to do evil." They think that God does not know. He hath forgotten, he will not require it. He excludes his authority upon no one. Being divine, God is not mocked, it is the glory of God to conceal a thing. On the hidden rock, the rum of human society ship.

He hides in his providence. A wheel within a wheel, the minds of each circles that no eye can follow, no cord can measure. Oh, why does he take the good and leave the wicked? Pious wives children are taken and we and our sons are left.

9. Why does God hide?

"Why hidest thou thy self in time of trouble? why standest thou afar off."

The contemplation of a universe invisible and mysterious to God is beautiful as expressive of the salvation of men and for their development in holiness.

For God as a creator, or as such, is dependent upon his creation for his very existence, and is surrounded with immensity. God has made finite; given him the sovereign power of choice resolve; given him personality. He has given him a law and weighted him responsibility. The law is the sanctity of God lives by, holy just and true; its essence love, its principle justice, its end holiness. Like its author, it is eternal and infinite in its sanctions, penalties and obligations. Reason is to live the most five under these conditions. But sin has disturbed him in his relations to this law. How shall he be reclaimed? How shall he be awakened to this law, and to a proper conception of his high calling? How impress him with a sense of his personal unworthiness, his polygonal nothingness, his destiny, holiness?

God does it by giving him his law and retiring and hiding himself. He gives men with his word of promise and faith, etc. To awaken men to a realization of their own personal unworthiness. He attracts their attention to that which is out of the sphere of sense and time, by himself retiring out of sight and beyond time. He enacts his laws before time and puts them rewards and penalties after time in the far future.

He raises the richest prizes and crowns and scepters, and hangs them high in heaven. He excites by a thousand exceeding great and precious promises, the language and pictures of the prophets, which cause strong impression of the mind, and urge it pressing forward to the mark. He projects the revelation of promise. He has kept us ages alive with expectation, looking as a Savior; anxious for his kingdom; waiting for the comforter; waiting for the bridegroom; waiting for the coming of salvation. So we have been looking and waiting and warning. Shutting the eyes of our soul, under the habit of our soul is to look at something. We look not at the things that are seen, but at the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal.

"So long as by faith he calls us to look not at the things which are seen, but at the things which are not seen, so long he is hiding from us. We walk by faith, not by sight during the present life. Faith is sight-in-reserve, sight upon the basis of the previous vision. The scriptures are full of references to the hiding of God's face, and the withdrawing of his presence, as a punishment for sin. If men are to be saved, it must be by faith, and therefore God must hide. Were God personal in his law and his agent, authority, to man, who depends on him for his very breath, there would be no virtue, no merit, no sin. See a boy in his father's presence, now see him when his father is away, what a difference! How reverential, how obedient, how obsequious would were God was at hand, in sight ready to visit any violation of his law with instant punishment. If men are to be saved, and not lost, God must retire just where he is. Suppose the sun should come near the earth; long before it reached us, this earth would melt. If the earth drew nigh the sun, and long before the millions of miles were passed this earth would disappear as a white cloud of vapor, and be lost in the flaming atmosphere of the sun.

All of God is in his promises, and all of man's life is faith. Our dependence upon God, and God's absence from us are overcome by faith. By faith we see God, by faith we have access to him. Though unseen we love him. We are more blessed, though having not seen, we believe. By faith only can man be holy; the just shall live by faith. This is the victory that overcomes the world, even our faith.

"The Presbyterian Church in Ireland issues three monthly publications, and they say: "If our people are to contribute to missions, they must be informed as to the spiritual darkness which exists, and the efforts which are being made to bring both the Jews and Gentiles to Christ. If the splendid openings for the truth which now exist at home and abroad were better known, more would be done to feed the hungry with the bread of life."

Religious Intelligence.

MISSIONARY.

—The graduating exercises of the Bareilly Theological Seminary in India, founded by the Rev. D. W. Thomas, occurred December 13-17. The class numbers thirteen, and is the largest yet sent forth. The students have, during their course, been employed, also, in the practical work of evangelization. The Lucknow Witness says of members of the class: "Four of the men were originally of low caste, but have applied themselves so diligently that one of them stands at the head of his class, and all four are among the best; their development has been a matter both of surprise and pleasure to their friends and teachers. Five were Sikhs from the Moradabad country. One of the leading men, Ishri Pershad, was formerly a Bairgiguru of the Badaon District. He succeeded his father in the gurnship, and had about three hundred disciples, among whom he ministrated. He made journeys to Allahabad and elsewhere, seeking rest for his soul; poured pitcher after pitcher of water upon his head in the coldest weather, thinking thus to get rid of his sin, but all in vain. At last a copy of the Dharm Tula fell into his hands. This led him to the nearest missionary, the Rev. Dr. Hoskins, through whose influence he was baptized, and, after some instruction, sent to a Theological School. He now goes back to labor among the Pholas with the rest in his soul and the love of Christ in his heart. What a lesson of encouragement to the mela preachers, colporteurs, and other laborers! The seemingly sleepy, indifferent half clad Bairagi, sitting on a mat by the river's brink, may by divine grace be transformed into an earnest Christian worker, "clothed, and in his right mind."

One of the stations of the London missionary Society's Tanganyika Mission is at Mowa, in Ugulu, on the western shore of the Lake. Mr. Hutley in the February number of the Chronicle of the Society, gives a very interesting sketch of the country and its people. The port of Ugulu in which the station is situated is north of the Lukuga, and contains 15,000 or 20,000 people. The Waguhu are peaceable and industrious, generally, and indulge in drink chiefly after harvest; but liquor does not make them at all quarrelsome—quite the reverse. They have numerous slaves, who, with their wives, assist the men in their gardens or catch fish for them in the lake. The people give great attention to the dressing of their hair, the women are profusely tattooed, and the men have their front teeth chipped. Their clothing is somewhat scanty. The government in one part of Ujiji is carried on by slaves for another. The chiefs have a great many wives, sometimes several hundred. The huts are usually two or three in number, and, to exhibit their love outside, are built of wattle and mud plaster. The young people and some times the women dance, but Mr. Hutley never saw the men dancing. One of the singular customs is that each house hold has two sets of kitchen utensils, one for the males and the other for the females. The sexes are always kept separate. And those who die of the fire in one kitchen are cook, it must be lighted from another of the same kind; otherwise it is not to go. When a native was invited to eat with Mr. Hutley's servants, he first asked where they got the fire to cook with; and, on learning, he refused to eat in the cook, saying it was not *chiriri*. All wear charms, for protection from evil spirits. Their idea of Heaven is that it is a place where the good are gathered and where the bad are shut out."—New York Independent.

—"The Dark Continent" is receiving light from all points of the compass. The latest dispatch to the African Society in Germany announces that Dr. Lenz, who left Timbuctoo on the 3d of November, arrived at Medine, the first French fort in the Senegal Country, in good health, and on the 23d the same month the port of St. Louis, on the West Coast, thus demonstrating the possibility of the French project of a line of rail between these ports. A German trading house is also to work out this same route in the enterprise of opening the coffee culture further south, the seat to Gabon country, where a professional botanist, in the person of Soyaux, has studied for the better and introduced the coffee plantations in the woods. The plantation lies 1,500 meters above the sea. Dr. Gabon has already established negroes the coffee with it and is planting up the primitive forest preparing it for the culture. The coffee trees are taken from there, and some of them are now from five to six years. They soon reducing bore and mates into husbandry.

—The Society for the Propagation of the Gospel in Foreign Parts, which is the missionary society of the English Church, has issued its report for the year ending March 25, 1880. The receipts for the year were £103,978. The following are the principal items of expenditure: Missions in India, £20,000; Ceylon, £3,000; China, £1,000; Japan, £1,000; Africa, £10,000; Australia, £10,000; New Zealand, £1,000; British North America, £5,000; Newfoundland, £1,000; Jamaica, £1,000; Barbadoes, £1,000; Leeward Islands, £1,000; Bermuda, £1,000; Gibraltar, £1,000; Malta, £1,000; Mauritius, £1,000; Honduras, £1,000; Falkland Islands, £1,000; Ascension, £1,000; Tristan d'Acunha, £1,000; Sierra Leone, £1,000; Gambia, £1,000; Cape Coast, £1,000; Natal, £1,000; Sandwich Islands, £1,000; Gold Coast, £1,000; Labuan, £1,000; Sarawak, £1,000; Straits Settlements, £1,000; Hong Kong, £1,000; Corea, £1,000; Madagascar, £1,000; Zanzibar, £1,000; Fiji Islands, £1,000; Tasmania, £1,000; Queensland, £1,000; Victoria, £1,000; New South Wales, £1,000; South Australia, £1,000; Western Australia, £1,000; Canada, £1,000; Nova Scotia, £1,000; New Brunswick, £1,000; Prince Edward Island, £1,000; Manitoba, £1,000; Saskatchewan, £1,000; Alberta, £1,000; Assiniboia, £1,000; Athabasca, £1,000; Mackenzie River, £1,000; Yukon, £1,000; Peace River, £1,000; Columbia, £1,000; Kootenay, £1,000; Caribou, £1,000; Cariboo, £1,000; Cassiar, £1,000; Stikine, £1,000; Skeena, £1,000; Nass, £1,000; Queen Charlotte Islands, £1,000; Vancouver Island, £1,000; Alaska, £1,000; Greenland, £1,000; Labrador, £1,000; Newfoundland

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THURSDAY, APRIL 7, 1881.

Comforting God's People.

The ministry is specially charged with this duty. Theirs is the office of consolation. "Comfort ye, comfort ye my people," was the message given to the prophet, and it is also a part of the great commission given to the preacher of the gospel.

God's people are an afflicted people. The ordinary calamities of life fall to their lot. Sorrows are sown thick along the path of many of them, and nearly all, soon or late, are made to drink of the bitter cup of misfortune. Religion does not exempt its possessors from pain and trouble. Among the most holy and devoted servants of God may be found instances of the most severe affliction. There is need of comfort, and it is alike the duty and privilege of the preacher to console those that are in distress.

The fact that Christians suffer is too manifest to call for proof. The reason of it is one chief element in the balm which the gospel offers. Trial is a part of our earthly probation, and its purpose is for discipline. God's paternal love is exhibited in the afflictions of his children. For spiritual ends, for the development of character, and to prepare us for the heavenly home, he has appointed these fiery trials. That they are of God, and that they have a high and loving purpose, are sufficient reasons for quiet and joyous endurance. With the assurance that all things work together for good to them that love God, there is no room for despondency. If God's particular and tender care is over his children, and if this conviction be strong in them, there is no occasion for misgiving. With the sure revelation of a future life, the resurrection of the dead, and eternal blessedness, the present pain is of small moment. There is comfort in this blessed hope that asserts itself in the most desperate straits of life, and that triumphs over temporal misfortunes.

The people of God are to be comforted, not only because they need it, but also because they are in a condition to receive consolation. The strong consolation is possible only to those who have fled for refuge to lay hold upon the hope set before them. It is in fact impossible to comfort the impenitent and the unbelieving. Real comfort must flow from the Divine promises, from Christ as our accepted Saviour, and from the hope that is born of the witness of the Spirit. For those who persist in sin, and in opposition to God, there can be no particle of consolation. They deliberately place themselves beyond the reach of the great antidote to human sorrow. But the people of God have need to be reminded of the richness of their inheritance of grace, and to be directed to the abundant resources of comfort which their faith contains.

However we may explain it, there are Christians who do not seem to know how to summon the reserves of consolation in the time of trial. There is bewilderment under the shock of sorrow, and sometimes a spirit of murmuring and distrust. With a cordial for every wound within reach, the hand that should be stretched forth is paralyzed. Just when the vision of the unseen world should be most clear and penetrating, the eyes of faith are holden. Until trouble came the office of consolation in religion was subordinate, and but little considered, and, when the sudden blow fell, the refuge seemed to be shrouded in mist, and wrapped in the obscurity of a far-off object. It is well to keep the elements of religious consolation in hand, so that when the emergency arises, and the fierce storm comes down upon us, we may be ready. For whatever reason the fact remains, that tried and afflicted saints stand in need of this special ministry of comfort. The firm foundation, although built upon, must be measured and analyzed, and its deep and abiding character recalled to those who feel the shock of an unwonted conflict.

There are "sons of consolation," those who have a special aptitude to help and strengthen weak and troubled souls. In temperament they are sympathetic, in discernment they detest the rooted sorrow, and, because they have trodden the path of affliction themselves, they are graciously qualified to succor those that are tempted. There are "sons of thunder," and also "sons of consolation," but the complete ministry is that which combines the two. It may not be possible in all, in an equal degree, and yet it is an excellence to be aimed at. To comfort is most Christ-like, and to be envied is he who is wise and strong in this ministry of consolation. In every congregation are troubled, tempted, discouraged disciples. They are waiting and hungering for a crum of comfort, [illegible] and longing for the hand that shall lead them "beside the still waters."

The ministry of consolation is in accord with the office and work of the Holy Spirit as the comforter. We may be sure that he is present to seal the message, to illumine the heart and to apply the promises. It is a work in which we may suppose the Spirit specially delights. The methods and expedients of Divine love are often severe, but their end in holiness is a supreme and everlasting consolation. It is the privilege of the man of God to be a co-worker with the triune God in this blessed work of bringing forth the wealth of consolation from the treasury of faith, and to comfort the people of God.

How It Happened.

Mr. Seney's gift of $30,000 to Emory College, Ga., has created a decided sensation, and several explanations have been given of it. The wonder and surprise grew not out of the gift, but out of the fact that it was given to a Southern College. Dr. Haygood, moreover, declares that he never asked for it—that it came without his seeking. The genial Dr. Fuller, of the Atlanta Advocate, says the Methodist, "brutally intimates that the gift was made to secure circulation for the Methodist and business for the Metropolitan Bank." And again: "The charge preferred against Dr. Haygood, president of Emory College, and Senator Gordon, of making truculent speech and prayer within the walls of Emory College, is contradicted in such ways as to leave no doubt that it is false. The Atlanta Advocate did not invent it, but it has been too willing to believe and repeat it." We infer, from what the editor of the Methodist says, that Mr. Seney is the chief financial prop of that paper, a circumstance that greatly increases our respect for Mr. Seney and his sagacious benevolence. What better thing can a rich man do than to publish a good religious newspaper? Dr. Wheeler says: "This paper is not a personal organ of Mr. Seney. Our instructions have always run: 'Make as good a family religious paper as you can.' And for six years we have had no other instructions, hints or suggestions." What a tissue of mean insinuations. Dr. Haygood truculent, even in his public prayers, and Mr. Seney simply intent on advertising his business!

In the same number of the Methodist, from which we have just quoted, the venerable associate editor, Dr. Curry, mildly condemns Dr. Fuller, and apologizes for him at the same time, and gives *his* version of how it happened. Dr. Curry says:

That action has a history which now must be told. On last Thanksgiving-day, Dr. Haygood, the president of that college, delivered a rather remarkable sermon, considering its author and the place of its delivery, on the political and social questions of the day, in which he plead for the sincere acceptance by the South, of the issues of the late war—in hearty good faith and cheerfulness—and that, too, not only as a hard necessity, but also and chiefly because the changes wrought were for the better rather than for the worse. The whole tone and spirit of the discourse were admirable; and as delivered by a Southern man, to a Southern audience, on a *national* holiday, and without any reference to its being read in another latitude, it seemed to be especially significant, and prophetic of a better spirit awakening in certain influential quarters in the South. This sermon was afterward published; it made its first appearance in the Christian Advocate of this city—and it elicited a large amount of emphatically favorable criticism from the Northern press, both secular and religious. It was afterward published in pamphlet form, and widely circulated. Afterward, when Dr. Haygood visited this city, he saw Mr. Seney, and out of that interview came the first donation (unsolicited by the receiver;) and further correspondence, and fuller information respecting the character and wants of the institution, induced a further gift of double the first amount.

This is all very well, and very handsomely said. The gift of Mr. Seney was brought about by the Thanksgiving sermon—a better result than falls to the lot of most Thanksgiving sermons, and of course wholly unexpected to the preacher. But what shall we say of Dr. Curry's closing paragraph—his summing up of the matter?

We may say further—the writer speaking for himself—that the whole state of the case seems to us to make Mr. Seney's gift to Emory College especially opportune. It comes as a favorable recognition of Dr. Haygood's Thanksgiving sermon, and as an assurance to the Southern Methodists, and people, that whenever they shall put them right on the record, the people of the North are ready to recognize that fact, and to duly appreciate it. The M. E. Church is to the South, because it is needed there, and because a form of Methodism, other and different from the sectional species that prevails in those parts, is called for, and has the right to be there. If, however, that form of Methodism shall come over to us in its spirit and teaching, in its bearings toward the government, and its treatment of the African-American portions of their people, we will rejoice to extend to them the right hand of fellowship; and should the two Methodisms, having become one in spirit, melt into a single organization, we should not mourn over the event, even should it result in giving our own Dr. Fuller a seat among their BENCH of bishops. In a most effectual manner Mr. Seney's donation emphasizes at once the good-will of our own Methodism to that of the South, and our requirement of them that they shall put themselves right on the record. This, to a large extent, Dr. Haygood's sermon does; and that good deed is worthy of the recognition that it has received.

Mr. Seney's gift to Emory comes "as an assurance to the Southern Methodists and people that whenever they shall put them right on the record the people of the North are ready to recognize that fact, and to duly appreciate it." Furthermore, Mr. Seney's donation "emphasizes at once the good will of our Methodism to that of the South, and our requirement of them that they shall put themselves right on the record." Dr. Haygood may well pray to be delivered from his friends if Dr. Curry truly speaks for them, and if he correctly interprets the meaning of Mr. Seney's munificent donation. We are not prepared to believe that Dr. Haygood, or the Georgia Methodists, would be willing to pay such a price for Northern Methodist money. We have a better opinion of Mr. Seney than Dr. Curry seems to have. This "putting of themselves right on the record," as Northern Methodists regard the right, as the condition of their gifts, has a very mercenary ring. Dr. Curry points out the path to college endowments, and to all manner of generous and fraternal favors. Mr. Seney's gift emphasizes "the requirement" of the Northern brethren. If religious men could be capable of such pusillanimity, what word of censure could we have for the politicians, such as Malone, who sell out for patronage and public plunder? Dr. Fuller's intimation that Dr. Haygood was truculent, and that Mr. Seney was mercenary, may be brutal, but Dr. Curry's estimate of them is certainly anything but flattering. For ourselves, we prefer to believe that Mr. Seney gave the money to Emory because he is a noble Christian philanthropist, and that Dr. Haygood accepted it with no intent or thought of having put himself "right on the record." We do not believe that Bishop Pierce and the other trustees of Emory would accept the donation upon any such condition.

The Paramount Question of the Day.

It is one of the hopeful signs of the times that the utter suppression of the ordinary traffic in ardent spirits has at last come to be, perhaps, the paramount question of the day. Church and State are alike interested in its decision. The church has long begged and persuaded, and now the State is asked to compel men to quit killing themselves drinking, by the very simple and certainly successful plan of taking all temptation to drink out of their way. The question is no longer of regulating the sale, or of moderating the drinking of intoxicating liquors, but whether at one fell stroke to lay the monster low forever. Throughout these United States the question of how to rid ourselves of the stupendous and ever-increasing evil of intemperance is being discussed and acted upon as never before. The pulpit, the press and the rostrum have exhausted language in portraying its evils. Statisticians have striven in vain to reckon its ravages upon life, property and happiness. Now the sober sense of the people invokes the strong arm of the law to protect society from utter ruin. Yes, the work is being done. One of the younger States, Kansas, has taken the lead, and passed a law prohibiting the manufacture and sale of intoxicating drinks in the State, except for medicinal, scientific and mechanical purposes, and has guarded the sale for the latter purposes with the most minute and exact restrictions. The Kansas law seems to be a model of completeness.

The North Carolina Legislature has passed a law forbidding the manufacture and sale of all distilled and malt liquors, except wine and cider, in that State. This law is referred to the people of the State for ratification. There will doubtless be a great effort made to defeat the law before the people, and money and whisky may be expected to flow freely to perpetuate the curse. Distinguished politicians in other States are said to have warned Legislatures not to pass prohibitory laws, on the ground that it would be undemocratic to do so. It is to be hoped that no political party will undertake to champion the cause of whisky. If politicians will allow the good sense of the people to act freely on this question the nation will, at no distant day, be rid of drunkenness. Let it be borne in mind that the love of strong drink is only an acquired appetite, and is not one of the inherent evil propensities of our nature.

We need not ask God to undo what we have wilfully done. The modern methods of distilling, though known only for the last eighty years, have flooded the world with intoxicating drinks. It is high time that whisky and pistols were put out of the world; yes, out of the world. The enlightened Christian judgment of the day will decide, whenever the opportunity is offered, that though they be in some possible cases useful, yet their abuse is so universal and calamitous that they should no longer be tolerated. Why not appoint a day for the universal execration of the man who invented pistols. It is a very gratifying fact that many who sell intoxicating drinks, as well as many who indulge in their excessive use, will welcome any legislation which stops the traffic. They sell and drink because others do, but would be glad to quit, or rather be stopped, for they cannot quit without help. Rev. R. Abbey and others formed the first temperance society in the Southern States, in the city of Natchez, in 1827, and Hon. J. F. H. Claiborne made the first temperance speech ever made in Mississippi, before that society, in the same year, so soon as they acquired strength and courage enough to show themselves in public. The battle for temperance has been long and earnestly maintained by all the churches and by many societies organized for that specific purpose. Mississippi must not be behind her sister States in this grandest of modern civil movements.

All honor to Kansas for the heroic step she has taken. True, she has not exempted even wine for sacramental purposes, yet a few pounds of raisins will afford at any time enough of the juice of the grape to answer all our needs in celebrating the Supper.

We look with hopeful joy to the first of May, when the Kansas law goes into effect, and pray that the days of her people may be "as the days of heaven upon earth," when she shall be freed from the king of curses.

Let the battle against alcohol go on all over the nation. Let Christians and patriots everywhere stand against this legalized enemy of all good, and see that it shall be legal no longer. The victory will not be an easy one, but it will be glorious when achieved. I hope your correspondent from Natchez will yet be a member of that Legislature which shall show to the people of his native State that "prohibition *can* prohibit," by framing such a law as shall effectually prevent wholesale killing by spirituous liquors. Yes, it can be done, it ought to be done, it will be done. If we will not do it, the survivors of our destruction will. This Protean ox has been goring long enough. He has slain by thousands, and is slaying still. Let him be butchered for the good of mankind and the honor of God. And let all the people say: Amen!

W. L. C. H.

The New South.

Among the many things we have heard and seen on this subject is a sermon by Dr. Haygood, delivered to the students of Emory College, and the citizens of Oxford, Ga., November 25, 1880. It is in pamphlet form, and is entitled "The New South, Gratitude, Amendment, Hope. A Thanksgiving Sermon." This document has been sent to all parts of Alabama, and, from newspaper notices, it seems into other States also. The preacher says he has thought a great deal about what he declares—that these things "are on his conscience," and "he has spoken what he solemnly believes to be the truth." The president of Emory College knows how to use words, and can say just what he wants to say; his meaning is too plain to be misunderstood. Fully persuaded that this sermon will be profitable for doctrine, for reproof, for correction, for instruction in righteousness to the Southern people, whom he characterizes, in whole or in part, in one place of the sermon or another, directly or indirectly, as croaking, blundering, illiterate lazy, prodigal, provincial, intolerant lawless, he has been forced, by the conscientiousness which first prompted him to preach it, to print it, and send it at his own expense to us, who sit in the regions of darkness and the habitations of cruelty.

I do not like it as a *sermon*. Its whole make-up and smack are characteristic rather of a political speech, made by a dignified, respectful orator, than of a gospel sermon, preached in the pulpit of an evangelical church. The main facts are mostly and manifestly political, and so is their collation. Undeniably, the Holy Spirit gives great liberty in the selection of themes and their modes of treatment, and many good and great preachers have availed themselves of this liberty. But woe to the church when the utterances of the pulpit can be distinguished from those of the platform only by the place of delivery and the title of the speaker. This discourse would have been far more appropriately delivered had it come from the chair of the class-room, the rostrum of the chapel, or even from the stand of a political club-room.

We mean to do Dr. Haygood no wrong. The discourse contains some excellent things, and our desire is to give him full credit for all the good [illegible] *every bit of it.*

The *first* division states the grounds of the citizen's obligation to obey the laws of the land. This is done in his very best, clearest style, and his reasoning is fully established by strong, clear, pointed quotations from the Bible. But in enumerating "our faults and lacks," on page 13, he says respect for law "is not a characteristic quality of our people. The educating influences of many generations have been unfavorable to the development of this sentiment as a mental habit, or rather as a mental characteristic." It is evident he is speaking here of the South as compared with other sections of the "nation." The comparison is not formally introduced *here*, but runs *through the whole sermon*, and comes distinctly to the surface on page 14, when, in speaking of our educational facilities, he says "we are one hundred years behind the Eastern and Middle States, and many of the new States of the West." There is no better way to determine the lawlessness of a people than first to know their criminal code, and, secondly, to know whether the courts enforce it against offenders. Now, without pretending to be a lawyer at all, I do insist that the criminal code of the South is as ample and as minute, and that its enforcement is as uniform as in any other part of the "nation," and that the statistics of crime will show that though we are sinners, and should repent, yet that we are not sinners above all who dwell in America, as the doctor would make us believe. It is strange that he should have echoed the old cry of lawlessness against the South, as in the words quoted above from page 14, when on pages 9 and 10 he had used the following, which I italicise that they may be well considered: "Why has not this whole Southern country repeated the scenes of Hayti and San Domingo? Not the repressive power of a strong government, not the fear of the stronger race, not that suggestions have been lacking from fierce and narrow fanatics, but *chiefly in this, the conservative power of the Protestant religion, which had taken such root in the hearts and lives of our people. The controling sentiment of the Southern people, in city and hamlet, in camp and field, among white and black, has been religion.*"

Putting the two quotations together reminds one of the kiss and the dagger.

The truth is there were three things always working to cultivate respect for law in the Southern mind. The Protestant religion, the institution of slavery, and the assaults of other sections upon rights guaranteed by the constitution, and the history of the country, proves that the South has been as peaceable as any other portion of it from the very first.

After stating the grounds of gratitude, he comes, on page 6, to the special reasons why all the people should praise God. He mentions five of these. 1. Christian religion; good. 2. Peace at home and abroad; good. 3. That when Gen. Garfield should take the Presidential seat it would not shake and strain the political fabric as it did for Mr. Hayes to sit down in that chair; *good again*. 5. Business prosperity; good again. But fourthly is not so good: "That we have had so clean and able an administration during the last four years."

The doctor cannot mean by "*clean* and *able* administration" the action of the Senate and House of Representatives, for they were both Democratic, and the majority of that party was made up of Southern leaders, whom the doctor says, on page 10, "have manifested, during these years of political conflict, 'an *unmeasurable capacity for blundering*.'" Of course then he must mean the President. But surely he has forgotten that this administration gave the greatest possible encouragement to the abomination of ballot-stuffing, by rewarding with offices and employment of the government every man and woman, high and low, who was known to have taken part in certain things of that sort done in Louisiana and Florida about four years ago. If rewarding villainy for villainy's sake is "*clean*," then that is clean, but, in the name of the new South and the old, we protest against such stuff being taught from the pulpit to the educated or uneducated young men of this land.

Next are given *four* reasons "why we of the South should thank God and take courage." In introducing these he goes back to 1860, and draws a line, on this side of which is "our present system," and on the other side "the old system." In 1865 the old South died, and the new South was born. *First*, "Our industrial and financial condition is marvellously good." The proof is that six million bales of cotton are now made, instead of three or four millions. More sewing machines, cook stoves, pianos, organs, pictures, [illegible] mattresses, and fewer tallow dips, prettier houses and churches, better support for colleges and preachers, etc., all of which facts are true, and for all of which we do feel grateful. But the idea is meant to be conveyed that if the "old system" had continued these things would not have been, and that they are the special results of "our present system." This we believe is *not so*. The increased cotton crop is to be explained by two facts, which could have existed under the old system as easily as under the new. First, in the old cotton belt nearly all the labor now goes to make cotton alone. Hardly anything else is grown. Second, the use of commercial fertilizers has extended cotton culture much further north, which has increased the acreage, and employed more than twice the former number of hands. Then the fresh land of Texas. The more elegant and sweeter home life has come in part from the lower prices of the articles mentioned and in part from the cultivated esthetic tastes of the hundreds of men and women educated in our colleges and schools during ante-bellum years, under the regime and spirit of the "old system." And, had the old system continued to live, we would have seen more of these things than we now see. The *second* reason is that peace has prevailed, and now prevails, and which he very candidly and justly attributes to the religious and law-abiding spirit of the people, black and white, in city and hamlet, as quoted above.

The *third* is the restoration of the States of the South to their constitutional relations to the Federal government. He thinks we should be peculiarly grateful that this has been done in such a "*short space*," and in spite of "the *immeasurable capacity for blundering* which the leaders of the dominant party in our section have manifested during these years of political strife." That smells so rank of *stalwartism* that I will not trust myself to comment on it, and will dismiss it by referring the doctor and all his readers to a speech delivered by Gen. Morgan, in the United States Senate, January 11, 1881.

The *fourth* reason is the abolition of slavery. On this point he speaks clearly and sensibly, and reflects the feelings and views of I reckon ninety-nine per cent. of the former slave owners. He also does justice to the "peculiar institution," and to the good men who labored to Christianize the black man in his bondage and barbarism. In the next division he takes up "our faults and lacks," which he says "to reform and improve is a hard task," because through "ignorance" "the necessities of party politics," "sinful hatred" and "habit," "we are the subjects of denunciation and misrepresentation by critics of the Northern States, and of other countries." He hit the nail on the head that time plumb.

There are *five* of these: provincialism, illiteracy, want of literature, of educational facilities and of factories, to which afterwards he adds sparseness of population, all of which, he says, "are explained by one fact and one word—slavery." The doctor says he has "got new light." Let us see if it does not strike his eye through smoked glass.

The remarks under *provincialism* take from the word its usual meaning, and make it mean *ignorance of the outside world*. Now it is easy to see how slavery could make the outside world ignorant of us, but it is utterly impossible to see how it could make us ignorant of that. As to illiteracy *among the whites*, absence of literature and of educational facilities, it looks like the blindness of prejudice for any man to attribute these to slavery. If this was the cause, why are we still just about where we were when slavery was abolished? What has "our present system" done to improve these matters? *Why, well nigh nothing.* The friends of Methodism in the single county of Macon, Ala., did almost, if not fully, as much for education the last ten years before the war as the whole Methodist Church, South, has done since, and one moment's thought will convince any man, who has not got the doctor's *new light*, that if the old South had not died, in 1865, every college in the new South would to-day be amply endowed and full of students, excepting, of course, those built for the colored people since the war by the benevolence of the North. As to literature the South is too young and too poor to furnish the conditions prerequisite. Only forty-five years ago nearly half of Alabama was occupied by hostile Indians, which is also the fact with reference to nearly half of the whole South. This hackneyed derision of

...e South is as insane and unjust as ...e same derision of Methodism. ...oth have had as yet to look after ...ier matters prior in the nature of ...ings to high literature, more im...ortant, more vital than the writing ...ks. As to ... rics and population, we are free to knowledge that both have been ...mensely retarded by the *presence* ...d the *bondage* of the negro, the *...ndage* hurting the industry, the *...esence* preventing immigration. ...oreigners have little use for the ...gro as a servant, and *none at all as ...eighbor*. They are as reluctant to ...e now among the freedmen as they ...ere to live before 1865 among the ...aves.

After some sensible exhortations to ...dustry, social and political toler...ce, etc., and a prophecy of the ...ming of a more glorious day, the ...ctor closes this cunningly devised ...xture of truth and error, of ser...on and political speech. The doc... preached, no doubt, with the de... to build up the country. We all ...ire to do the same thing, but, to ...ild up the new South, we need not ...t on the grave of the old. The ...t way to do this is for every man ...make all he can, save all he can, ...e all he can, learn all he can, ...ow all he can, teach all he can, ... every man bear his own bur...s, and his brother's too, never ...lying the living or the dead. And ...cially let preachers preach the ...e gospel, and, if they *will* make ...litical speeches, let them come ...n out of the pulpit and stand on ... stump.

J. W. R.

...ATTVILLE, Alabama.

Death of Rev. Thomas H. Jones.

...his youthful minister died, at the ...idence of his brother-in-law, B. O. ... Rayne, in this city, Monday ...ht, April 4. Bro. Jones was a son ... Richard Jones, whose memory is ...l fresh in this community. He ... a native of Montgomery, Ala., ...his twenty-second year of his age, ... has lived in New Orleans since ...y childhood. He was licensed ...reach several years ago, and at the ... session of the Louisiana Confer... he was received on trial into the ...eling connection, and appointed ...he Lafourche mission. He served ...t work acceptably as a supply last ...r, and had entered upon the ...ies of his pastorate this year when ... progress of an insidious chronic ...se compelled him to desist. He ...d to his last appointment, at ...bodeaux, March 20, was compell... return without preaching, a few ...s later he took to his bed, and ...dually grew weaker until, in ...t peace of mind, and with little ...ent badly pain, he fell asleep ...esus.

...n. Jones was a young man of ...t purity and sweetness of char...r, wholly devoted to the work to ...ch he felt God had called him, ... solely intent on fulfilling the ...istry upon which he had entered ... a noble and consecrated pur... From the time of his conver... at Seashore Camp Ground, in ... we believe, the conviction of ...inty was an abiding one with ... He studied awhile at Centenary ...ge, and, though his studies were ...rupted by disease, he persevered, ...ll as he could in the work of ...aration for the ministry.

... had a good mind, a good deliv... and there was in him the prom... of useful preacher. His course ...een a short one, but he has en... into the presence of his Lord ... some sheaves gathered from the ...t field. He has done what he ..., and he has not lived nor ...ed in vain. He was the nephew ...ev. Thomas H. Foster, a mem... of the Louisiana Conference, ...died at Baton Rouge, of yellow ... many years ago, and for him ...as named.

We have received a copy of the ...al Report of the Board of Health ... State of Louisiana to the Gen... Assembly, for the year 1880. ...eport is prepared by the Presi... of the Board of Health, Dr. ...h Jones, and contains a vast ...nt of valuable information, on ...bjects of hygene, the prevailing ...es of the State, and very minute ...etailed statements concerning ...eath rate in New Orleans and ...cities of the country. It treats ... questions of drainage and ...ge, and the efficacy and use of ...etants. Much space is devoted ...history and character of yellow ... and to the different types of ...al fever. The report is accom...d by charts and maps elaborate... handsomely executed, and by ...cal tables of the highest inter...cience, and to the student of ...ne. The discussion of sanitary ...ls is ample, and is calculated ...erest and inform non-profes... readers. Dr. Jones, in the ...ation of this report, has done ... service to the Southwest in ...ing an immense amount of ... information bearing upon the most important interests of the people. The research and labor exhibited are almost incredible, and the scientific knowledge displayed is both wide and accurate. The report makes a portly octavo of over three hundred pages.

—A telegram from Shreveport announces that Mrs. C. K. Parsons died in that city, March 29. Mrs. Parsons had reached the unusual age of eighty-nine years. She was a woman of great dignity and force of character, remarkably well informed, and a most devoted and consistent Christian. In early womanhood she was converted under a sermon preached by Rev. J. C. Burruss. Mrs. Parson was a member of the Presbyterian Church. For many years she had lived with her daughter Mrs. Hackett, and it was in this home, where her declining years were cheered by the tenderest affection, that the aged saint closed her weary eyes upon the things which are seen. Universally revered and loved, her death will be deeply regretted by a large circle of kindred and friends. For years she had, in age and feebleness, been waiting and expecting the Master's call, and we doubt not the hour of her release came to her finding her ready, and even joyously ready for the change. A noble character and life were hers, and the end must have been peace.

—"Is it prudent for a traveling minister to spend much of his time in town in the stores playing chess?" A singular question, to be sure; but some one asks it. In reply we should say that it is not possible for him to do so without neglecting his studies, his pastoral duties, and greatly injuring his usefulness. We do not regard chess as wrong in itself, nor would we condemn it as resorted to for occasional recreation. But to spend much time in this way is what no one can afford, much less a minister of the gospel who has solemnly promised to devote himself wholly to God and his work, and "never to trifle away time" nor "to spend any more time at any place than is strictly necessary."

—Rev. A. J. Witherspoon informs us that Hon. E. John Ellis will deliver an address at the Upper Bethel, in this city, on Monday, April 11, at eight P. M., for the benefit of the Sailor's Home, which has just been undertaken. Admission, twenty-five cents. Mr. Ellis is an attractive speaker—the object is one that commends itself to all benevolent people.

—Rev. A. B. Nicholson, of the Spring Ridge circuit, Mississippi Conference, gave us a call on his way through the city last week.

—The Prohibitionist is the title of a new monthly published at Columbus, Miss. Rev. S. A. Steel, of Columbus, Miss., and Rev. C. B. Galloway, of Vicksburg, are the editors. The paper is devoted to the advocacy of temperance and the prohibition of the whole liquor business. We wish the paper and the cause success. The editors are forcible and accomplished writers, and will make a good paper. The subscription price is 50 cents a year.

The following notice, addressed to the friends of temperance and prohibition, by the editors of the Prohibitionist, we take pleasure in commending to the attention of our Mississippi readers:

We believe a convention of temperance friends and workers should be held. Organization is necessary to our success. Singly we may do much, but in union there is strength. The whisky power can command large means and will be hard to overthrow. But it can be done. There is enough of virtue and courageous moral purposes in Mississippi to drive it from our borders, if utilized and organized. Not wishing to assume the responsibility of calling such a convention, we ask all favorable to it to communicate at once by postal with either of the editors. We hope to hear from every section of the State. Our brethren of the press will confer a great favor by republishing this card.

Rev. J. D. Parker, of this city, writing March 31, says: "I have just received a letter from my son, Rev. R. H. Parker, Bristol Station, Holston Conference, Tennessee, in which he says: 'For six weeks I have been almost constantly engaged in a revival. I suppose Bristol never enjoyed such an extensive work of grace, as that we have passed through. It commenced in our church, and as it advanced nearly all the pastors of the place came to the rescue, and helped. We worked together most harmoniously through it all, and it was most delightful. The result we estimate in the neighborhood of one hundred conversions. We have had thus far forty-one accessions to our church, and many backsliders reclaimed, and the church at large greatly revived. I do thank God most heartily for such a token of his love; we needed it so much."

Rev. W. H. Leith writing from Hazlehurst, Miss., April 2, says: This will bear to you the sad intelligence of the death of Sister Pearson, wife of Rev. B. T. Pearson, of the Mississippi Conference. She died, at Crystal Springs, Miss., on Tuesday of this week, at 6 o'clock P. M., and was buried on Thursday afternoon, her funeral being attended by a large number of relatives and friends. Appropriate services were conducted by her pastor, Rev. B. Carradine, and other six ministers acted as pall-bearers. Her husband and three little children need, and I ask for them, the sympathies and prayers of the church. A suitable obituary will be furnished by Bro. Carradine.

A Working Society.

MR. EDITOR: You will be glad to know that we have in our church a "Woman's Missionary Society," organized last June. We have sent to the treasurer of the Mississippi Conference Woman's Missionary Society $38 50.

God has graciously blessed this missionary effort of Southern Methodist women. May their interest in the good work widen and deepen, until every one in the entire church shall have caught the true missionary spirit, and of each it may be said: "*She hath done what she could.*"

Respectfully,

MRS. C. D. ANDREWS.

JACKSON, La., April 2, 1881.

Moody and Sankey have held their farewell service in San Francisco. Referring to their work there, the Pacific Methodist says:

"As to the full and final results of this long campaign it is too early to speak. There have been added to the various Protestant Churches in San Francisco and Oakland between one and two thousand converts. Perhaps as many more will be added within a few weeks. The membership of some of the feebler churches will be doubled, and that of some of the stronger ones, will be increased from 25 to 50 per cent. But it is claimed by those most familiar with the work, that even these figures, large as they are, represent only a small part of the good accomplished. Many have been reformed who have not and will not join the churches. And hundreds of church members who had become careless and inefficient have been aroused to new energy and fidelity. In this way the strength of what is called the evangelical element in the city may be said to have been doubled; for one man who is wide awake is worth more than two who are half asleep.

There are two facts in regard to this long campaign worthy of special mention: First—The interest has not at any time flagged. The crowds who pressed to hear Mr. Moody were as great, if not greater, on the last week than on the first. Second—There has been no collection taken at any meeting. The word money has not been uttered from first to last. It has been literally a Gospel "without money and without price." This visit of the evangelists to the Pacific Coast has been a success. It has not revolutionized society, abolished vice and crime, and brought in the millenium; but it has toned up the church, and much good seed has been sown, that will bring forth thirty, sixty, and one hundred fold.

The Madison Journal, published at Delta, Louisiana, says:

Last Sunday night, Rev. J. W. Harmon organized the Methodist Episcopal Church, South, at this place. The Doctor preached an eloquent, most convincing and touching discourse, from the text, "He, being dead, yet speaketh." His subject was individual character and individual action for good or evil, and he handled it with an earnestness bordering on conviction to the minds of all who heard him. After the conclusion of the services, several joined themselves to the good cause, and more have been added since, until there are now some eleven members. This makes the second Protestant church organized in the parish since the Doctor's pastorage—he having organized the one at Tallulah on the 13th inst.

Rev. A. J. Foster, preacher in charge of Austin station, North Mississippi Conference, writing March 28, says: "Our first Quarterly Conference is just over. Bro. Barton, the presiding elder, was with us. We had a good time. Congregations good; a good Sunday-school; prayer meeting well attended. We are praying for a revival of religion, and do not expect to be disappointed. It is needed here. The people are very kind to me. I am in good spirits."

We deeply regret to learn that Rev. W. D. Stayton, of the Louisiana Conference, is seriously ill. Rev. J. W. Hearn, writing from Atlanta, Ga., March 28, says: "Brother Stayton's health is yet very bad, on account of which he has not been able to go to his work, and perhaps never will. He has consumption. Let the whole church pray for him and his distressed family."

The Huntsville Gazette, of April 2 says of the recent revival in our church in Huntsville Ala.

The remarkable three week's revival at the Methodist Episcopal Church was closed last Friday night. The results are undoubtedly very encouraging to the church. About seventy new members have been added to its rolls, while the number of converts did not fall much short of a hundred.

Preparations are already being made for the International Sunday-school Convention, which meets in Toronto, June 22. The general subject to be discussed will be, "The New Century in Sunday-school Work," the motto being, "Forgetting those things which are behind, and reaching forth unto those things which are before." The programme provides for the discussion of many branches of the Sunday-school work. The reports from the several States, Territories, and provinces are to be compressed into three minutes each.

Mrs. A. L. P. Green, widow of the late Rev. Dr. A. L. P. Green, died, says the Nashville Christian Advocate, at the residence of Col. Thomas D. Fite, of Nashville, on Sunday, March 20. Of all the holy and beloved Christian women who blessed the church while they lived, and were long and tenderly mourned when dead, none was saintlier or sweeter in character than Mrs. Green.

The London Christian World states that the Rev. Dr. John Cumming, once the most popular preacher in that city, though in good physical health, is in such a mental condition as to be practically dead to the world.

Dr. Theodore Christlieb, the celebrated preacher and professor of theology at Bonn, Germany, has been engaged to give a course of lecture on preaching before the students of Yale Theological School in 1882.

The Rev. John M. Steel, of the White River Conference, died in peace, after long illness, at his residence in Harrisburg, Ark., March 22.

Seashore Camp Ground.

MR. EDITOR: On Thursday, March 24, the Board of Trustees held a meeting upon the camp ground, to look after its interests, and make early arrangements for the camp meeting of 1881. They found the grounds in good order, and improvements going forward. The severe storm of February, which swept entirely away the bath-houses and piers, did no harm to the grounds further than the destruction of a few decayed trees.

The bath-houses and piers were ordered rebuilt, and a new restaurant or dining hall to take the place of the old, which, as a temporary structure, has done good service for years.

The tenters and visitors of the camp ground will be pleased to learn that action was had to secure the erection of an improved station house, and to obtain the establishment of a postoffice and telegraph office upon the grounds, for the greater convenience and accommodation of the thousands attending the camp meeting, and visiting and residing on the grounds during the summer season.

The trustees have adopted a rule fixing the extent of the season for occupying the tents upon the camp ground, to wit: from the first of May to the first of November, and no tent can be occupied earlier nor later than these dates without the consent of the trustees. This rule is adopted in the interest of the grounds, and with reference to the risks from fire, and is of great importance to every person owning or occupying a tent upon the grounds. Tenters will please take note of this rule.

The commencement of the annual camp meeting is now fixed *permanently* for the *second Wednesday of July*, which this year will fall on the *thirteenth*. Bear this date in mind, brethren, and make arrangements of business and other affairs accordingly, to be present.

The prospect from the present outlook is that the attendance this year will be greatly larger than on any previous occasion.

The trustees are taking action and using means to have everything ready in time, and so provided as to secure the greater convenience, comfort and profit of the people.

TRUSTEE.

Books and Periodicals.

MARION; or, Sofe in the Shadow of the Rock. By Margaret E. Winslow. Philadelphia: American Sunday-school Union.

The author says: "this little book has been written solely to illustrate the way in which a child may come to Christ." This is certainly a noble purpose, and worthy of the best powers of the most gifted pen. It is said to be an excellent work and calculated to do much good.

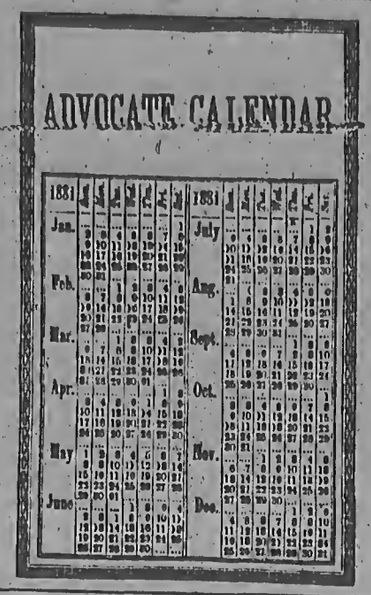
—From the Southern Methodist Publishing House, we have received a copy of "Mary Singleton; or, the Question Answered." This little volume by Rev. James D. Cameron, has been noticed by us some time ago. In the form of a very attractive story, the author exhibits the evils of the modern dance, and indicates the path of Christian duty, and faithfulness in regard to it. Our Sunday-school Editor, Dr. Cunnyngham, has placed this excellent work in our Sunday-school catalogue. It can be ordered of Lathrop & Wilkins, 142 Camp street, New Orleans.

—Ina's Visit to Virginia, is another little volume just from the press of the Southern Methodist Publishing House, it is by Sara, Kealhofer Hunt. It is a book for children, and is well adapted to interest and benefit them. It is edited and very highly commended by Dr. Cunnyngham. We have not read it, but it is sufficiently endorsed. Price fifty cents. For sale by Lathrop & Wilkins, New Orleans.

—A paper by R. W. Emerson, on his personal impressions of Thomas Carlyle, made up from his unpublished letters written at the time of his first visit to England, will appear in Scribner for May. The publication is made by special arrangement with Mr. Emerson and the Massachusetts Historical Society, before which the paper was read, and in the minutes of which it is to be printed after its appearance in Scribner.

—The Southern Youth, is the title of a new paper to be published, by Rev. R. G. Porter and Rev. J. W. Boswell, at Verona, Mississippi and Morrilton, Ark. It is to be devoted to the moral and moral development of the boys and girls of the South. The prospectus informs us that it will be an eight page monthly, price sixty cents a year.

—St. Nicholas for April, is as sprightly and attractive as ever. Among the articles are: Lost in the Fog; The Smallest Bird in the World; Master Moono; Foxy Confucius; The Little Woolly Elephants; The Copper and the Wolves; Mary, Queen of Scott's; In Natures Wonderland; The Peterkins Excursion for Maple Sugar; The Treasure box of English Literature.



Publisher's Department.

☞ We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

ODE TO SPRING.

Diphtherial wildness, thou hast come,
The frost has gone away;
The school ma'am's arctic overshoes
Are on the shelf to stay.

The blue-bird pipes, the robin sings,
And hitching posts feel gay;
The merry clam he climbs the hills
And bids the lark good day.

The grass am green, the dandelion
Begins to show his head;
The cowslip slips it's way along
Toward the lily's bed.

Rejoice, rejoice, thou spring am here,
An' fishin time's close by;
Git off your woolen undershirts
An' bid fur cape good-by.

—Detroit Free Press.

The Fakir of Siva gave a sleight-of-hand performance in Galveston. One of his feats was to make a marked dollar disappear in the sight of the crowd, which he successfully did. "That marked dollar will be found in the vest-pocket of that colored gentleman," said the Fakir, pointing with his magic wand at Sam Johnson. All eyes were riveted on Sam, who advanced to the front, took some money from his vest-pocket, and said "Boss, here is your change. I has had two beers and a cigar outen dat dollar you told me to keep in my vest-pocket till you called fomh it."

The Christian at Work says: It was at a funeral that the officiating minister, a Presbyterian brother, said, "Let us conclude these services by singing the long metre doxology, 'Praise God from whom all blessings flow.'" This One it was a Methodist brother who arose at a weekly meeting and said, "Brethren, when I consider the shortness of life, I feel as if I might be taken away suddenly, *like a thief in the night.*" All this happened in one week in the State of New Jersey.

The ladies have taken so much to wearing the costumes of men that it is difficult to tell which is which, especially when the hair is cropped short in front. A cabman who had driven his passenger to the proper place, respectfully said, "Thank you, sir!" as his fare was handed him by a fair lady in a Derby hat and a long brown ulster.

A German shoemaker having made a pair of boots for a gentleman of whose financial integrity he had considerable doubt, made the following reply to him when he called for the articles: "Der poots ish not quite done, but der *leet is made out.*"

"Can I give my son a college education at home?" says a proud and anxious father. "Certainly," replies an expert who knows all about it. "All you want is a baseball guide, a racing shell, and a few packages of cigarettes."

The train had just rolled into the station, and little Charley stood listening a moment to the sound of escaping steam. Then, turning to his father, he said, "Pa, the engine's all out o' breath, ain't it?"

"Yes, I want my daughter to study rhetoric," said a Vermont mother, "for she can't fry pancakes now without smoking the house all up."

A familiar instance of color-blindness is that of a man taking a brown silk umbrella and leaving a green gingham in its place.

The tree keeps its trunk in good order during the winter so that it will be ready to leave early in the spring.

Pocket-handkerchief dresses are common in England. They are garments to weep over.

Go to thy aunt, thou sluggard, and if she is worth money, consider her ways.

Everybody wishes to be well off, and no least the man on a vicious horse.

It is better to be a righter of wrongs than a writer about wrongs.

What key unlocks the door to ruin? Whis-key.

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To the Consumptive, Wilbor's Compound of Cod Liver Oil and Lime, without possessing the very nauseating flavor of the article as heretofore used, is endowed by the Phosphate of Lime with a healing property which renders the Oil doubly efficacious. Remarkable testimonials of its efficacy can be shown to those who desire to see them. Sold by A. B. Wilbor, Chemist, Boston, and all druggists.

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Methodist Church Property Case	75
Republican Christianity	2 00
Harris' Man Primeval	1 25
Doddridge's Rise and Progress	1 25
Bunyan's Pilgrim's Progress	50
Universal Salvation	50
Phillips' Strictures on Campbellism	50
Extent of the Atonement	75
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Philosophy of Church History	1 50
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Maxey's Literary Remains	1 50
Huttonity, by Abbey	1 75
Incidents of Western Travel, Pierce	1 25
Sermons for the College	1 00
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Taylor's Apostolical Baptism	1 25
Chapman on Baptism	1 00
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Life of Arminius	1 50
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Life of Fletcher	1 00
Life of Robert Newton	1 50
Life of Elijah Hedding	2 00
Life of Bishop Capers	2 50
Life of J. W. Cliffe	75
Life of John Howe	1 50
Life of Jesse Lee	1 50
Life of Rev. Henry Moore	1 50
Life of A. Alexander	2 50
Life of Watson	50
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Emory's Review and Defence	1 50

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Agricultural.

WORK FOR THE MONTH.

The vegetable garden is now in its exuberance of growth; cultivate well, and hoe out the weeds. Thin out all young crops, to prevent crowding. Water when [illegible] cauliflower requires copious watering at the roots when growing heads. Celery seed beds and plants are also in need of waters; if however, labor and care are deficient, these vegetables will not make a return for planting; as soil can never be too rich for them. When beets are too thick, they can be transplanted; cut off the large thick leaves, lift carefully, and dibble them into rows, or amongst other crops that are too thin; do this in moist weather.

Do not overlook planting a few beets, peas, corn, cucumbers, lettuce, leeks, melons, summer radishes; and, in fact, all varieties named for last month's sowing can be still put in, which will afford an ample succession of crops.

If melons or any crops have not come up well, stir the ground and replant at once; whenever you have bad, poor supply of seeds, make a note of failures, and procure the parties with it; such action will benefit yourself and others. See to trying up endive for blanching before use; at this season it will blanch in eight or ten days.

About the last of the month sow a supply of improved flat dutch, drumhead, and drumhead savoy cabbage for June planting, to head in fall; these varieties will always produce fine heads in the South. At this season of the year the small fabinge-fly is very destructive to the young plants, and frequently destroys them as fast as they make their appearance above ground; always keep them well dusted with plaster, or apply strong tobacco water until they are sufficiently large to withstand such attacks.

Spring-sown cabbage is now ready for transplanting; the soil for their culture must be rich to insure fine heads. Sow celery for main crop, hill up potatoes and keep them well cultivated. Train the limas to poles and stake all peas planted last month. Do not neglect your asparagus bed; keep it well cultivated and hoe[illegible] with a hoe until the shoots commence appearing.

FLAX.—Sow as soon as the ground is dry, mellow and warm, and danger from heavy frosts is over, the dew leaving will the month from the 1st of March to the 1st of May. If sown early the weeds and grass are likely to [illegible] some, the crop to be small and hard frosts to be harmful; but early sowing is necessary to obtain a fine quality of fiber, as the crop grows spindling and dry. With reference to the quantity of seed to sow it will depend much upon the time to sow it, whether early or late; the latter sowing requires more seed than the former. Two bushels per acre is the usual quantity sown broadcast, but if sown in drills one bushel will be sufficient. Flax requires a rich, deep, mellow soil, and the ground must be thoroughly prepared before sowing the seed. Harrow in the seed and roll the ground after sowing. Flax should be pulled when the seed is ripe, and the stalks are turning yellow. Flax is a very exhausting crop to the soil, and should not be grown on the same piece of ground more than once in four years. Eggs are [illegible] and the expenses [illegible] not much. My chickens [illegible] Mr. [illegible] Mississippi, in which they have passed [illegible] and keeping them warm and dry. Fowls [illegible] boxes each, with a window, through which to [illegible] wheat. I find wetting [illegible] mixing with [illegible] which assists to answer the purpose, and of which they are very fond.—New York Observer.

THE EGG QUESTION.—The thinning of [illegible] eggs [illegible] this season should have [illegible] as [illegible] a single week's [illegible] diminished, attend to it immediately. It is a saving of food. Begin the hens and set pots for grapes, [illegible] before the busy days [illegible]. Planting should be [illegible] as early as the soil is in good working order, that the plants may get well established before the hot weather comes. Make the main cutting of well established [illegible] as many of the new sorts as can be obtained. Black berries [illegible] very early, and when possible they should be set in the fall, but it is to be played [illegible] as soon as may be. No fruit is to be expected the first year, the best return for currants is an open bush with several stems. The [illegible] should be [illegible]. No one should be without strawberries. As to the best variety for the table [illegible] Charles Downing [illegible] not excelled. The Wilson is the [illegible] for market. For [illegible] Sir Harry Bayham and Green Prolific. Triumph de Gand and Lucinda are best for heavy soils. If set this spring a good crop may be expected next spring; the plants [illegible] one season's growth after transplanting.—American Agriculturist.

CALIFORNIA RAISINS.—Raisins are being produced to quite an extent in California. In Yolo county a gentleman by the name of Blowers is said to prepare them in large quantities. His method is as follows:

The grapes are picked after they have become of a golden color, and are transparent. They are then put on wooden trays, two by three feet in size, and the trays placed sloping toward the sun, between the [illegible] and they are turned by putting a tray on top, and inverting them both, they are thus transferred to the new tray. When the grapes lose their ashy appearance the green ones are removed and the rest put into boxes to sweat. Sheets of paper are put between every twenty-five pounds of raisins, and they are left in the sweating boxes for two weeks, when the stems become tough and the raisins soft. They are then assorted, weighed, boxed and sent to market. The California raisins are thought to be of a superior quality, and are very much sought after.

IS HORSE SHOEING USELESS? A recent issue of Fraser's Magazine contains an article by Sir George W. Cox, in which he estimates that the English custom of horse-shoeing costs the nation annually as much as $15,000,000, which might be saved if the horses were allowed to go unshod. He quotes authorities from Xenophon, who marched his horses unshod from Cunaxa over the Armenian Highlands to the walls of Trebizond, down to the "free lancers" of the present day, and contends that it is safer, cheaper, and better to let horses go unshod over the hardest roads, and especially in the slippery streets of London. He estimates that over twelve million dollars would be saved in farriers' bills alone; and he calculates further, that the working life of a horse would be trebled by the change, so that a horse which is now worn out at twelve years would live to twenty-six.

The figures seem somewhat startling and have hardly been sufficiently proved to be trustworthy. Meanwhile, it is said that a medical man in Waterbury, Conn., has not put shoes on his horses for two years, driving them winter, summer, spring and autumn, with hard roads without any trouble. The doctor's theory is that nature has provided for the horse; that a horse can travel over all kinds of roads; that the hoof will do the most, and that the frog coming to the ground keeps the hoof properly spread, and free from foul and other diseases.

GRUBBY WORMS.—A writer in the Rural Record says there is no necessity of shedding currant worms; this is done by having bushes interplanted, the worms always attacking the new growth first. He says: "My plan is this: In starting a currant patch I cause the bush not to exceed from one to three main stems, and give it all the length of the root to their support. As hinted above, sprouts will start from the roots each spring; but they must be rooted out when six inches long. All currant growers are aware that worms first make their appearance on the new growth and then spread over the bush. Consequently, no sprouts, no worms. This is just as plain as that wood and hoe work. I have followed this plan for the past two years to my satisfaction and have barely seen the effects of worms on one or two bushes where my plan was not fully carried out. But such currants I never saw grow. The common red Dutch being nearly as large as the cherry currant and a better bearer. I had a few bushes that accidentally broke down from their load of fruit.

FARM SCHOOLS FOR GIRLS.—France has agricultural schools for girls. One of the chief is near Rouen, which is said to have begun with a capital of one franc, by a sister of charity and two little discharged convict girls, and to be now worth $50,000. The establishment has now three hundred girls from six to eighteen. The farm, entirely cultivated by them, is over four hundred acres in extent. Twenty-five sisters form the staff of teachers. More than one medal of the French Agricultural Society has been awarded to this establishment at Dorneval, and the pupils are in great demand all over Normandy on account of their skill. They go out as stewards, gardeners, farm managers, dairy women and dairymaids. Each girl leaving an outfit and a small sum of money, earned in spare hours. If they wish to come they can always return to Dorneval, which they are taught to regard as their home.

FROZEN POTATOES.—An English gentleman on this subject writes: "We know of no plan equal to burying them in the ground. Dig a trench, spread the potatoes as thinly as possible, and cover them with the soil, which should be dry with the tubers. If this does not cover the frost and leave the tubers sound, nothing will that we are acquainted with. Potatoes thus protected in the ground all the winter are usually sound in the spring, though in an occasional forcing season the surface rots almost before the frost has left them. We have often observed that potatoes have partly emitted their sprouts in the soil frozen above where exposed and sound below where embedded. Yet the frost must have penetrated the soil below the potato."

PENCILS.—Fences, says an intelligent writer, are proudly a greater favorite with farmers than is generally supposed. If a farm of one hundred and sixty acres is only fenced so as to make fields of twenty acres each, it contains about five miles of fence; and if the fence rows [illegible] with [illegible] of wood, or six cords per [illegible] the whole farm is occupied by fences. Those fence rows generally form the nursery for weeds, which is amply sufficient to stock the whole farm with that commodity.

PEACH CULTIVATION.—Indian orchards have raised the largest crops in the world. The native is Lady Peach, a breed, mixed Durham and Big English. Her most [illegible] are: Greatest height, five feet ten inches; girth, eight feet nine inches; length, between six inches; or including tail, seven feet six. Her form is good; and, though not fat, she weighs three thousand pounds. Her color is [illegible] white, [illegible] predominating. Age, six years. Her present owner lives in Stark county, Illinois.

All soils are improved by mixing. The desired properties of the soil have an important influence upon its average fertility. The admixture of pure sand with clay soil produces an alteration which is often beneficial, and which is almost wholly mechanical. The sand opens the pores of the clay and makes it more permeable to the air.

If you have no vine in your garden the spring is the time to plant one. A vine with roots one or two years old is better than an older one. Make a large hole for the roots and spread them evenly. When the buds start and the shoots have grown an inch or two, rub off all but the strongest ones.

Household.

HOW A FAMOUS CHEESE IS MADE.—Perhaps the most justly celebrated cheese made on the Continent of Europe is the Swiss Gruyere. This is made mostly in huts called chalets, high up among the Alps, at the time [illegible] when the [illegible] sides are accessible, and the huts habitable, say from the melting of the snow in May to the end of September, when men and animals descend for the winter into the sheltered valleys thousands of feet below. The chalets are located in the midst of the mountain pastures on a spot safe from avalanches, and generally near to a small pond or spring of water, when such are available. Provisions from the valleys are carried up weekly to the chalets, and it is under such difficult and romantic circumstances that a cheese is made which, for hundreds of years has been considered almost, if not quite, the best on the Continent.

The milk, partly skimmed, or pot, according to the quality of cheese desired, to be made, is put into a great kettle and swung on a crane over a gentle fire, where it is allowed to attain a temperature of seventy-seven degrees Fahrenheit, when the kettle is swung off the fire and rennet is added to the milk. When coagulation has advanced far enough the curd is cut into as fine pieces as is practicable with the large wooden knife which is used for the purpose. The kettle is then swung over the fire again, and the curd is taken up in small quantities in a porringer, and poured back through the fingers, whereby it is still more finely divided. Great importance is attached to this division of the curd, in order that each particle may be fully exposed to the action of the heat in the "cooking" process, which ensues up to a point when a temperature of ninety degrees has been attained. The kettle is then immediately swung off the fire, and the waste of curd and whey stirred for some fifteen minutes longer; and if the cooking has been properly performed, the particles of curd have the appearance of bursted grains of rice swimming in the whey. The curd is then collected in a cloth, and great care is taken to expel all the whey. The salting of the cheese is also considered a delicate and important process. The salt is rubbed from time to time on the outside of the cheese, care being taken to discern when enough shall have been absorbed. The Gruyere cheeses are commonly three feet in diameter, and weigh over one hundred pounds. A successful cheese of this kind is like a soft yellow paste, which melts in the mouth, and is filled with cavities about the size of a pea, one or two, say, in each square inch of cheese.—Harper's Journal.

CHOCOLATE PUDDING.—One quart milk, fourteen level tablespoonfuls of grated bread-crumbs, twelve table spoonfuls grated chocolate, six eggs, one teaspoonful of vanilla, sugar to make very sweet; separate the yolks and whites of four eggs, beat up the four yolks and two whole eggs together very light, with the sugar; put the milk on the range, and when it comes to a perfect boil pour it over the bread and chocolate; add the beaten eggs and sugar and vanilla, taste it to be sure it is sweet enough, pour into a buttered dish, bake one hour in a moderate oven; when cold, and just before it is served, have the four whites beaten with a little powdered sugar and flavored with vanilla, and use as a meringue.

ROAST CHICKENS.—Procure, if possible, chickens with a white breast bone; truss them neatly, and let them be carefully singed; put an onion and a piece of salt, butter equal to it in bulk inside each chicken; tie a piece of buttered paper or a slice of bacon over the breast and roast at a moderate fire, basting frequently with the butter. Time of roasting about half an hour. About ten minutes before they are done remove the paper or bacon and sprinkle them freely with salt. Serve with plain gravy in a boat, not in the dish; garnish with thin slices of broiled bacon, rolled up.

TEA CAKES.—Mix two teaspoonfuls of baking powder with a pound of flour and two ounces of powdered loaf sugar. Rub in two ounces of butter, and when ready to bake, make into a dough with a gill and a half of skim milk, and one egg beaten up in it. Have ready three pound cake tins, brush over with butter, half fill each with the cake, and put into a quick oven the moment after mixing. Bake half an hour.

Before the children's stockings begin to be thin at the knees, and to need darning, put a piece of cloth under and sew with fine stitches so that they will not show; soft flannel or pieces of old stockings which are strong enough to be worth using are better than any heavier cloth. By taking the trouble to do this, stockings may be made to last twice as long as without it.

TO SERVE COLD ROAST MUTTON.—Too much must not be cut off from the joint or it will not answer. Bone it, cut the meat as flat, by inches, as it must be, and lay meat slices thin with the suet over it. Add water to cover it, and all sorts of kinds of vegetables, onions, turnips, carrots, parsley, etc., in small quantities; stew two hours, thicken the gravy and serve the fillets with the vegetables around it.

FRENCH CAKES.—Excellent baker cakes can be cheaply made into a pan kept for the purpose, every scrap of bread, cake or pudding left from the table, and adding a few spoonfuls of milk now and then. The mass should ferment and be tossed time, and flour, water, milk and soda added. As safe from being good eating, they are to be turned for those who have no hogs to eat such scraps.

LEMON SYRUP.—Take eight good-sized lemons or half cream of tartar, the solid portion, cut them up, and put them to boil with two quarts of soft stock and a teacup of herbs. When well cooked, thicken with a little flour, smoothed and dissolved in a little cold water. Then strain all through a sieve, repeat a little, and add butter, salt and pepper to taste.

It is a good plan to put new earthenware into cold water and let it heat gradually until it boils; then cool again. Brown earthenware in particular may be toughened in this way. A handful of rye or wheat bran thrown in while it is boiling will preserve the glazing so that it will not be destroyed by acid or salt.

JOHNNY CAKE.—One pint of boiled rice or hominy, one egg, one tablespoonful of butter, salt to taste, flour enough to make a soft dough; roll half an inch thick; bake quick, without blistering, serve hot; tear the cakes open and butter; cut the cakes four inches long and three wide.

COTTAGE PUDDING.—Take two cupfuls of flour, one of sugar and one of milk, two tablespoonfuls of butter, one teaspoonful of cream of tartar, one egg. Beat together, and add one teaspoonful of soda. Bake half an hour; serve with sauce to taste.

Scientific.

—The Tiberine Museum at Rome, which has been lately opened to the public, contains the objects of ancient Roman art that have been recovered in the excavations for enlarging the bed of the Tiber, which have been [illegible] many of them rare and beautiful. He, says a correspondent of the Evening Post, like fossils in the rock, and represent every age from Leo XIII. back to the earliest times. Among the most interesting of them are a set of ancient frescoes from the wall of a Roman house of about the age of Augustus, which are pronounced by competent judges to be the most beautiful relics of ancient painting that remain to us. Some of them have lost all but the faint outlines of their original forms by the influence of moisture; others retain marvelous brilliancy of their red, black and yellow grounds, and the graceful figures, the columns, the flowers, and the twining tendrils are as enchanting as if finished but yesterday." A series of designs in stucco, much damaged, are very beautiful in their mutilated condition, and are supposed by some to represent a polyanthus, by others the history of Osiris. A rich tomb, nearly twenty-five feet square, contained a life size statute of a Roman matron, the portrait bust of a younger woman, and eight funeral urns, two of which were in the form of temples ornamented with dolphins, two were plain round vases, and four were richly decorated with garlands, flowers, fruits, acanthus leaves, and bulls' heads. Three of the urns contained burnt bones and ashes.

—Before the voyage of the Challenger, hardly thirty species of deep sea fish were known. The list has now been increased to more than one hundred species, yet no new types of families have been discovered. Some novel and very interesting modifications of certain organs have been met with, but nothing more than what might have been expected from our previous knowledge of the group. The greatest depth at which fish were inclosed is 2,900 fathoms; but the species brought up is one that is very abundant in the upper strata of water, and the examples were probably caught on the way up. A fish drawn up when the dredge reached the depth of 2,750 fathoms showed by its whole habit that it was a being living on the bottom of the ocean, and justifies the assumption that this is a depth at which fishes may live. The question as to how animals can resist the enormous pressure at those depths is discovered by Dr. Edwyn Jeffries, who suggests that water is nearly incompressible, and that [illegible] animals whose tissues are saturated by such a fluid, can have to a certain extent filled with it, would not possess [illegible] by the superincumbent [illegible].

—An interpreter who was engaged in 1858 to introduce [illegible] of the cinchona [illegible] trees to India, has met with great success. The cultivation has been [illegible] and has become considerably profitable, so that the price of quinine has been [illegible] only reduced in India, and an exportation of the drug has already begun. The new industry promises to solve the question of the opium trade with China; for it will make it practicable to substitute quinine for opium as a febrifuge in those swamp districts of China where the opium is most used, while India will lose no revenue which they now enjoy, for they will still be the producers and the sellers of the substitute for it.

—Prof. G. C. Broadhead has contributed an interesting paper on the aborigines to the Kansas City Review. The earliest discovery of bones of this animal appears to have been made between Hudson and Hudson Albany, N. Y. Since that period skeletons nearly entire, detached bones, teeth, tusks, and mastodon have been found in nearly every State in the Union, including those of the Pacific slope. The animal seems to have first appeared in America in Miocene times, it was dominant in the Pliocene, and became extinct at the close of the Glacial Period. Dr. Agassiz from Canada sixty-six degrees north on our western coast to Nicaragua, Central America, [illegible] Lyell [illegible] Leipzig journal [illegible] to one gross trade, makes the following statement: "Place your tumblers [illegible] or vessels that you desire to keep from cracking, in a kettle filled with cold water, add a little cooking salt, and the moment the boiling point is reached remove all the vessels from the fire. Glass treated in this way is said never to crack, even if exposed to very sudden changes of temperature. Tumblers in particular, are said to become very durable by treating them in this way. It is [illegible] process may be extended to [illegible] stoneware, crockery, etc. Place [illegible] of all sorts in the [illegible] and [illegible] is [illegible] the [illegible] work.

—The body of a [illegible] has been discovered in a [illegible] bank of a small [illegible] at the head of Bower Water, and was [illegible] by [illegible] of the water, [illegible] was remarkably well preserved, [illegible] and covered with [illegible] and [illegible] to have been [illegible] between the [illegible] of existing [illegible] and [illegible] species that has been [illegible] in Eastern Brussels. The skull has been sent to St. Petersburg, a portion of [illegible] and skeleton of the [illegible] to be washed away by the river.

—While last winter was unusually mild here, it was unusually severe in England and Europe generally, and [illegible] could [illegible] and [illegible] the severity. The ordinary appearance of [illegible] this country during [illegible] In December, 1879, the maximum daily temperature at Denver, was only five degrees, and the minimum was only [illegible] degrees below the freezing point; in December, 1880, the thermometer was only six times below the freezing point.

—M. Montigny, of Belgium, has found that when bulbs are immersed in a liquid, 1. The sound produced is always more grave than if merely moistened; 2. The lowering of the note is more marked, the more dense the liquid; 3. The alternation of the sound is much more marked when the bell is wholly immersed than when it is merely moistened with liquid; and 4. In both cases the lowering of tone is more marked for grave than for acute notes.

—Mr. A. E. Barnham, an engineer of one of our southwestern railroads, has constructed a machine to be propelled by the locomotive for digging out the ditches along the railway tracks. It is really an immense steam plow with a scraper, attached to a car of the construction train, which can be set at the proper distance from the track, so as to excavate a ditch of from five to four feet deep, at the average rate of about a mile a day.

—A new use of the electric light is to assist entomologists in catching their "bugs." Nocturnal insects are attracted by it from great distances and in great numbers, and fall an easy prey to the collector.

Overwhelming Facts.

CERTAIN SERIOUS EVILS WHICH THREATEN THE COMMUNITY CAREFULLY INVESTIGATED AND POSITIVE EVIDENCE OF A VALUABLE SATURE SECURED.

St Louis Globe-Democrat, Jan. 29.]

It is the manifest duty of every well conducted paper to keep its readers conversant, not only with the news from all parts of the world, but also with the details of events, when these details affect the public welfare. The climatic changes of America, the variations in civilization, or some other influences, have made great transformations in the human body which have attracted the attention not only of scientists, but of people in general. Very naturally the press has taken up the matter, and in Boston, Chicago and other prominent cities, searching investigations have been made.

These investigations conclusively prove that the causes of these changes are to be found, not in outward manifestations, but in the human kidneys or liver, and that the system is affected just in proportion as these organs are well or deranged. In order that the people of St. Louis as well as the inhabitants of other cities might know certainly regarding these matters, a representative of this paper was commissioned to secure such facts as would throw the best and most conclusive light upon this subject.

A call was made at the establishment of Mr. A. A. Melber, wholesale and retail druggist, 709 and 711 Washington avenue. Mr. E. T. Jones, the gentleman in charge of the retail department, said that he had noticed the attention which this subject was attracting throughout the land with much interest. His experience, covering a period of years, proved conclusively to him that the kidney and liver were the workshops of the human system, and that the change of climate, habits and mode of living customary in America tended to derange these organs most seriously. He had noticed, however, and especially during the last year, that many persons who had been most seriously affected were now well and apparently happy, and the belief in it the quiet conformity, the cause of this gratifying change had been brought about by the use of Warner's Safe Kidney and Liver Cure. Mr. Jones mentioned one especially. It was that of a lady who had formed the habit with a complexion almost black in its hue, as the result of serious kidney and liver difficulties, but under the use of the remedy mentioned she had regained perfect well, and with a complexion as clear as the day. Any one not in the [illegible] Mr. Jones also knew of many other striking cases which this remedy had accomplished, showing that it was specific, a thorough medicine to counteract the diseases arising during the [illegible].

Having gained the most remarkable information, the interviewer next called at the [illegible] Pine street. The [illegible] found Mrs. H. M. Alvord, who, upon being questioned [illegible]

"For the past two years I have suffered greatly, a disease which [illegible] first appeared [illegible] I began to use Warner's Safe Kidney and Liver Cure. By the second bottle my relief was so great that I could dispense [illegible] I would scarcely be without it for [illegible] deprived of this remedy, and I have advised many of my friends to use it."

A call was then made at the residence of Mrs. Bernard Kiernan, No. 1121 Biddle street. Mr. Kiernan's sister-in-law for years had suffered [illegible] was [illegible] fever troubles, which at last developed into Bright's disease, and became so alarming as to swell his [illegible] to enormous proportions, and [illegible] to [illegible] agony [illegible] for [illegible] and nights in an [illegible] sleep at all. Her illness was considered [illegible] the physicians of the city, [illegible] regard [illegible] Mr. Kiernan [illegible] Warner's Safe Kidney and Liver Cure, and [illegible] to use it. The effect was [illegible] and [illegible] she was [illegible] to do her own work. Mr. Kiernan [illegible] Safe Kidney and Liver Cure [illegible] and [illegible] to [illegible] Mr. Jones [illegible] Mr. [illegible] Mississippi, in which they have passed [illegible] and keeping them warm and dry. Fowls [illegible] boxes each, with a window, through which to [illegible] wheat. I find wetting [illegible] mixing with [illegible] which assists to answer the purpose, and of which they are very fond.—New York Observer.

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Christian Advocate.

Methods of Raising Church Funds.

Mr. Editor: A great deal has been written of late on the importance of reforming the moral Discipline of the Church: and certainly every lover of the Lord should rejoice at this evidence of awakened conscience and consecrated revival in this much needed and important particular. Let us not neglect this essential branch of our duty to our Master and to the flock of which the Holy Ghost has made us overseers; while we attend to this let us also be mindful and watchful of other interests of our Lord's heritage. While his ministers, endeavor to preserve the purity of the church in the lives of her membership, let us keep it from being defiled in another direction. I refer to our methods of raising funds. To the observant mind, pondering the condition of the church and her needs, it is evident that the two great dangers which threaten her in our day, arise from the worldly lives of many of her membership, unchecked by application of the law provided for such cases, and from methods of raising funds for her support, which are not only unscriptural but tend to degrade her in the eyes of the world. These things are generally found to prevail in the same place; there is consanguinity between them.

Under the last head I group church fairs, church suppers, cantatas, sacred concerts, *et id genus omne*. Probably worst of the whole bad lot is the self-pre-eminently "corrupt thing of evil," and adds sacrilege to flagrant blasphemous offense by drama in any part of Holy Writ, and under the name cantata or oratorio degrades the house of God to the political level of the lowest.

The evil of these things is easily seen. In the first place it puts the church before the world in a wrong light, making manifest to support itself she is beggar enough to confess her weakness by begging world for help. How humiliating, yet how true the confession that the church which is Christ-purified to the world to save the world and bring it into allegiance to Him, is unable to sustain herself, but must come and by worldly means beg that antagonistic world to help keep it alive!

What a confession in the face of these appeals! the world so ready to imbibe a contempt for religion, as dependent upon them for existence. Take this view of it and it does seem that self-respect would keep the church from resorting to expedients. But in addition to the harm it works to the subject when by any means you lessen the church's respect of the church, you lessen the chances of his salvation.

Look again, these expedients defeat the very end which they seek to promote, dwarfing its liberality and so delaying the resurgence of the church, educating people in a wrong direction, and it takes no prophet's eye to see it must eventually, and that at no distant day, tell disastrously upon the finances of the church. Certainly it is unfair to spirituality to look for a moral and immediate equivalent for offerings we bring to God, and we should flow freely from our consecration to Him. We are thus drying up the source from which has ever been, and must ever flow, the vast sums of the funds needed to sustain the church at home and carry on its enterprises for the conversion of the world. Our Lord came into the world to establish a kingdom or it while not of, and while this kingdom widely differs from all others in the manner of its creation, in the principles of its government and in the end which it seeks, has many points of similarity which we may trace with as much profit as we may derive from noting its points of contrast. One of the prime essentials to the prosperity and success of any government is a well devised system of raising the revenue for its support. And faithful negligence in this ground of this kingdom, and in the book which contains the constitution, and laws of that kingdom we read also the sanctified means of raising its revenue. The church would prosper if it must, in its character, obey its constitution in order to observe its laws. Other means of support than those laid down in this book are unconstitutional and illegal, resorting to them is guilty of a kind of presumption as well as an act of gross folly and shortsightedness. The only way of raising money we find in God's word, and we find that enjoined as *alone* acceptable to Him.

"Every man will offering. One must give cheerfully, gratefully, freely and as God has prospered him.

The revenue law of the kingdom is plainly and emphatically laid down in the charge of its laws and we have no right to violate it or set it aside to substitute or transgress any other established regulation of the kingdom.

When we go outside of the charter and expect to love money or use worldly methods to support the church, we put ourselves in the attitude to ask and expect God's blessing on our enterprises.

When we make merchandise of religion and an equivalent in worldly gain for a man's offering to the Lord, we occupy the same plane as that on which our Lord drove from the temple the sacrilegious profaners of his glory, and of his blessing."

A. L. LAMAR.

Whiskey—Whisky.

Mr. Editor: The increasing interest in the higher question has called my attention to the two ways of spelling the word, as I have written it. I was learned to spell it with *o* in it, even when I was a schoolboy. I know I have often appeared on rail-cars on the heads of barrels to tell what my grandma I. The dictionaries of the day, though not unanimous, sustain those who spell the word without *e*. I hope no one will undertake to notice how long our children have been going on in the way of the world, but it is not indeed, the two ways still have their fol. The inflections are strong, grand old letter "e" has been used in the whisky business, and we should have been brought into misery. It looked enough to do without making any change in whisky variety of it. Here is a public property, and we have the right to use, but not to abuse. They do most assuredly, but I persisted and they do to my full delight in *beer*, and I shall not shun an *ale*, but they are slipping me with "a mug of lager," the assumption of the whole business, drinking, rowdyism, drunkenness, moral, civil, darkness, murder, suicide, self-damnation, woe, weeping, desolation, despair, death and everlasting punishment. In all these things I appear as a helper, and in them I have been deceived and brought into trans. [illegible] I insist to the *hell* piety excuse me from *whisky*."

If complaints are in order, and letters have a right to speak, words and numbers ought to be heard also, on this question of spelling a word to signify a thing. Turnkey, Turkey, donkey and monkey appear as a classical it is agreed that monkey shall represent their cause and speak in their defense to save them from the shame and danger of such a companion as whiskey, an enemy to man, a disturber of the peace, a foul blot on civilization and fit only for imprisonment. Whereupon the turnkey bolted the door against whisky and then congratulated the company on their fortunate deliverance. Monkey chattered, leaped and danced for joy, and the whole class voted to keep the door locked.

"The number seven is consecrated in the holy books, and in the religion of the Jews by a great number of events and mysterious circumstances." This number of letters has been associated in whiskey. It is time for the consecrated number to testify against an unclean thing which has become so common and has produced so many unholy things. Let the glory of the number seven depart from the name of a liquor that has so degraded man, six letters are *necessary* to spell the word. It is not easy to abandon a practice even in spelling. But I give up the "e" in this word, and hope the time is not far in the future when many who have been friendly to the whisky business shall be able to see in it one of the greatest foes to our race, and that the church may soon see that in fighting against liquor the fire is against all of the best interests of the human family.

J. WASSANELL.

Meridian, Mississippi.

Sermons, Short or Long.

Mr. Editor: Why is there a demand for short or long sermons in some of our congregations? Is there less to be said in favor of the religion of Jesus Christ than there was in former times, or are the people more easily converted under short sermons, than they were under the style of preaching for the last eighteen hundred years? I have never known how the idea ever got into the heads of some of our congregations, that our preachers should be limited in the delivery of their sermons. I have never seen at the sessions of any of our conferences, anything upon this subject. So I conclude that neither our Conferences nor Bishops have advised the church to time the preachers, and not let them preach too long. In some of our churches clocks are placed in front of the pulpit as though the preacher was making a law speech, or dividing time with a political opponent. Sermons may sometimes be too long, but their length must depend upon the particular circumstances under which they are delivered. All that was ever said in favor of the religion of the Bible, must be repeated as long as Christ is preached as the Saviour of the world. When the Holy Ghost gets into the heart of the preacher, he gets into the hearts of his hearers, and then there will be no way-side stations to stop at. I fear the demand for time sermons originated not in the hearts of Christians, but in the heads of those who could sit for two hours and hear a clown organ organ grinder. We are told by Job: "There was a time when the sons of God came to present themselves before the Lord, and Satan came also, to present himself before the Lord." I have no doubt he continues to present himself at our places of worship, and that he is in favor of mixing the preachers, and not allowing them to tax the patience of the people with long sermons. Let us have no compromise between Satan and the pulpit.

LAYMAN.

Pet Virtues.

Most men have a pet, and it is not always a fine horse, or dog, or parrot, but some idea which they have fondled, and nursed, and nugged, until, like a mother's only child, it seems dearer to them than all the other ideas of all other men. Christians have their pets their pet ways of working, their pet organizations and their pet doctrines about which they think, and talk, and pray, until it seems to them that no one believes anything, and no one is in earnest, unless he falls into their line of action. Thus men are one-sided and narrow in their views.

But the class of pets which are most dangerous to the church are pet virtues. Men have some particular gift of grace which by nature it is easy for them to exercise, and they make the most of that virtue. It is very easy for one man to be patient, and he throws all the power of his religion into patience, while perhaps the thing he most needs is long-patience, or activity, or faith. Another man is by nature generous, and he carries all the power of his grace in the direction of his pet virtue, neglecting prudence or patience. Now, the value of grace is not in that it makes us strong on the side of our natural virtues, but that it makes us triumph on the side of our natural defects.

The value of our religion is not seen in that it makes us sweet-tempered, but that it turns our sourness into sweetness; not that it makes us honest man more honest, but that it makes a dishonest man honest; and that it makes a temperate man temperate, but that it makes an intemperate man temperable; not that it makes a quarrelsome man peaceable, but that it makes a contentious man peaceable, not so much that it helps us to be what we are, as that it helps us to become what we are not; so that men looking at us will say we are other and better men than we used to be. He used to be intemperate, now he is temperate; or he used to be selfish, now he is generous; or he used to be unforgiving, and now he is forgiving; or he used to be obstinate, and now he is gentle; irritable and now he is patient; careless, and now he is prudent; inactive, and now he is active. The test by which we are not to try ourselves is not whether we have pet virtues or not, but whether we have pet vices.

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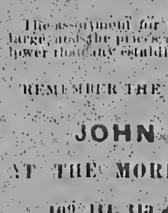
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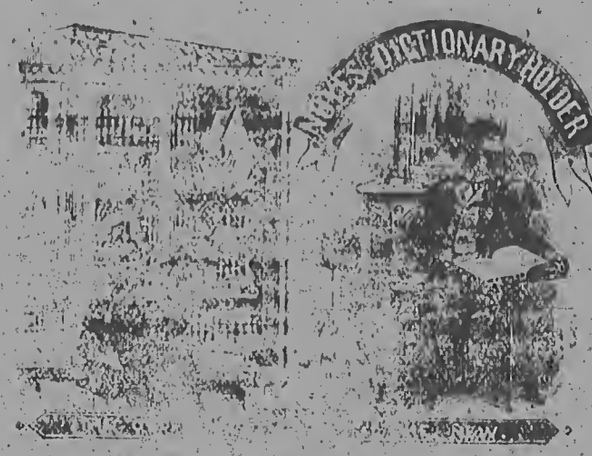
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AGENTS WANTED to sell the best Family Knitting Machine ever invented. Will knit a pair of Stockings with HEEL and TOE complete in 15 minutes. It will also knit a great variety of other work, such as Fancy Edging, Lace, Mittens, Comforts, Hoods, Scarfs, Shawls, Skirts, Nubias, Leggins, Gaiters, Cuffs, Collars, Veils

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, April 4, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Ast.
Cotton, ₱ lb.		
Low ordinary	8⅝	8⅞
Ordinary	9⅞	9⅜
Good ordinary	9⅜	9⅝
Low middling	9⅝	9¾
Middling	10⅜	10⅝
Good middling	11⅛	11⅜
Middling fair	12⅜	12⅝
Sales to-day	5,250 bales.	
Receipts since our last	6,980 bales.	
Receipts previously	1,337,806 bales.	
Sugar, ₱ lb.:		
Fair	6⅜ @	6⅝
Fully fair	— —	6⅞
Prime	— —	7
Choice	— —	— —
Yellow clarified	8¼	8½
White clarified	8⅝	9
Powdered	— —	— —
Crushed	— —	— —
Molasses, in bbls, ₱ gallon:		
Common	— —	—
Fair	— —	—
Prime	— —	— —
Choice	— —	—
Rice, Louisiana, ₱ lb.:		
Common	3¾	4¼
Fair	4¾	5
Prime	5¼	5¾
Choice	— —	—

GROCERIES.

Butter, ₱ lb.:		
Western	9	36
New York	29	32
Coffee, ₱ lb.		
Rio, ordinary	10	10¼
Rio, fair	12¼	12⅝
Rio, prime	13⅜	13⅝
Cheese, ₱ lb.		
Western factory	— —	— —
English dairy	— —	— —
Candles, ₱ lb.		
Best brands	— —	8¾
Corn Meal, ₱ bbl.		
Choice, bolted	— —	2 80
Flour, ₱ bbl.		
Superfine	3 00	— —
XX	3 75	4 00
XXX	4 75	5 25
Choice	— —	— —
Choice	— —	— —
Fish:		
Mackerel, No. 1 in bbls	— —	8 00
Half barrels	— —	4 50
Kits	— —	95
Mackerel, No. 2 in bbls	— —	6 75
Half bbls	— —	3 50
Kits	— —	85
Mackerel, No. 3 in bbls	5 50	6 75
Half bbls	3 00	3 70
Kits	75	— —
Codfish, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon.		
Olive, Lucca	— —	2 2
Olive, in bbls	— —	1 6
Linseed, raw	— —	60
Linseed, boiled	61	63
Cotton Seed	50	55
Lard	50	57
Soup, ₱ box		
Magnolia	— —	2 10
Olive	— —	2 50
Palm	— —	— —
Castile	— —	2 75
Soda	— —	— —
Starch, ₱ lb	— —	3¾
Salt, ₱ sack:		
Coarse	1 00	1 02½
Fine	1 37½	1 40

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	— —	64
White	— —	66
Mixed	— —	62
Oats, ₱ bushel:		
Western	— —	54
Red rust proof	— —	— —
Bran, ₱ 100 lbs	— —	90
Chops, ₱ 100 lbs	— —	90
Hay, ₱ ton		
Prime	24 00	25 00
Choice	25 00	26 00
Cow Peas, ₱ bushel		
Mixed	— —	— —
Clay	— —	2 60

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	9½	10
Shoulders	5	6
Sides, clear rib	7	9½
Sides, clear	— —	9¾
Hams, sugar-cured	10	11
Mess Pork, ₱ bbl	15 50	16 37½
Dry Salt Meat, ₱ lb:		
Clear rib sides	— —	8¾
Clear sides	— —	8¼
Shoulders	5½	5¾
Lard, ₱ lb		
Choice, in kegs	— —	11
Choice, in tierces	— —	10½

ESCULENTS.

Potatoes, ₱ bbl.		
Irish	2 40	3 00
Sweet	2 50	2 75
Onions, ₱ bbl.	4 25	4 50
Apples, ₱ bbl.	3 00	3 50
Cabbages, ₱ box	— —	— —
Sour Krout, ₱ bbl	—	15 00

BALING STUFFS.

Bagging, ₱ yard:		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	17
Ties, ₱ bundle		
30 ties and buckles	— —	1 05

SUNDRIES.

Poultry, ₱ dozen		
Grown chickens	4 50	5 00
Young do	3 00	3 50
Ducks	3 50	4 00
Geese	5 00	6 00
Turkeys	21 00	21 00
Eggs, ₱ dozen		
Western	16	18
Southern	17	20
Honey:		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb	— —	— —
Pecans, ₱ lb		
Louisiana	— —	— —
Texas	7	10
Oranges,		
Louisiana, ₱ bbl	— —	— —
Florida, ₱ box	1 75	3 25
Wool, ₱ lb		
Louisiana	24	26
Texas	— —	— —
Feathers, ₱ lb		
Geese	— —	— —
Hides, ₱ lb		
Country green	6	8
Dry salted	— —	11
Dry flint	— —	13
Ox Horns, each	— —	6
Tallow, ₱ lb	6½	6¾
Cotton Seed, ₱ ton		
In sacks	— —	10 00
Meal	22 00	25 00
Oil cake	21 00	23 00
Cooperage, ₱ each		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 35
Half barrels	— —	1 05
Kegs	— —	70
Oak Staves, per 1200		
Kegs	— —	— —
Barrels	— —	— —
Extra claret	85 00	100 00
Extra hogshead	120 00	140 00
Extra pipe	155 00	180 00
Tobacco:		
Low lugs	— —	4¾
Medium	— —	— —
Good to fine	— —	— —
Low leaf	5¾	6¾
Medium	6¾	7
Good	7¾	8
Fine	8	8
Selections	10	12

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The Best Life Preserver

Warner's Safe Kidney and Liver Cure.

There Is More Strength

restoring power in a 50 cent bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

SHREVEPORT, March 29.—An engineer of the Texas Pacific railway arrived to-day, to go over the line of the Vicksburg, Shreveport and Texas railway, which, it is reliably reported, has been purchased by Thomas A. Scott. The purchase only needs the ratification of the board of directors of the Texas Pacific, which meets next month, and the road is to be completed within eighteen months.

BOSTON, March 30.—The House yesterday defeated, by a vote of one hundred and twenty-two to seventy-six, the bill to give municipal suffrage to women.

COLUMBUS, O., March 30.—The snow of last night and to-day is the heaviest of the season, and is one foot in depth on a level. Railroad travel is suspended, and many families were unable to get out of doors until the huge drifts were cleared away.

PHILADELPHIA, March 30.—United States Marshal Keins received information this afternoon from Las Vegas, New Mexico, to the effect that James Currie, the murderer of Porter, the actor, was shot and killed at that place March 24.

WASHINGTON, March 30.—The National Board of Health were to-day advised that there are one hundred cases of scarlet fever in Charleston, and that during the week ending the 25th inst., there were nine deaths.

CHATTANOOGA, Tenn., March 30. Information has been received by the Times, of a terrific cyclone in Randolph county, Ala., which destroyed the home and killed the entire family of Mr. John Embrey, consisting of himself, wife and two children, while they were asleep.

HARTFORD, March 31.—The House of Representatives to-day defeated the proposed constitutional amendment prohibiting the manufacture and sale of intoxicating liquors.

MAGNOLIA, March 31. There was a heavy white frost here yesterday morning, and heavier still, with some ice, this morning. It is feared that the peaches are killed.

CHICAGO, March 31.—A dispatch from McMinnville, Tenn., to the News says: Miss J. Virginia French, authoress, died at one o'clock this morning at her home, Nestletown, near here.

DANVILLE, March 31. The most tremendous tornado known here for years, passed over this section last night. It bore down obstructions in its path with resistless fury. A number of houses were blown down and many trees were uprooted and fences leveled. The full extent of the damage in the surrounding county has not yet been ascertained.

HARRISBURG, Pa., March 31.—In the House this evening a joint resolution submitting to the people an amendment to the constitution forever prohibiting, except for medicinal, mechanical and scientific purposes, the manufacture and sale of intoxicating liquors, passed the second reading, after considerable discussion, by a vote of ninety-eight to thirty-eight.

A number of amendments were offered and rejected, among them one to insert the word sacramental after mechanical.

STORY CITY, Iowa, March 31.—There are indications of a gorge in the Missouri river, reaching from a point fifteen miles above this city, at least as far as Springfield, Dakota. Seventy miles as the crow flies, most of the bottom land, and from five to fifteen miles wide, is flooded by gorges. The Town of Green Island, Neb., opposite Yankton, has been swept away. The inhabitants could be seen from Yankton clinging to their houses as they floated off. A large amount of stock is supposed to have been drowned.

GALVESTON, April 1.—Gen. Grant and family arrived here at 11 o'clock this morning. They leave for Vera Cruz to-morrow.

LITTLE ROCK, Ark., April 1. Gov. Churchill to-day signed the act prohibiting the carrying or sale of revolvers, bowie knives, sword canes, brass or metal knuckles, in this State; it also applies to cartridges. The law is now in force.

DENVER, Col., April 1. A dispatch to the Durango News says the whole section of the country around Rio Arabia, New Mexico, is in a state of nervous excitement, and terror reigns supreme. The cause of the terror is a gang of desperadoes led by Ike Stockton, who, with his brother Port, have for years been depredating through New Mexico and Texas, murdering, stealing, etc. Less than a month ago Port Stockton, whose headquarters were near Farmington, entered a saloon in that town where a murder of ranchmen were drinking, and, as is customary, everybody was invited to take a drink, under the penalty of being shot on refusal. The ranchman not complying, Stockton drew a revolver, but was immediately shot and killed. Ike Stockton, hearing of this, collected a gang of six or seven desperadoes and started for Farmington, with the avowed purpose of killing every man who was present when Port was killed.

Since then they have been murdering ranchmen and cow boys, killing and stealing stock and defying the authorities. A vigilance committee was organized, but is powerless, the desperadoes being thoroughly acquainted with the country, well mounted, and having divided into three or four squads in order to evade them. Governor Wallace has called out the militia and the country is to be scoured until the desperadoes are run down.

GALVESTON, April 2. A special to the News from Newport says: There was ice and frost in the northern portions of this State last night. The fruit crop was greatly injured.

FOREIGN.

PARIS, March 29. The Intransigeant states that the arrest of Sophie Perofsky has plunged the Nihilists in to grief. The Nihilist committee has resolved if she is executed the Czar shall die.

NEW YORK, March 29. A messenger from Potchefstroom, reports that place surrendered, on the day peace was signed, after hard fighting, in which eighteen British soldiers were killed and ninety wounded. The Boers captured three thousand rounds of ammunition and two guns.

ST. PETERSBURG, April 1. The electors be members of the temporary council to assist the Commandant at St. Petersburg, provided for in the ukase issued yesterday, have been nominated. The Agence Russe, states that the government will grant the same coercive municipal institutions to other cities asking for them.

PANAMA, March 29. Advices from Lunsgrate that a war of races has broken out in the valley of Cauelo, where more than two thousand Chinamen have been barbarously murdered by negroes and Cholas on one plantation, six hundred inoffensive men were murdered in cold blood. All the cane field, sugar-houses, machinery, etc., have been burned and destroyed, and property to the value of millions has been wrecked by these miscreants. All foreigners have fled the valley, which is one of the most fertile and productive in Peru. Some of them have been killed.

CONSTANTINOPLE, April 3.—The porte agrees to rectify the Persian frontier and cede Kholour to Persia, as demanded by England and Russia, in accordance with the treaty of Berlin.

VIENNA, April 3.—The Presse says: The great powers will on Austria's invitation formally and unanimously recognize the kingdom of Roumania.

ST. PETERSBURG, April 3.—Kibaltzchitiseli, the bomb-maker, will be tried with other prisoners.

Prince Ghika, minister of Roumania to Russia, and General Maidel, commandant of the fortress, have died of cold caught at the burial of the czar.

A military cordon now surrounds St. Petersburg and nobody is allowed to enter or leave the city. A council of twenty-five, elected by the new temporary council, was presented to the emperor yesterday.

DUBLIN, April 4.—Details of the riot at Ballaghaderreen Saturday, show that the people attacked the police, who were obliged to fire in self-defense. Two of the rioters were killed and thirty-two wounded, four so badly that they are not expected to live. One policeman was killed and several severely injured by stones.

CONSTANTINOPLE, April 4.—A strong shock of an earthquake at Chio, in the island of that name, yesterday, destroyed many houses and seriously damaged all which were left standing.

Later details say many of the inhabitants were killed, and that the remainder are encamped in the fields. Many of the neighboring villages were destroyed. During the panic which ensued, the Eastern Telegraph Company's office was pillaged." Shocks were also felt in the island of Syria and at Smyrna, but no damage is reported.

CONSTANTINOPLE, April 4.—There were fresh shocks of earthquake at Chio today. The inhabitants are taking refuge on board of steamers in the harbor. The Governor and some of the officials have quitted the town.

ATHENS, April 4.—A Government dispatch has been received concerning the earthquake at Chio, which states that its effects was also felt at Tesme and that the number of persons who were killed and injured is estimated at three thousand.

A. T. STEWART'S BODY. "Faith," the well-informed correspondent of the Cincinnati Enquirer, says the body of A. T. Stewart has never been recovered. That is the information I have from persons close to Judge Hilton. The thieves who stole it relied upon a woman's weakness to redeem the body at a costly price. But to the same religious feelings Mrs. Stewart's friends appealed when they told her that if she purchased these poor bones no man would be safe in his grave; that they were not necessary to the repose of her husband's soul, and that if he could appear to her in spirit, he would tell her never to give one cent to keep alive such an example. Hence the grave robbers had their nasty work, and subsequent expense and long waiting on a reward for nothing. I once asked Judge Hilton for information on the subject, and he said: "I would probably tell you if I had anything to say, but the newspaper discussion of the subject is mainly designed to assist thieves and exhort money from Mrs. Stewart. When the subject dies out, and the wounds of the hour are healed, it may be time to talk up that question."

THE REVISED NEW TESTAMENT. Shall we have a cheap official edition? The help of our readers is asked to secure it. It is believed that the English Oxford Press, (the official publishers) would be willing to issue a cheap popular edition of the New Testament, provided they can be convinced that the demand for such an edition in this country is great enough to warrant it. To test the extent of this demand, our readers are requested to send at once to I. K. Funk & Company, 10 and 12 Dey St., New York, their names, stating how many copies they are willing to take for themselves and friends, provided the price per copy be not more than twenty-five cents, postage free. These would be the official copies printed in Oxford, England, from the original plates, and would be delivered in America simultaneously with the high-priced edition.

CAMP MEETINGS.

SEA SHORE CAMP MEETING. The Camp Meeting for 1881, on Sea Shore Camp Ground, will commence on Wednesday, July 13, 1881.

PHILIP HOLLIDAY, Secretary. W. G. COYLE, President.

DISTRICT CONFERENCES.

NEW ORLEANS DISTRICT CONFERENCE. The members of the New Orleans District Conference will please meet at five o'clock, P. M., Thursday, April 7, 1881, at the Louisiana Avenue Church, New Orleans. Bishop Keener will be present and preside.

J. H. WALKER, C. F.

Pensacola District Conference, Alabama Annual Conference, will convene at Georgiana, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of their charges, as specified by the Discipline. Make an earnest effort to raise the collections ordered by the Discipline and Conference. I hope the Stewards of the several charges will make liberal payments on their pastor's salaries, so that it can be reported at the District Conference. Pastors will send the names of their lay delegates and local preachers to Rev. L. Patterson, Georgiana. Let earnest prayer be made by the churches for an outpouring of the Holy Spirit upon the District Conference.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MARIANNA DISTRICT.—SECOND ROUND.

Marianna station	Apr. 2, 3
Corpus Gundo mission, at Mt. Ida	9, 10
Geneva circuit, at Friendship	16, 17
Big Creek circuit, at Mt. Zion	23, 24
Greenwood circuit, at Andrew's Chapel	30, May 1
Chipola mission, at Dogwood	May 7, 8
Headland mission, at Blackwoods	14, 15
Holmes' Valley circuit, at Orange Hill	21, 22
Freeport and Walton, at Freeport	June 4, 5

The District Conference will convene at Freeport, Thursday, June 2, at 7 P. M.

A. J. COLEMAN, P. E.

QUINCY—BLUFF DISTS.—SECOND ROUND.

Greenland circuit, at Union Chapel	Mar. 31
Newberne circuit	Apr. 2, 3
Greensboro station	9, 10
Havana circuit, at Cattlace	16, 17
Englaud circuit, at Trinity	23, 24
Livingstone and Tentow, at Eccles	30, May 1
Green circuit	Thursday, May 5
Belmont circuit, at Jones's Bluff	7, 8
Gainesville circuit, at Smartsville	14, 15
Hennepin station	21, 22
Cuba circuit, at C. C.'s Chapel	28, 29
Gaston circuit, at Christopher's Chapel	June 4, 5
Choctaw circuit, at Bigbywater, Thursday	9
Butler and Mt. Sterling, at Mt. Sterling	11, 12

G. CHURCHILL, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 19, 20
Tallassee circuit	26, 27
Hurtville circuit, at Hurtville	Apr. 2, 3
Crawford circuit, at Antioch	9, 10
Salem circuit, at Union	16, 17
Elmore circuit, at Harmony	23, 24
Tuskegee circuit at —	30, May 1
Loachapoka circuit, at Liberty	May 7, 8
Tallapoosa circuit, at —	14, 15
Tuskegee station	21, 22
Montgomery station	28, 29
Opelika station	June 4, 5
Franklin mission	11, 12

T. F. MANGUM, P. E.

PENSACOLA DIST.—SECOND ROUND.

Pensacola	Mar. 26, 27
Warrington	27, 28
Milton	Apr. 2, 3
Powellton	9, 10
Millview	13
Perdido Mission	16, 17
Pollard, at Brewton	23, 24
Georgiana	30, May 1

The District Stewards for Pensacola District, Alabama Conference, will please meet me at Georgiana, April 30.

(10) S. H. COX, P. E.

UNION SPRINGS DIST.—SECOND ROUND.

Greenville station	Mar. 19, 20
Fort Deposit circuit	26, 27
Greenville circuit	Apr. 2, 3
Oaky Streak circuit	9, 10
Rutledge circuit	16, 17
Rocky Mount circuit	23, 24
Troy station	30, May 1
Union Springs station	May 7, 8
Pine Level circuit	14, 15
Brundidge circuit	21, 22
Obistee mission	28, 29
Union circuit	June 4, 5
Mount Meigs circuit	Mar. 11, 12

(10) J. M. BOLAND, P. E.

EUTAW DIST.—SECOND ROUND.

Bedsill, at Spring Hill	Mar. 19, 20
Perry, at Liberty	26, 27
Clayton and Louisville, at Louisville	Apr. 2, 3
Perote, at Aberfoil	9, 10
White Pond, at White Oak	16, 17
Newton, at Echo	23, 24
Vilula, at Vilula	30, May 1
Columbia, at Gordon	May 7, 8
Pea River, at Mt. Pleasant	14, 15
Elton and Midway, at Midway	21, 22
Glenville	28, 29
Ozark, at Ozark	June 4, 5
Eufaula	11, 12

10 E. B. CRAWFORD, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg	Mar. 26, 27
Warrenton circuit, at Beachland	Apr. 2, 3
Mt. Olivet, at Wesley Chapel	9, 10
Sandtower mission, at Wesley Chapel	16, 17
Rolling Fork, at Rolling Fork	23, 24
Clover Hill	30, May 1
Port Gibson	May 7, 8
Martin, at Port Gibson	14, 15
Rocky Springs, at Stiff's Chapel	21, 22
Canga, at Cayuca	28, 29
Fayette	June 4, 5
Natchez	11, 12
Kingston	18, 19
Meadville	

The District Conference will be held at Fayette May 27 29

(10) JOHN A. ECLES, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven and Wesson, at Wesson	Mar. 19, 20
Crystal Springs station	26, 27
McComb and Summit, at Johnstone's Store	Apr. 2, 3
Adams and Bogue Chitto, at Bogue Chitto	9, 10
Hazlehurst station	16, 17
Magnolia, at Middle Springs	23, 24
Brandywine, at Bottomtown	30, May 1
Bayou Pierre, at Pleasant Valley	May 7, 8
Scotland, at Bethesda (Wright's)	14, 15
Spring Ridge, at Oak Hill	21, 22
Georgetown, at Pleasant Grove	28, 29
Beauregard, at Monticello	June 4, 5

H. P. JOHNSON, P. E.

BRANDON DIST.—SECOND ROUND.

Brandon station	Apr. 9, 10
Fannin circuit, at New Providence	16, 17
Marvin circuit, at Poplar Springs	23, 24
Pace circuit, at Lodi dale	30, May 1
Ludlow mission, at Mt. Zion	May 7, 8
Trenton circuit	7, 8
Mt. Hebron	13
Philadelphia circuit, at Hester's Chapel	14, 15
Walnut Grove circuit, at Scotland	21, 22
Beech Springs	28, 29
Carthage circuit, at Carthage	June 4, 5
Newton circuit	11, 12
Lake circuit	18, 19
Raleigh circuit	25, 26
Forest circuit, at Forest	July 2, 3

J. M. GANN, C. E.

SLASHIRE DIST.—SECOND ROUND.

Ocean Springs, at Scranton	Mar. 12, 13
Handsboro, at Handsboro	26, 27
West Pascagoula, at Mt. Pleasant	Apr. 9, 10
Whittington, at White Chalks	23, 24
Pearlington, at Log Town	May 7, 8
Biloxi, at Biloxi	14, 15
East Pascagoula, at Zion	21, 22
Moss Point, at Moss Point	28, 29

District Conference, at Moss Point, May 27, 28, 29.

T. S. WEST, P. E.

JACKSON DIST.—SECOND ROUND.

Canton	Mar. 26, 27
Camden	Apr. 2, 3
Thomastown, at Camden	9, 10
Madisonville	16, 17
Pearl River	23, 24
Brownsville	30, May 1
Tinnon's	May 7, 8
Raymond	14, 15
Jackson	21, 22
Midway	27
Sidney	28, 29
Greenwood	June 4, 5
Carrollton	11, 12
Winfield	18, 19
Kosciusko circuit	24

District Stewards meet at Yazoo, April 6, at two o'clock.

K. C. JONES, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton	Apr. 16, 17
Pipkins, at Port Hudson	23, 24
Bayou Sara, at Thompson's	30, May 1
Jackson	May 7, 8
Audle City, at Gayoso	13
Adaire, at Woodland	14, 15
North Wilkinson, at Mt. Carmel	15, 16
Wilkinson, at Dunningsville	21, 22
Woodville	22, 23
Wiggins, at Concord	28
St. Helena, at Pine Grove	June 4, 5
Franklinton	11, 12
East Feliciana	18, 19
East Baton Rouge	25, 26
Livingston	26, 27

The District Board of Stewards, will please meet in Clinton, at eleven o'clock, A. M., April 16.

JAS. A. GODFREY, P. E.

WILLIAMSBURG DIST.—SECOND ROUND.

Enon circuit, at Soule Chapel	Apr. 9, 10
Bethel circuit, at Bethel	16, 17
Chickasahay mission, at Vernal	23, 24
Williamsburg and mission, at Grand Bluff	30, May 1
Westville circuit, at —	May 7, 8
Mt. Carmel circuit, at —	14, 15
Red Creek mission, at Walker's School H.	21, 22
Chimneyville, at Waterholes	June 11, 12
Spring Cottage, at Pine Grove	18, 19

I will preach at Red Creek mission as follows: at Rouse School House, May 16; at Thomas' School House, 2d and 3d; and Gridley's 21 and 26.

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Kosciusko and Durant	Apr. 4
Richland	Friday 8
West	9, 10
Newport	16, 17
Whoopa circuit	23, 24
Winona and Vaiden	30, May 1
Zilpha	May 7, 8
Black Hawk	14, 15
Lexington	21, 22
French Camp	27
Acadia	28, 29
Greenwood	June 4, 5
Carrollton	11, 12
Winfield	18, 19
Kosciusko circuit	24

District Stewards meet at Vaiden, April 6, at two o'clock.

K. C. JONES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Beef and Evergreen	Apr. 2, 3
Rapides	9, 10
Cattle	Wednesday 13
Woodfield	16, 17
Avoyelles	23, 24
Cotton	Thursday 28
Columbia	30, May 1
Harrisonburg	7, 8
Shelly Island	14, 15
Little River	21, 22
Alexandria	28, 29
Spring Creek	June 4, 5
Avoyelles French mission	8
Simsport	11, 12

The Alexandria District Conference will convene on Thursday, May 26, at ten o'clock, A. M., at Pineville, La.

The District Stewards will please meet on Friday, May 27, at Pineville, La.

F. G. ROCCIY, C. E.

MISCELLANEOUS.



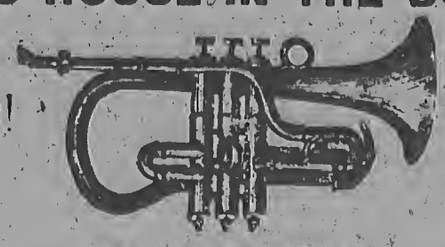
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WHATSOEVER DOEST QUICKLY DO.

Why thus doeth quickly do
In my Master's work take hold
Ere the fall-time in the grow,
Ere the harvest-field be cold.
Ere the gates of heaven be rent,
Ere the trumpet-peal be blown,
Ere the Lord from heaven descend,
And the midnight cry be known.

Make the paths to ease,
Make the crooked straight,
Speak truth in pulpit, press, and place,
Haste, O ye who heaven await!
Young and old alike are leaving
Time and earth for the grave; go ye!
Each one hurries through the living
World to death. Oh, work while ye may!
What thou doest, quickly do!

—From the Hymns of W. J. R. Thomason.

Methodist Ecumenical Conference.

The following is taken from the London, London, March 16, 23:

A very important meeting of the great Wesleyan bodies in Great Britain and Ireland was held yesterday (Tuesday) in London to consider a report of the Executive Committee and to make further arrangements for the forthcoming Conference. Some special difficulties that have arisen in consequence of the wishes of the Wesleyans in the United States of America to have certain questions discussed, which have been formally excluded by the original basis of agreement as it was accepted by the bodies on the Atlantic, Among suggestions made in America for the work of the Conference were the following: Reviewing and comparing standards of doctrine recognized by the several Connections, the Creeds eliminating the Shibboleths of the Athanasian Creed; Anglican Confession, as abridged and revised by Mr. Wesley; and the Shorter Catechisms prepared by Richard Watson, and adopted by the Wesleyan Conference as well as the Irish, to inquire in what sense the Irish Conference recognizes the Forty Sermons of John Wesley, and Notes on the New Testament, and are not recognized as standards by any other Connection; and whether the judgment of living clearly at any time may supersede all written standards. One American writer goes on to suggest some might desire the adoption of a Pentecostal Creed or Confession in which might be embodied by the distinctive views of Methodism on the Witness of the Spirit, Sanctification, and Eschatology concerning which there have been some dissensions in certain quarters; in what sense Watson's Institutes may be considered a standard of doctrine, polity, and worship. The writer suggests many other subjects for consideration and discussion. He suggested departures from the usual programme caused considerable uneasiness among British Wesleyans, and caused many to attend the recent Convention in London. There was a universal feeling in the Convention that the original basis should not be departed from, as the special subjects could not be discussed in the time allotted to the Conference, and because they were foreign to its purpose. The Executive Committee reported that they had considered the subject of doctrinal questions, and were unanimous in thought that they should be excluded. The Rev. H. W. Holland urged the Convention should pass a resolution sustaining the Executive in their decision. If by discussion it was meant that their decisions should be upheld and considered as instruments of salvation there was no objection to it. But to open discussions, and then dispute as to the value of the variations would be better let alone. The proposition to consider the value of standards, the amount of their authority, and the source whence their authority was derived, would be more suitable if they were going to have a trial in a court of law, and was foreign to the fraternal objects of the Conference, and also contrary to them. Dr. Osborn spoke against doctrinal discussion, and said if Mr. Holland would move a resolution he would second it; and after further consideration, Dr. Osborn moved, and Dr. Cooke seconded, a resolution approving the work of the Executive as a whole, and especially in the exclusion of doctrinal discussion. The resolution was carried unanimously, and there is no doubt it will be accepted in America, and so will end the temporary difficulty of questions of doctrines, standards, and polity. It was suggested by the American Executive that the term Congress with them was technical and political, and in deference to their wishes, the Conference agreed to go back to the original title, and call the coming gathering the Ecumenical Conference.

It was suggested from America that Friday, August 5, should be observed as a day of special prayer by Methodists throughout the world for the blessing of God upon the forthcoming Ecumenical Conference, and the Convention cordially and unanimously agreed to the suggestion. It was agreed to request Bishop Simpson, of the United States, to preach a sermon before the members of the Conference on the subject of Christian union.

Some conversation arose on the subject of the Guarantee Fund. The Executive had agreed that the sum of twelve pounds ten shillings should be raised for each representative by the body sending him, and it was agreed that the Guarantee Fund should amount to £2,500. It was urged by Mr. Mawson that more money would be raised if they left it to the spontaneous liberality of their people, but it was finally agreed to make no alterations in the arrangements for the Guarantee Fund, but it was understood that each Wesleyan denomination should raise its guarantee fund in its own way.

Alderman H. J. Atkinson said they should keep to their engagements with the Guarantee Fund, and not play fast and loose with them.

The Conference will consist of two general divisions, the eastern and western sections, with their affiliated Conferences and missions. The eastern section to consist of Episcopal and non-Episcopal Methodists, and the western section to consist of the Wesleyan Conference Methodists and the Methodists of all other denominations.

Several working Committees were appointed—the Reception Committee, the Publication Committee, and the Business Committee, the first Committee having power to add to its numbers.

The Conference will commence on Wednesday, September 7, and will be held for two sessions—the first in Leicester and the second in Leeds. At one time it was under consideration to divide the Conference into sections, owing to the multiplicity of subjects to be considered, but this is now abandoned, and the whole Conference will meet together each day in two sessions, forenoon and afternoon, the evening being reserved for devotional and public meetings. In connection with the Conference it will probably be arranged to hold meetings by deputation in most of the large towns in England, such as Bristol, Liverpool, Birmingham and Hull.

As the proposals now stand there will be some thirty-eight topics for discussion, which would require about fifteen writers of papers and nineteen speakers from the western and about nine from the eastern sections.

Some discussion followed as to the appointment of the respective speakers and writers. The programme of exercises proposed by the western section (United States) was considered and practically adopted, with the exception of the following topic, which was declined on account of its doctrinal character: "The doctrinal basis of Methodism: 1. The doctrinal basis of Methodism *stated*, and shown to be in harmony with the best Biblical exegesis. 2. The doctrinal basis of Methodism historically exhibited. 3. The doctrinal basis of Methodism logically and philosophically maintained. 4. The doctrinal basis of Methodism an inspiration to Christian activity, in order to secure growth in grace and the salvation of lost men." But though the doctrinal topic is declined as a part of the proceedings of the Ecumenical Conference in September next, there would be no desire in England to prevent the Wesleyans in the United States from publishing a volume on the subject, and on their own account, and before coming to the Ecumenical Conference; and its seperate and independent publication would form a valuable contribution to the history of Methodist belief, conviction, spiritual life, and Christian activity.

The following is an outline for each day's proceedings during the twelve days of the Ecumenical Conference, though it may undergo some modifications hereafter:

First Day, September 7.—Sermon by Bishop Simpson; address of welcome and responses.

Second Day, September 8.—Methodist history—but its results—grateful recognition of the hand of God in the origin and progress of Methodism; Methodism as a popular movement sanctifying and elevating society.

Third Day, September 9.—Evangelical agents of Methodism, ministerial and lay, woman's work in the Church; spiritual holiness.

Fourth Day, September 10.—Methodism and the young; training young people in Christian homes and day and Sunday schools.

Fifth Day, September 12.—Historic relation of Methodism to the temperance reformation; the relation of the temperance reform to other reforms, especially to the observance of the Sabbath; juvenile temperance organization and their promotion through the Sunday-school, etc.

Sixth Day, September 13.—Possible perils to Methodism: 1. From the Papacy, from Sacerdotalism and its connected errors; 2. from modern scepticism in its different forms and manifestations; 3. from formality, worldliness, and improper diversions in our own members, and the consequent loss of spirituality; 4. from innovations upon established Methodist usages and institutions, and a resultant diminution of denominational efficiency.

Seventh Day, September 14.—Education: The higher education demanded by the necessities of the church in our time; the duty of the church to maintain schools which are Christian in their influence and character; the education and special training of ministers in theological schools, etc.

Eighth Day, September 15.—The use of the press for the advancement of Christianity: periodical publications of every grade, except those designed for children; denominational book publishing houses, are they desirable? and, if so, how ought they to be managed so as most effectively to promote Christianity? Juvenile literature: its importance, its production, and its distribution; the daily news organ, and the use to be made of it in the Church.

Ninth Day, September 16.—Home Missions: Montgomery conversions amongst the poorest and most degraded populations. The important work which the Methodist laity have performed in this and in other directions, and the great opportunities which they have for the future. The duty of providing houses of worship for the poor. Methodism and its work for orphans, for the aged, etc.

Tenth Day, Sept. 17.—Foreign Missions: The results of Methodism in Pagan lands. The relation of the foreign work to the home work. How to avoid waste, rivalry, and confusion of the Pagan mind from different Methodist bodies occupying the same or contiguous fields. The establishment and support of training schools for native converts.

Eleventh Day, Sept. 19.—Foreign missions continued: The use of the press in non-Christian countries for the promotion of the Gospel. The mission work required in Papal and semi-infidel nations. The special need of co-operative Methodism in Papal and Pagan lands. The resources of Methodism in numbers, wealth, organization, and spiritual life for the work of the world's conversion, and the best methods of developing and employing these resources.

Twelfth Day, September 20.—Christian unity: how Christian unity may be maintained and increased among ourselves, and made manifest to the world; for instance, by a common hymnal, a uniform order of worship, and co-operative labors at home and abroad. The catholicity of Methodism as manifested in its polity and history. Methodism as a bond of brotherhood amongst the nations.

The President of the next Wesleyan Conference, which will be held in Liverpool, will have much to do with the Ecumenical Conference, and much interest is being taken in the question: Who will be the next President?

The minister who said he could preach without notes has been taken at his word by his congregation, which refuses to pay his salary. He sees his mistake.

The Whisky War.

The first great battle in the great national whisky war was fought and won at Topeka, the capitol of the State of Kansas, on the 19th day of February, 1881. Kansas is the banner State, and will wear the imperishable honor time immemorial. On the above date the Governor of Kansas approved a law there enacted by her legislature, which throttles the whisky king to perfect strangulation. It will soon be seen whether prohibition prohibits. I believe it will. Partial prohibition has not met the expectation of its friends, absolute prohibition is likely to do it.

All honor to the State of Kansas! She takes the lead in the great American Reformation. In this she will wear imperishable honor, and enjoy the unending thanks and gratitude of a great nation and her unborn millions of future ages. And when it shall be seen, as it probably will be, that prohibition *does* prohibit, we may look for a Kansas whisky law in every State in the Union, and national prohibition by the United States Congress also.

"Why not?" Most national suicide and self-impoverishment and State and national degradation, and wholesale moral delinquent, and wide-spread pauperism, and increase of prisons, and national cultivation of weeping widowhood and squalid orphanage, be built up, encouraged, and propagated, as a distinguishing feature of the only nation on earth of true elementary greatness, in order to pamper and enrich a few thousand parasite whisky men? This is the great American question. And America must answer it.

The following is the title of the Kansas law: "An Act To prohibit the manufacture and sale of intoxicating liquors, except for medical, scientific and mechanical purposes, and to regulate the manufacture and sale thereof for such excepted purposes." Except for these specified purposes, the law is absolutely sweeping. The act is written by a master hand and is a scholarly piece of legal and literary composition. In this "regulation" it is elaborate and closes every possible opening to fraud or evasion. To sell for medicine there must be a license, by a practical druggist from the Probate court, under affidavit, bond and proof to the Judge, and recorded prescription by a practical physician and in case only of actual sickness. The doctor can neither buy or furnish it himself. For mechanical and scientific uses it is fully guarded at every point. All is done under license, affidavit, bond and public registry of each case of sale, by physicians' prescription or otherwise, and adequate penalty. The manufacturers can only sell in original packages. Prohibition also includes barter, use or giving away.

I am glad it makes no exception for "sacramental purposes." I wish to see the question answered, practically whether Christians are under obligations to whisky men and doggery keepers for the means of religious worship. Let prohibition reach the churches first! Do churches need the merchandise of social ruin and public and private degradation and crime? Would not a pound of raisins, steeped in a pail of clean hot water, strained and cooled, do quite as well as commercial wine and whisky? Let us try it.

I regard this Kansas liquor law as one of the most important and most valuable State papers that ever emanated from any legislative hall on this continent, the Constitution of the United States not excepted. It may lead to moral, social and national reform and prosperity such as we have scarcely dared to hope for.

The battle between ruin and prosperity must come. Let it come! On the side of the latter will be arrayed millions of money, and on the other the honest votes of an honest people seeking emancipation from a monster tyrant.

Perish the Democratic party if need be! Perish the Republican party if need be! Perish official aspirations, nominations and preferences for place if need be! Let the public welfare be paramount.

A. Adams.

Whistler.

While at Mobile I met Rev. W. S. Wade, who is in charge of the Methodist church at Whistler, Alabama, situated five miles north of Mobile on the Mobile and Ohio Railroad. At his invitation I spent le Sabbath among his people and was pleased to see the congregation seated in close proximity to the pulpit. There were a majority of men in attendance. The official board is composed of men, few if any, who are over thirty-five years of age.

Monday morning Brother Wade accompanied me to the car works. We found the master machinist, R. H. Briggs, a very courteous gentleman. He kindly bade us enter, and inspect at our leisure.

The tool room, to nearest the gate entrance, under charge of Mr. Goode, foreman of the machine shop. He very kindly conducted us into the mysteries of his department. I was pleased to see the neatness, order, system and dispatch that greets your eyes at every turn. Skilful mechanics make and mend all the tools used in the shops.

As you pass through the machine shop, you see men at work at machines turning, boring and planing iron and brass: and as you watch the apparent ease with which these perfect machines work, you forget the density of metals as ribbons of iron roll gracefully away. Here is the hospital of the iron-horses; some need new eyes, arms, legs, lungs, bodies, everything; coming in shattered wrecks, they go out flushed beauties, entirely new.

The skill and power of man is wonderful: it is seen here in a thousand forms.

I stood an interested witness before a huge locomotive driving wheel waiting for an axle, while two men working the lever of a small hydraulic pump, using the immense pressure of forty-five tons, slowly pressed the axle into its place. Then, again, in the black smith shop, it is marvellous to witness the huge forge, or trip-hammer, of 1,500 pounds weight, strike a blow of 7,000 pounds, or of sufficient force to simply crack the shell of a pecan.

The steel scissors clip half inch plate iron, as if it were cheese. There is an improved Corliss engine that imparts life to all the machinery, and it would astonish some housekeepers to see the neat, clean room where it labors, more like a parlor than an engine room.

Mr. J. T. Booth, master car builder presides over the wood work department. He turns out every kind of car, of home grown woods. The beautiful passenger cars now in the M. and O. R. R. came out of his shop and are a moving advertisement of his skill. The crowning feature of this car works is the order, quiet, sober, God-fearing employees. No wonder when the majority are Christian men.

Many thanks for courtesies received at hands of Messrs. Briggs, Booth, Goode, Daughtrity, Handley, Chartres, and Timms, and the pastor of Whistler station.

W. H. Watkins.

The Minutes and Homer District.

As explanations are in order, I desire to correct several errors in the minutes in regard to Homer District, viz.:

Downsville circuit.—The minutes show *four* parsonages. There is no parsonage there, but Bro. Brown is trying to secure one.

Rochester circuit.—No parsonage reported. There is a parsonage at Sibley camp ground, on that circuit.

Farmerville circuit.—No parsonage there. Four are reported.

Webster circuit.—Two parsonages reported—none there.

Minden, Sparta, Arcadia and Rochester, show no receipts for presiding elder. These all paid the presiding elder, and Bro. Stone says were properly reported.

Homer shows no missionary collections from Sunday-schools. There was a good collection at Liston Sunday-school and the money paid over and properly reported.

Haynesville circuit. Has no "other church property" reported. It has one of the best camp grounds in the District.

Arcadia circuit.—Has five churches (as the minutes show) valued at $2,300, but the "Total value of church property" is put down at $300 00.

Many of these errors I have reason to believe, lie at the door of the printer. I had occasion for examining the minutes, during the last days of the session of Conference, and found every subject to which I referred correct.

Unless we can get a more accurate statement of facts it might be better to keep the $112 30, paid for "printing minutes," in the missionary treasury.

In this connection, allow me to explain a matter, which extends beyond Homer District. Our page 10, instead of giving the amount of Conference collection, "as per Treasurer's Report," that report is ignored, but the figures I think, correct. On page 11, the amount is given as $666 35 less than was paid, showing a decrease of $170 20 instead of an increase of $129 60.

J. A. Parker.

C. T. Monaghan, preacher in charge of Webster circuit, Homer District, Louisiana Conference, writing April 5, 1881, says: Our first quarterly meeting, embracing the first Sabbath, and Saturday before, was well attended. Congregations large and attentive. Official members were nearly all present, answering to their names. Our presiding elder, Rev. James A. Parker, was on hand, and, as usual with him, did some able preaching; also Rev. Phill Purkett. On Sunday we had the pleasure of witnessing forty-eight communicants partake of the supper of our Lord.

We report, for the first quarter, three adult baptisms and six infants baptized; twelve accessions to the church; finances healthy; assessment for Conference claimants paid in full; one fourth of the presiding elder's claim paid; also one fourth of the preacher's salary paid. We hope to bring up our Conference collection in full. The ADVOCATE is taken extensively, and we are trying to introduce it in every family. We are going to try and have a camp meeting in the bounds of the circuit, and would be glad to have the editor of the ADVOCATE with us. Pray for us, and the cause of the Master, and for an outpouring of the spirit of God on us.

Good Words.

The hour draws nigh, when evening shades
Stretched out shall be in checkered glades,
And earth's familiar landscape fades,
When death around its darkness flings,
Be these mysterious shadowings
The shade of the Almighty's wings?
When the last summons comes to me,
Like angel whisp'ring let it be
"The Master's come and calls for thee."
And friends who final vigils keep,
With this glad thought will cease to weep
"He giveth his beloved sleep."

J. R. Macduff.

Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes so soon to look on the throne of eternal glory and on the ascended Redeemer? Then those feet and eyes and lips should be pure and holy, and I should be dead to the world, and live for heaven. Albert Barnes.

In the humblest dwellings and in the obscurest corners, the noblest, the most successful, and the most honorable lives are lived as truly as on the wide avenues, and beneath the gaze of myriads of admiring eyes. Every life which Christ guides by his light, and cheers by his smile, and crowns with his forgiveness and his reward, is thoroughly worth living for its experience, and for its abundant rewards. Pres. Porter.

Thou hast a double nature. Choose between the worse and the better that is within thee. Thou hast it in thy power to become the slave of the beast, the slave of luxury, the slave of sensual power, the slave of corruption. Thou hast it in thy power to become the free master of thyself, to become the everlasting benefactor of thy country, and the unfailing champion of thy God. Dean Stanley.

The greater your wants, the greater God's goodness in supplying them. The greater your troubles, the greater the display of God's power in satisfying them. The greater your unworthiness, the greater His grace in saving you. The greater your trials, the greater the comforts of His Spirit, and the greater the joy in which they shall end.

The first and most indispensable condition of piety is submission of mind, absolute, entire submission of the intellect, the conscience, the life, to God. This is blind, but not irrational. It is the submission of a sightless child to an all-seeing Father; of a feeble, secluded intelligence to the Infinite Intelligence. Prof. C. Hodge.

Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he flies away a worthless ation in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.—Daniel Webster.

So surely as the day and the night alternately follow one another, does every day which it yields to darkness, and every night when it passes into dawn, bear with it its own tale of the results which it has silently wrought upon each of us, for evil or for good. W. E. Gladstone.

One man, almost anywhere, who is positive, zealous, and determined; who has convictions and purposes; who wants to do something and who does it, is worth more accomplishes more than all the men about him put together. Sunday School Times.

Bickersteth says: "The wisest life is to be ever making sacrifice for Christ; the hardest life a man can lead on earth, the most fruitful misery, is to be always doing his own will and seeking to please himself."

Blessed be he who gives to the poor, albeit only a penny; doubly blessed he who adds kind words to his gift. Say not, because thou canst not do everything, "I will do nothing." Jewish Sayings.

We can not live on probabilities. The faith which we confess bravely and die in peace must be a certainty, so far as it professes to be a faith at all; or it is nothing. Froude.

To know a man, observe how he wins his object, rather than how he loses it; by what we find our pride supports us, when we succeed. It betrays us. Colton.

Merchants pine away in secret anguish, for the want of kindness from those who should be their comforters, than for any other calamity in life. Dr. Young.

When a sin is admitted, it is generally found that it has a companion waiting at the door; and the former will work hard to gain admission for the latter.

It is good for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us. Rev. Phillips Brooks.

Those are the best Christians who are more careful to reform themselves than to censure others. Fuller.

Sunday is the golden clasp that binds together the volume of the week. Longfellow.

Some hearts, like evening primroses, open most beautifully in the shadows of life.

Christian Advocate.

THURSDAY, APRIL 14, 1881.

TWO MORNINGS.

BY SARAH O. JEWETT.

In armor strong the fearless knight
At daybreak rode away.
And from her window in the tower
The lady watched all day.

There stood that morning by the gate
A little page to see,
And wished he'd be, in years to come,
As grand a knight as he.

All day the idle echoes brought
Like noises in a dream,
The roar of fighting from afar,
The clashing of a stream.

And when the stars came, one by one,
The lady could not sleep;
She feared the shadows in the room,
She heard the waters leap.

The daylight lingered fair it came,
And hardly with surprise
She heard the tale the setting sun brought,
With terror in their eyes.

How at the close barred castle gate
At daybreak they had found
The knight's horse, which came drooping in
Weak with a mortal wound.

Oh all forlorn and eyeless,
Stained with his lord's blood,
With human sorrow in his look,
He bent and trembling stood.

The lady did not speak. She came
Beside the horse to stand;
She kissed the bridle where the knight
Had held it in his hand;

And all that day she longed and feared
To hear the soldiers tread
When they came marching up the steep
To bring the knight his dead.

She wished the wrong would fall on her
She hoped that she might die
She longed to be the little page,
Who had not to cry.

—Harper's Mag.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEMP.

Second Quarter Lesson IV.

COVETOUSNESS.

SUNDAY, APRIL 17.—LUKE XII. 13-21.

13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

The selfishness of a man who impolitely intrudes his own interest upon the Saviour, while he is delivering one of his great sermons, furnishes the subject of our lesson. This singular and untimely interruption of the Lord, while preaching, called forth a rebuke and a lesson upon covetousness.

Verse 13. "Master, speak to my brother, that he divide the inheritance with me." He was one of that class of men whose highest conception of religion is their own personal advantage. This man felt sincerely that *his* rights were worthy of engaging the attention and enlisting the help and authority of the great Teacher. He perceives Christ's moral power over men, and he proposes to use it for his own personal benefit. He hears the sermon and is impressed with its power, and thinks to use the great Teacher to do a stroke of business for himself. What an example of godless simplicity. Without any idea of any impropriety in his request, with no appreciation of a rebuke, he unwittingly shows his thoroughly selfish spirit, and discovers to all his character. He was full of *his* wrongs; he felt the surpassing injustice of *his* wrongs, and that *his* rights have paramount claims upon the attention of all. The most dangerous form of covetousness is that which listens to Christ to get worldly advantage. That love of the world which, while keeping itself within the limits of decency and legality, yet takes all the affections of the heart from God, and robs divine things of all their interest; against such we need continually to be warned. Some men see no impropriety in using the church as an advertisement of themselves. They feel that they have good reason to expect the church's endorsement of *their* business, and that they do right in leaving the church when it is not given. Our Christian Advocates are subscribed to and read by some persons chiefly because they see in them their own names in striking capitals and complimentary notices of their fine business qualities, with attractive cuts of the grand emporiums over which they preside. May its circulation be doubled if these sincere but not disinterested wish.

Selfishness in this, its ugliest form, is never more exhibited than when it shows itself on the side of religion.

Christ's reply touches us that he has not as yet ascended the throne as Judge.

Verse 14. "Man, who made me a judge, or a divider over you?" Our Lord distinctly refuses on all occasions, to meddle with temporal affairs of men. Observe the case of the tribute money, and of the woman taken in adultery. He came to establish a spiritual kingdom, which was indeed in its growth, to leaven the whole world, but any interference with worldly affairs then would only have encouraged false notions of the Messiah, which prevailed among the Jews, who looked for a temporal King and Deliverer.

Christ's reply shows that this was no part of his business, and therefore impliedly no part of the church's business to settle personal and secular disputes. The Roman Catholic Church aspires to this, and, where she has been able to assert her temporal power, the result has been corruption within and oppression without.

The work of Christ and his true followers is to instill such principles, and produce such a spirit in men that they shall not seek their own, but rather the things of another, and thus give no place for disputes, and, should there be any, they could peacefully settle it among themselves upon the broad principle of love.

Verse 15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Our Lord proceeds at once to attack the evil which was at the root of this man's request. He who knew what was in man saw perfectly the true motive of this man. Beware, take heed, covetousness is like a serpent that coils himself in your bosom and devours the food you eat. I have read of a child who was always hungry; he was ever crying for food, ever eating and ever hungry; more bread, more, more, ever more was his constant cry. The doctor was called, and, by some wonderful operation, he fished a great serpent out of the poor boy's stomach. The secret was revealed; the food had all been devoured by the serpent.

Beware of this serpent. Covetousness is a passion of fallen humanity. It has a strange history, often of honest birth, the child of forethought, but, changing its character rapidly with its growth, it goes blind, losing sight of the ends in the means, till wealth is sought, grasped, hoarded and loved for itself, and not for the advantage it may confer. Your body would stand a better chance in the coils of the constrictor than your soul in coils of covetousness.

Verse 15. "And he spake a parable unto them," to show them what life is and what it is not. The parable shows that a man's life doth not consist in what *he has*, but *what he is*; that is, his true life, that life which is alone worthy of the name, the eternal life, in no way consists in outward things. "Man doth not live by bread alone;" bread nourishes the life of the body, the true life is of heaven, and must have heavenly food. Read the parable of the rich fool. The statement is clearly made in the incident that the success of this rich man was not the result of unfair dealing. He used God's earth, God's sunshine, God's rain, and took advantage of God's great laws of the harvest, and wielded them so as to amass great wealth.

The rich planter is taken to illustrate this vice, not because successful covetousness is any worse than unsuccessful covetousness, but because the danger lies in innocent increase. There is nothing to awaken conscience in this honest enlargement of his fortune. It was his ground that brought forth plentifully in response to his honest toil. "The prosperity of fools shall destroy them." "If riches increase, set not your heart upon them," is good advice, and wise the prayer of Agar: "Give me neither poverty nor riches." What shall I do? The question could have been answered in a better way than he answered it for himself. Thou hast barns enough; the bosoms of the needy, the homes of the widows, the mouths of the orphans. In these barns he might have stored up his goods to find them again in heaven. St. Augustine has a noble passage addressed to one perplexed to know where to store his abundant wealth, and in danger of losing it. "God does not wish you to lose your riches; only to change their place. If a friend, finding that you had stored your corn in a damp room, where it was rotting away, were to advise you to remove it to a higher chamber, where it would be safe, you would listen to his advice; yet you will not listen to Christ bidding you to raise your treasures from earth to heaven, where you will receive, not, indeed, what you have thus laid up, but, instead of these perishable things, eternal, instead of earth, heaven."

Verse 18. "My fruits and my goods." How like the world he speaks, as if all were his own, and that he might do as he liked with his own.

Verse 19. "Soul, thou hast much goods," etc. Verily, a true picture of many a man whom the world honors, God approves. It is not a rare thing for one who has made or inherited large wealth to lay his plans for the future, with the sole view of pleasing himself and enjoying himself.

Verse 20. "But God said unto him, Thou fool," etc. It is not much to be called a fool by men; they may be mistaken, and their estimate does not make you one, but when God calls one *fool* we know the name is significant of character. He was a four-fold fool. He left his soul's interest out of all his calculations. He put body before soul. He put time before eternity, and self before God, and reversed the whole order of truth. There is no measure by which we can gauge his folly; it is gregious, profound, eternal. He had thoroughly furnished his body, but no provision as made for his soul. God spoke to him in the decree which emptied his dream: "This night thy soul shall be required of thee." The right-

eous will joyfully commit his soul to God; from the wicked it is exacted with stern terror.

He is not as a ship which has long been waiting in harbor, and joyfully, when the signal is given, lifts its anchor and makes sail for the harbor of eternity; but like a ship which, by some fierce wind, is dragged from its moorings, and is driven furiously to perish on the rocks.

Verse 21. So is he that layeth up treasure for himself, and is not rich toward God. This Christ points the parable at this man, whose petition gave rise to it, and against all who lay up treasure upon earth.

Be it much or be it little upon which the heart is set, it matters not. There may be rich who have their treasure above, and poor who have it below. When the treasure is there the heart is also there. The true riches may be lost for the little hundful as surely as for thousands of gold and silver.

We Want Prohibition.

MR. EDITOR: In the ADVOCATE of March 17 there is a letter from T. L. Mellen that is, I think, liable to do much harm. He is replying to "Gilderoy," for an article which he had written in favor of prohibition. This people want such a law; they are tired to death of the tyranical rule of "king alcohol." They want the people to pass a law against intemperance, just as they do any other evil, and, whether they accomplish a complete reformation or not, is the law stand as evidence that the evil is condemned by the good people of the land. I have no doubt that Bros. Mellen and Gilderoy are both honest and sincere in their opinions, but I think Bro. Mellen has made several mistakes. First in referring to his actions as a member of the Legislature in regard to the "pint law." He said that he *recognized the fact that prohibition does not prohibit; that the only way to do it is to watch the saloons*; in other words, moral suasion. The mistake he makes here is that he separates the two. It will take both to accomplish the work. Temporal punishment and law were and are always necessary to regulate society, for through it we point to the higher law of God. He might as well say that the only way to stop *stealing, murder, fornications, adultery*, etc., is by moral suasion; therefore we have no right to force people to do right by law. We say give us moral suasion and prohibition, too, for by it we testify to the rising generation that it is wrong, and thereby regel their consciences and turn them from the evil. Let us not be like the man who told his son not to chew tobacco, and at the same time was pushing a chew into his mouth. Such moral suasion never effects a cure.

2. He says: *"Prohibition may force men to secrecy, and thereby encourage false swearing and greater evils."* We want to force them to secrecy, and thereby compel their own acts to testify that they are evil. I hope he does not mean to say that because there are men in the land who will lie if necessary, to carry on their evil traffic, that the law which condemns the evil is to blame. We hold that if there are men of such a character that they will lie in order to accomplish their end, that that character stands already condemned before God, whether they ever utter the lie or not.

3. He says: *"The use of liquor is neither sinful or harmful: it is the abuse that does the damage."* Oh! how often have we heard this from the moderate drinkers. How long has it been going the rounds? I am afraid Bro. Mellen is guilty of a little recklessness here, for in the same article he says when the thirst for drink is acquired the man will have it, in spite of all prohibition. We believe this and more: we believe that a man will sell the very coat from off his back to satisfy this thirst; my more, that he will take the very bread from his loving wife and children in order to satisfy this thirst. Men have been known to drink the alcohol from off dead bodies. Yea, I myself have seen men so crazed with this appetite that I verily believe if I had stood between them and the glass that they would have plunged a knife into my heart. Oh! what is it whisky will not make a man do? And yet Bro. Mellen says there is no harm in its use. We cannot say so; for how was this appetite formed if not by first using it.

4. He says: *"I venture to assert that in this broad country the abuse of liquor is not doing as much harm as is the use and abuse of opium."* We might infer that Bro. Mellen was trying to justify one wrong by telling us that there is a greater one in the land. Whenever it is shown that opium is doing more harm than good, then we are in favor of prohibition against it too. Bro. Mellen says *"he recollects when no man entertained company without setting out for his guests the oldest wines and best brandy he could get. That custom, thank God, is obsolete."* The custom may be, but the fruit of it is ripe unto harvest. Now, instead of having the *best* around the *fireside*, the *small keg* gets a "*goal*," of "*rot gut*" and a pack of cards in his pocket, and he is fixed for the times. Bro. Mellen first tells us there is no harm in taking a little, and then tells us to "make allowances for the frailties and appetites of men," which were formed by taking a little when there was "*no harm in it.*" We believe that temperance means the moderate use of all good things, and total abstinence in regard to all evil. We want prohibition; we pray for it. We also want moral suasion. We pray that God's ministers may be more fully awakened, and that all the moral suasion possible may be brought to bear on the minds and consciences of men by the glorious gospel. Believing, as we do, that all the tendencies of liquor are degrading, that it is unclean, we believe that God condemns it. Therefore we pray that the time may soon come when we will not only fully accept God's law, but that the law of all the people may be "a copy, Lord, of thine."

THOS. P. DARR.

JACKSON, March 19, 1881.

May Not Sanctification be Lost and Justification and Regeneration be Retained?

MR. EDITOR: I observe much in your columns on the subject of sanctification. I rejoice that the church is being stirred up on this great doctrine of Wesley and Fletcher—this *distinctive* feature of Methodism.

While justification is a "clearing from guilt" process, and regeneration a "creating anew" process, sanctification seems to be a cleansing from all defilement process. Do they occur in quick succession in the order in which they are named? Or, must a space of time, more or less protracted, suffice for this work? Or, are these blessings conferred simultaneously and instantaneously? Well accredited Christian experience furnishes testimony, infallible, in proof of each and all. Spiritual phenomena is most difficult to trace and define. The mazes and labyrinths through which we are called to pass defy our spiritual discernment. There are diversities of gifts, but the same spirit. Blessed be God! each may know of himself and *for* himself. But let us go back a moment. Justification may be understood as what is *done for* us; regeneration what is done *in* us; sanctification what is done *by* us. I hope none will take alarm for the safety of the ark of the Lord just here. Done *by* us, assisted and thoroughly furnished by the superabounding grace of God. It is the cap-stone, and we must cry "grace, grace, unto it!" Hence, the Lord said to Moses, when he was about to go up into the mount to receive the law, and the people were to be favored with one of the most wonderful manifestations of the Divine glory mortal man ever witnessed: "Sanctify them, and be ready against the third day." Ex. xx. In that remarkably significant part of the Scriptures, where the law of cleansing and purification is set forth, we find this language: "Sanctify yourselves, therefore, and be holy, for I am the Lord your God; and ye shall keep my statutes and do them. I am the Lord which sanctify you." Lev. xx. 7, 8. Here you observe the people "sanctify themselves," and at the same time the "Lord sanctifies them." "Co-workers together with God." The human and Divine agencies are employed. Hence, "work out your own salvation, for it is God who *worketh in you*, both to *will* and to *do* of his own good pleasure." Faith in this is shown by works. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, *sanctify* the Lord God in *your hearts*, *perfect* holiness in the fear of the Lord, *grow* in grace, *be ye* holy."

Good works (and they can be done only in faith), meet and acceptable, the legitimate fruits of regeneration, assures sanctification, attests heart purity, and furnishes one of the sure evidences of its presence. Feeling and emotion enter in, and are more or less realized, very much according to the peculiar temperament. The affections, sentiments and desires of the heart, and the outward actions of the life, are all centered and full heart on Christ Jesus.

Every step in this is by the infinite provisions of Divine grace on the part of God, and faith, all-conquering, all-victorious faith, on the part of the individual.

May not sanctification be lost, then, while justification and regeneration are retained? "There is no sin unto death" (1 John v.). The clearing from the guilt of sin, justification, the pardon of sin, regeneration, may be retained, while the work of sanctification may be arrested by unobserved sin, natural weakness, ignorance and the infirmities of poor, frail human nature, and thus progression, development, advancement, growth is arrested, till repentance and faith again exercised, introduces us again that high plane of sanctification. The ingredients of this cup seem to be unstaggering, unfaltering faith in the promises of God Almighty, and good works, and that to the full extent and measure of our ability. Love is faith, for faith and works attest each the other. Then the "peace of God, which passeth all understanding," fills and imbues the soul; that "peace" which the blessed Saviour left as an inheritance to the church: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." The blessed Dove of peace can then light down upon us and say "Peace be still." "Peace as a river, and righteousness as the waves of the sea." What a delightful and transporting experience. How rich; how blessed. Heaven begun below. Of such it can be said: "There is, therefore, now no condemnation to them who are in Christ Jesus, who *walk not after the flesh, but after the Spirit.*" And then the beautiful and luscious "fruits of the Spirit," in celestial clusters, adorn, beautify and make perfect that character: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance." And, again: "For the fruit of the Spirit is in all goodness and righteousness and truth." It is the "tree known by its fruits," the "light on the candle-stick," the "salt that seasons with grace," the "kingdom come" with power, righteousness, peace and joy in the holy Ghost.

Now, my brother, if I am wrong please set me right. For my very inmost soul pants for this, as the pursued "hart panteth after the water-brook."

Affectionately in Christ,

T. B. WHITE.

ALBANY, Ore., Jan. 26, 1881.

From California.

MR. EDITOR: California is certainly a strange State. While Panama and Florida have suffered from frost this winter we have not. The valleys of this State are so protected by the mountains all around that we never fear frost. I have just read Bishop Kemer's letter from Mexico; we have cause of gratitude to God for our success there. The Bishop seems to enjoy the mountain scenery, and describes the scenes in beautiful language. I was very much in hopes that I, too, would be delighted out here with mountain scenery. The impression made on my mind by them is not a pleasant one. When I reached the mountains, on my way out, a kind of disgust came over me. The mountains were a conglomeration, barren, dreary, hateful to my mind. Malformations and monstrosities I never could admire. It seemed to me that the Lord had gathered all the hateful, ill-shaped parts in one pile, and then sprinkled gold dust in them to tempt man to dig for it, and, of all the temptations I know of, none that will catch a Californian quicker than this one.

Bro. Hunnicutt thinks that I am half sorry that I came to California. I would say to Bro. Hunnicutt that I have one feeling like a Bishop; they know no difference between an appointment on the Pacific coast or one in Baltimore, or any other part of our church. A Conference boundary is only for our convenience; the church is one, and why should I be half sorry at any appointment that I might receive.

It may be that I shall be appointed to a work in the Mississippi Conference in a few years; if so, it is all the same field. And I am sure I should not be half nor whole sorry that the Bishop gave me an appointment on this coast.

I would say that California is an "El Dorado," but it is all in the hands of the railroads and capitalists; hence no place for the poor people of Mississippi to come to. The lands in California sell from $[illegible] per acre. In Mississippi the poor people can own good land.

I know that it is said that a rolling stone gathers no moss, but I know also that in setting her never gets fat. The Jewish historian says that the Lord commanded the people after the flood to go out and settle colonies, but Nimrod had rather build a tower. So the Lord confounded their tongue. America would likely have been undiscovered to-day, but the "El Dorado" in the mind of Columbus was not so fabulous after all.

The missionary fire should burn in the hearts of all Christians, and they should either "go or send," and, as Bro. Hunnicutt has been sending, we will excuse him for not going. I promised many of my brethren in the Mississippi Conference and hundreds of my friends, that I would go to California, and if they could do better there than in Mississippi I would say so; but my humble judgment is they could not, and I am free to say it. I feard by this time have gotten in with some of these rich land grant owners; and sent out my circulars all over the country where I am known, and caused quite an agitation among my friends, and by so doing I likely could have filled my pocket with gold, but I should have emptied my heart of grace. There are thousands here who have been deceived this way; but I had rather die poor, with Christ in my heart, than to own a million with a guilty conscience. As to myself, I am well contented, have a good work, kind, intelligent people to preach to, never did have so many good things to eat, but I am rather a poor eater anywhere. The fact is I am having a good time every way; my congregations are good, a revival influence all over the work. We have some old-fashioned class meetings, and souls are being converted to God.

Many of our first-class preachers have come out here, and have been discouraged and returned. Doubtless they all have their reasons or excuses for so doing. As to the prospects of our church on this coast, it is about as all other churches, not very encouraging; but times are looking better than for years. Hundreds are being converted in San Francisco and Oakland, in the revival meetings of Moody and Sankey. We humbly trust the time has come that this land shall be the Lord's.

W. M. LEATHERSPOON.

MARION VIEW, March 24, 1881.

NATURE'S SONG IN THE NIGHT.

Night hath its songs. Have you never stood by the sea-side at night and heard the pebbles sing, and the waves chant God's glory? Or have you never raised from your couch, and thrown up the window of your chamber, and listened there? Listen to what Silence says now, and then a murmuring sound, which seems sweet music then. And have you fancied that you have heard the harps of God playing in heaven? Did you not conceive that your stars, that those eyes of God, looking down on you, were mouths of song that every star was singing God's glory, singing as it shone, his mighty Maker, and its lawful, well-deserved praise? Night hath its songs. We need not much poetry in our spirit to catch the song of night, and hear the spheres as they chant praises, which are heard by the heart, though they be silent to the ear—the praises of the mighty God, who bears up the pillared arch of heaven, and moves the stars in their courses.—Spurgeon.

Obituaries.

GRAVES—SWETMAN.—In Handsboro, Miss., March 30, 1881, by Rev. A. D. Nicholson, Mr. Henry T. Graves, of Hazlehurst, Miss., to Miss Susan W. Swetman, of Handsboro.

LATIMER—CRAIG.—At the residence of the bride's mother, Mrs. Martha B. Craig, in Beauvoir, Miss., March 26, 1881, by Rev. M. C. Callaway, Mr. Edwin R. Latimer and Miss Katie L. Craig, both of Harrison county, Miss.

LYONS—WHITE.—At the Methodist Church in Abbeville, La., by Rev. J. F. Scurlock, Mr. B. F. Lyons to Miss Kate W. White.

Marriages.

BRO. ISHAM KIMBELL was born in Warren county, North Carolina, March 31, 1797, was converted and joined the Methodist Episcopal Church, South, under the ministry of Rev. G. Gorrell; was called to the saint's rest on his February 17, 1881.

In early life he moved with his father from North Carolina, and settled in Clarke county, Ala., where he resided until death, having lived over fourscore years. Few men have served society, church and State better, or have left to posterity a fairer record than Bro. Kimbell. For a number of years he was the Circuit Clerk, then Register in Chancery for his county. He served faithfully as long along the church as Steward. He was active in all enterprises for the church. Especially was he active in having houses of worship erected. Possessing a well balanced mind, a clear head, being upright in business, upright and generous in his dealings with mankind, he wielded a rich influence in society and State which greatness alone fosters. Truly we can say his talents, faithfulness, patriotism, consecration to God and his honored old age must place him among the distinguished men of this native State and Alabama. He married Miss Martha T. Carter, who bore him eight children. Three children and a devoted wife preceded him to Heaven. The latter died about twenty-five years ago. Three daughters and two sons survive to mourn for him. How these faithful daughters, the keepers of his home, and his devoted grandchildren, orphans, living under his care, cared for the declining years, no one but he knows. How anxiously they watched the progress of the disease which made him its victim! How tenderly, tearfully, prayerfully did they nurse him until he fell asleep in Jesus. This was the crowning beauty of his well rounded character his devotion to his Master. We do not wonder that such a Christian husband should so love his children all members of the church. On one occasion he knelt with them of the Eucharist to receive the sacrament of the Lord's Supper. He was devoted to the ministers, especially his pastor. A room for his comfort was prepared, called the "parsonage." When he found that he would die he talked about it calmly, exhorted his children not to weep that he was going home. He is gone. And who can fill his place. The Lord only can do it. [illegible]

NANCY SMITH, *nee* DuBOSE, was born in Barbour county, Alabama, March 14, 1837, died at her residence, beside mine, in Choctaw county, Ala., February 11, 1881, aged forty-seven years.

While young her parents moved from Barbour county to Choctaw county, Ala., and settled near where she died. In the year 1854 she was married to Mr. G. F. Smith, who still survives, with six children, to mourn her departure, but we are confident that their sorrow and all those who have no hope. Sister Smith converted herself to the Methodist Episcopal Church, South, many years ago, and ever lived faithful to her vows. She was not demonstrative in her religious professions, as some are, for she was of a timid, mild disposition, yet deep down in her heart was a peace like flowing river. In all the relations of life she could hardly be excelled, as a wife she was kind, affectionate and obedient, ever doing what she thought would contribute to his happiness as a mother and grandmother she was kind, in fact everything usually found in the Christian woman was blended in Sister Smith. We all miss her, her chair in the home circle is vacant, her pew in the church is vacant, but thanks be to him who doeth all things well, another seat in the kingdom of our Father has been filled.

She was a woman of rare industry and provided well for her own household. When the late civil strife was ended, finding that their property had been swept away by the ravages of the war, she did, as many shrink back and say the burden is too great, but with the will and courage of a hero she labored for the liberal support of her family. And by industry, economy and perseverance she, with her husband, had acquired an independent living for their children.

May her example be followed by her children in spirit as well as in temporal affairs, that a separation may not be long. We tender our sincere condolence to the bereaved family.

W. T. C.

MRS. JANE N. GIBSON, relict of David Gibson, one of Warren county, Miss., died at the age of sixty-three years, at her home in Cross Springs, Miss.

The name of Gibson is an old citizen of Mississippi is suggestive, a name honored in the church and in the community, embracing worthy men as noble women. Honorable among them were David Gibson and his estimable wife, the subject of this notice. She was born in Jefferson county, Miss., in 1817. In her sixteenth year she was married to Mr. Gibson, who died in a short time. In her twenty-first year she was married to Mr. David Gibson, who survived her many years. To them were born seven sons and daughters. Theirs was a happy home, and blessed with a competency, formed a part of the elegant, cultured society of old Warren county, till death invaded the sacred precincts of that once happy home, a precious daughter, in school girl days, then the noble husband and father was taken. With a widowed heart and five children, three of whom preceded her to the grave, she continued her journey till her appointed time, December 21, 1880.

Since we neither live nor die to ourselves, it is not for us to moralize here. Why such secret vanishes away? Why such a family is broken up? Why such blights of early hopes? Why such pangs and sorrows to the gentle suffering heart? But in these we are at hand from God's holy word. Here we have no continuing city, no abiding place. We are as the flower of the grass, which to-day is and to-morrow is cut down. So the sufferings. Whom the Lord loveth he chasteneth. These light afflictions work out for us a far more exceeding and eternal weight of glory. Sister Gibson, in early life, gave her heart to God at old Selsertown, an historical place, now *non est*, and joined the Methodist Episcopal Church under the ministry of that apostolic man, Rev. Ransom Gibson. More than forty years she was a shining light here in good standing. The Lord has brought back to himself, to Jesus, to her husband and children and many departed friends. In the spirit of the just made perfect. May the sorrowing children and friends prepare to meet her in our Father's house.

W. T. C.

MRS. REBECCA WARREN, of Shaifer Grove, La., departed this life February 26, 1881, aged seventy-five years.

She has been a consistent member of the Methodist Church for forty years; was much loved by all who knew her; many friends and relatives visited her during her illness. She bore all her trials through life with the greatest of patience and fortitude. Her husband and several children have preceded her to the "Promise Land." She suffered greatly for three months previous to her death, but as we stood by her death-bed we seemed to hear the whispers of angels saying, "Come, ye blessed of my father, inherit eternal life."

J. S. BOYD.

LILLIE KAZIAH, faithful daughter of Samuel P. and Harriet C. Lewis, was born January 16, 1880 and died February 6, 1881.

Her parents had her dedicated to God in baptism May 10, 1880, and were going to fly to bring her to the nurture and admonition of the Lord.

W. B. G.

Christian Advocate.

THURSDAY, APRIL 14, 1881.

FEAR NOT.

Though the dull days come again,
Though the clouds are dropping rain,
Though the winds in sighs complain,
Fear not;
For the summer shall be cheery,
And the days no longer dreary,
And thy heart less often weary,
And the sorrow all forgot.

Though the June of life be shaded,
And the first sweet flowers have faded,
And thy heart is tired and jaded,
Trust and sing;
Hawthorn hedges shall be white,
And the roses sweet and bright,
God shall make thy summer light
Believe and sing.

Though some pleasant things have fled,
Though some friends beloved are dead,
Though life's golden days have sped,
Be not sad;
Thy best pleasures yet remain,
And the dead shall rise again,
Heaven's day dawns when earth-hours wane,
Oh, be glad.

Though the difficulties throng,
And the struggle may be long,
And the powers of evil strong,
Hope on;
For to patient, brave endeavor,
Cometh utter failure never,
And the crown at last forever,
Shall be won.

—London Christian World

Our Pulpit.

Christ Stilling the Tempest.

BY REV. JOSEPH PARKER, D. D., LONDON, ENGLAND.

And when he was entered into a ship, his disciples followed him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye so fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? Matt. viii. 23-27.

"He was asleep." Think of the sleep of the bad man: tired with doing evil with both hands, weary in the cause of wickedness, having done his last foul trick, having worked his best energy in following that which is evil and forbidden, he falls asleep. Who can talk to him in his dreams? What images will he see in the visions of the night? Suppose he should never awake, and men should come in the morning to see how he left his work, with a foul purpose broken off, with a programme inscribed to the devil half wrought through, who would care to bury him? Would it not disgrace a horse to carry such bones to the grave? Is it not a prostitution of funeral decency to unget such a feeling?

Think of the sleep of the good man: weary in his work of noble love, hence the Spirit willing, but the flesh lying way, with the tear half dried that he was just going to cleanse utterly from there's sorrow, with the word almost broken off at the middle syllable that he was just speaking in the ear of great distress—overcome by weariness, he falls down into a deep sleep. Suppose he should never wake again, who then could tell the world's loss? Who could add up in figures the deficiency that would befall the average of the world's intelligence and piety and beneficence? When some men die, they make the world poor, they leave great gaps behind them: it is as if arms had been broken down, and ways to heaven had been shut up, and light that lighted the darkenedness of the land been put out with a rough hand suddenly. Do not account too much of the bad man's sleep, or of the good man's sleep: no argument is to be founded on the sleep of either. The murderer has slept on the night of his crime, the condemned criminal has slept on the night before his execution, the good man has lost many a night's sleep by anxieties which he could not control. We are not, therefore, to make any moral use of sleep or sleeplessness in the case of particular persons: the all men do sleep, and many may never awaken out of their slumbers, and I ask you whose sleep would you like to have: the bad man's sleep, a weariness that comes out of evil practice, the high and venturous pursuit of forbidden and disastrous prizes; or the good man's sleep, weary in his work, but not weary of it, only going down into the depths of sleep that he may come up as one refreshed, to renew with what was sweetest and noblest in his life's toil? "Let me sleep the sleep of the righteous, and may my last end be like his." So say we all. But if we would sleep well, we must work well; if we would have angels at night, we must love God during the day. If the darkness is to be jewelled by stars, then we must talk with filial love and exchange delight while the sun lasts, to make time wiser and true and altogether better. Sweet is the sleep of the loving man, blessed is the slumber of the soul that does its utmost to please God. It is pre-figurative of that rest which remaineth for those who are the servants of the Most High. Look on the bad man's sleep: 'tis as a beast getting ready for further blood. 'Tis as an axe whetting his instrument that he may commit deadlier havoc of society. Who would not pray that such strength might never be renewed? And if any man have strength to say openly, "God forbid he should ever awake again on earth," it would take much piety to keep back the "Amen" from those who heard the supplication.

We have now, therefore, to deal with the sleeping Christ. He rebuked last Sunday morning in our study that he had not where to lay his head, but the head that is weary is not particular about its pillow. He told the Scribe in our last exposition that he had not where to lay his head, and yet, in a verse or two further on, we find him asleep. If on a pillow, it was on a borrowed one. He does not contradict himself; whether he have pillow or no pillow, he must sleep. Behold him, then, in the hinder part of the ship; behold him who said he had not where to lay his head, lying down that very head on a borrowed pillow and sleeping as in the nestled in the heart of God. What occurs during his absence in sleep? "Behold there arose a great storm in the sea, insomuch that the ship was covered with the waves." A storm always arises when he is absent. His turning from us means the opportunity for a storm. We are only in peace whilst he is with us; everything depends on his nearness. It is not a merely negative condition of things which he leaves behind him—but only is the light withdrawn, but the darkness is sevenfold: not only is the wind troubled, it is troubled even to the pitch of tempest; not only does the tide roll as usual, but it comes into ineffable billows, and our little life-ship is tossed upon it as with scorn, and we are threatened with mortal danger. It has always been so in my life. A sleeping Christ will do me no good, a painted Christ will not be of effective service in my life, a wooden crucifix or even an ivory cross will not help me—it must be One wakeful Christ, with energy astir, power pouring out of him in every look and in every movement—the actual, positive, real, personal, living Christ. We are mocked by his figure—we are saved by his personality.

What did the disciples under these extraordinary and exciting circumstances? They came to him and awoke him, saying, "Lord, save us: we perish." They came to him, they did not go to one another. For a long time we may seem to be equals; we speak about the average of human strength and human intelligence; we say all men are tolerably much the same, it is a long, broad line of equality stretching over the whole human sphere, and human nature may have its ups and downs, but, as a whole, it is almost upon a level. Then there are great crises in the family when the chief man is sought out in a moment. We know him, he can not be disguised; he may be asleep, but he is the chief; he may be out of the house, but he must be sought for. I thought we were all equal? So we are, when we are all cold—when there is no immediate necessity, when there is no wolf with open mouth and gleaming teeth, and eyes of fire standing at the front door. But let a crisis supervene in the family, and the least child in the house intuitively turns its eyes in the right direction. The servant seeks the master, the weak calls for the strong, there is always a point of supremacy.

If anything should occur in your business to-morrow of an extraordinary nature you will soon find out who the principal is. If your business should proceed in the ordinary course, little or no notice will be taken of you. People will not know, perhaps, whether you are in or whether you are out; if not, how long you will be in coming in: but let any particular crisis arise in your business, and you will be missed, you will be the necessity of the hour, and there will come into your heart by the grace and presence of God the energy that will meet the hour and stamp it with conquest.

The disciples not only came to Christ, they came in the right spirit. "Lord," said they. How is it that we give the right names when we are in the right mood? How is it that we create terms to meet necessities? Suppose you had met those men on the road in a quiet hour and had said to them, "Now, cordially, who is this man you are following?" Probably their answer would have been superficial or undevout, or undefinite. Not only do they come to the right name in the right spirit, but the disciples came with the right request, saying this: observe the completeness of that word and its marvellous moral emphasis: not "Perhaps, not "Some of us in accordance rather to save the ship," but the address leads to Jonah, "Arise and take thy spire, and fall upon thy God as we have long calling upon our gods;" not "Let there be a confusion added to the distant heavens;" but "Save us: take the whole case into thy hand: we fall back and are nothing—go, thou mighty one, almighty one, to the front to save us." We cannot do without that word *save*. It goes around the whole compass of our necessity, it touches with a marvellous pathos all the pain of our moral distress. Jesus Christ, the Son of man, came to seek and save that which was lost. His name was called Jesus, because he should save his people from their sins. He is mighty to save: he is called the Saviour, the man with the long arms, the man with the nothing strength, whose touch is emancipation, whose look is benediction. He saved others, himself he cannot save. Thank God! If he could come down from that cross, morally, he would ruin the world. With what prayers have we come to Christ? Have we asked him to offer into conformity with us in the doing some business in life? Have we said to him that we would be pleased if he would make out what is lacking in our own strength, that we might with two-fold power address ourselves to some difficult engagement? I wonder not that the prayer lies in the air, some whore, a wasted thing, a bird with wings to weak to get beyond the third tube. We must go to him with redemptiveness, we must have nothing in our hands, we must have nothing but a great distress to hurl upon his ear, and we must use words that will show him that our self-contemplation is complete and hopeless. If you had utterest big prayers you would have died by mighty answers. If we have nibbled at the heavens I wonder not that their dignity has been offended. Let us go to Christ with nothing to recommend us, with our blindness, deafness, dumbness, our complete necessity, then we shall see how he will answer the unstopped of our helpless condition.

What answer does Christ make to these trembling disciples?

"Why are ye so fearful, O ye of little faith?" The quiet soul always brings quietness. You say of certain persons in your own house, when they come into the chamber of affliction, they seem to enhance and to quiet everything; their composure is so serene, their possession is so complete, that they bring with them a deliverance from the distress that was overwhelming you. See the physician in exemption, and everybody in the sick chamber goes down; see his face quiet, hear his voice unperturbed, feel his gentle, firm, subdual once everybody in the sick chamber takes heart again. The physician does not know how his face is being searched by eager eyes, and it forms to a crush in it, or a wave of suppressed feeling it is interpreted to mean disaster of the most appalling kind. The quiet soul brings quietness, the Son of Peace brings peace he created power. There is only one storm to be feared, and that is the storm of unbelief. Why are ye so fearful, O ye of little faith? There is only one loss to be deprecated, the loss of faith. "Simon, Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee, that thy faith fail not." I may lose my health, my money, my friends, my power, but if I have not lost my faith, I have lost nothing, I shall come up again. Destroy this body and in three days I will raise it again. Blessed are those whose faith is greater than the power of destruction that lies around them.

I cannot give up the miracles, because I should be giving up the great doctrine that mind is greater than matter, and without that doctrine we would be poor indeed. I hold to supremacy of mind: my belief is that the spirit is the mightiest force in creation. God is a spirit. If we had less body and more spirit, we should be quieter, mightier, wholly grander. I will not have it that the sea is mightier than mind: I would cling to the belief that there is a diviner than can command the sea and awe it into submission. The time will surely come in the process of the ages when mind shall be acknowledged to be supreme, when the good old Book that speaks what are now romances because of our coldness will be proved to be speaking words of truth and soberness. If ye had faith as a grain of mustard seed, ye would say to this mountain, "Out of the way," and it would be cast into the depths of the sea. I am not content to dwell in the townlands of the merely material and unassurable, in a kind of conscious imprisonment. I would say, with the great Pascal, to the sun, "I am greater than thou: thou couldst fall and crush me, but I should be conscious of defeat, whilst thou wouldst be unconscious of victory." Jesus gave commandment to depart unto the other side, and a storm arose. Learn that storms may arise even whilst we are in discharge of plain and divinely commanded duty. If these men had taken the ship at their own suggestion, and attempted to cross the sea for their own convenience, we should speedily have visited upon them the penalty that they were worthy of the storm which overtook them. Let us learn the brighter lesson and encourage the grander faith. Storms may arise, even in discharge of duty. Do not create your own difficulties. You are a child of God, and you have great sorrows to bear. Do not reason that if you were a child of God you would not have any sorrow—that would be sophism, not high and correct reasoning. You have a great difficulty in your business: do not reason that you have missed your providential way because you are encountering this terrible obstacle. The disciples were actually obeying Christ at the very moment the storm seized their vessel—so it may be with you. These things come, not for the deepening of your fear, but for the quickening, the enlargement and the completion of your faith. Danger will always move men to prayer—I will not guarantee that their prayers will be answered, the prayers of the wicked are an abomination unto the Lord. There are some of us who never pray but in danger—I dare not pledge that God will be present to hear. He may be his mercy enthrall forever—but if he were less than God, he would not be. Your own mother would not be: you have worn out the last filament of her love. Your own father would not be: his eyes have been cried out with tears—O foolish! If God were less than God, you would not catch him even in the bitterness of your agony. You may do so—it will be because he is God and Father. The upshot of the whole was that the men marvelled. A fair outcome, a miserable *beginning*, they marvelled. We are like them, we are great in wonder, we are geniuses in the matter of being open to surprise and amazement. We can do any amount of wondering. There is a wonder that is legitimate, there is a wonder that is akin to worship, there is a surprise that may lead to faith. With such surprise may we be well acquainted, but beware of the round eye and open mouth of vulgar wonder which stares at a miracle as at a show, and encourage that holy amazement which looks, then shuts its eyes, and then falls down in prayer. Christ and Work.

Religious Intelligence.

MISSIONARY.

Mission Room Notes of the M. E. Church: Rev. J. C. Lawson and Rev. F. La Noell, recent additions to our force in North Italy, arrived in Rome, January 29, meeting with a hearty reception from the brethren there. Rev. Marcus L. Taft is now settled in Kiukiang, Central China mission. He occupies the house where our lamented Brother Stuntmatter spent the last three years of his time in the mission. "Bro. Taft," writes the superintendent, "has visited nearly all our stations, and begins his work with wonderful zeal and discretion. Rev. V. C. Hart, our superintendent in the Central China mission, sends us late intelligence concerning the new opening at Wuchang. This is a large town, well situated for commerce, at the southwest extremity of Po-yang Lake, where two rivers discharge themselves. A great multitude of traders and others are from all this country and representatives from all parts of the province hear the gospel there, while books sold to them find their way to very distant places. Rev. B. Bagnall, a missionary of the Wesleyans, has opened this work. "Brother Bagnall," writes the superintendent, "gives a good report of Wuchang. The converts are steadfast and zealous. At his last visit he proceeded fifty miles above to the capital where he was successful. With an unmanned missionary, Brother B. may gain a permanent foothold here with little trouble. The majority of this great valley is practically unworked. The number of cities, towns and large villages on both sides of the river from Hankow to Kiukiang and up the lake into the heart of this province, are without resident missionaries, except in two or three cities. What a mighty work to be done!" The China Inland mission, we may notice in connection with the above on our work, is doing grand services through its missionaries and colporteurs who are now travelling the empire in every direction in almost perfect freedom from molestation. Five of the nine provinces recently reported as unvisited by the gospel, have been entered by them. They have made the way easier for other foreign travelers. The mission, begun in 1865, is under the direction of Mr. J. Hudson Taylor, who himself leads in the work. Some seventy male missionaries and twelves female missionaries are found in the field. They have no stated salaries, but trust themselves to divine Providence as it shall strengthen their hands. Zion's Herald.

Some Jesuit missionaries from Holland and England have had a hard time of it in the Amandebele country, south of the Zambesi, Africa. They have established their head-quarters at Gubulawayo, where Chief Lo Bengula resides. Last summer a party, led by Father Law, was sent out to explore eastward in the direction of Umzila's country, with the hope of finding footing-in that fearful. On the road the natives made some hostile demonstrations; made a prisoner of one of the Fathers, and compelled Father Law and two lay brothers, with some attendants, to abandon their wagon, and go on foot the rest of their journey, about 175 miles. The party reached Umzila's kraal safely, but they soon exhausted the king's liberality, and Father Law and Mr. Hedly were struck down with fever, in want of food. For two months they lay cooped up in a wretched hut, more dead than alive, keeping breath in their bodies with Kaffir corn. News reached their friends at Umbulawayo of their distress, and a relief party was sent out and the sufferers were succored. Mr. Wehl, who had been reported as murdered, was still alive. Umzila's country is one of the most unhealthy districts in Africa. Mr. Plukerton, of the American Board, lost his life while on the way to establish a mission; and it would seem that the people are as inhospitable as the climate.

—The Methodist Episcopal Church has done, and is doing, effective work on the Continent of Europe. It appropriates for the year 1881—for Germany and Switzland, $24,000; for Denmark, Norway, and Sweden, $13,953; for Italy, $25,000; showing a decided interest in the Continent; but it does not give a dollar to France. The Presbyterian Board of Foreign Missions expended in papal Europe last year $3,765.45, and has appropriated for this year the sum of $5,000. The American Board of Foreign Missions has a mission in Spain, on which it expended last year $5,710 46, and one in Austria calling $8,787 72—total, $14,497 88; but not a dollar for France.—New York Observer.

—The normal rate of increase of Christian communicants in India has been rising steadily. From 1851 to 1861 it was only 938 yearly; from 1861 to 1871 it was 2,784; while from 1873 to 1878 it has been 9,000 yearly.

—Rev. J. Harlzler, in the Evangelical Messenger, says there is to be a great assembly of the priests of the Shinto religion, to discuss the presence and successful operations of the heralds of the "Jesus religion," and to decide upon and adopt measures for the defence of Shintoism.

—Ladies connected with the Protestant Episcopal Church have started a "Twenty-minutes' Working Society," the members of which pledge themselves to work twenty minutes a day, or two hours a week, for missions, similar to one already established in England.

MISCELLANEOUS.

—The commission under whose auspices collections were taken for evangelical work in France, represented by Messrs. Reveilland and Dolds, has recommended to the "American and Foreign Christian Union the enlargement and more vigorous prosecution of its work in Roman Catholic countries and requests it to devote special attention to the inviting field in France, which is now white for the harvest." Acting upon this suggestion, the directors of that society have resolved to appoint the Rev. W. W. Newell, Jr., as secretary for French evangelization, with a view to the more vigorous and systematic work which the churches of America are called upon to assist. M. Reveilland's paper, Le Signal, reports some very encouraging facts concerning the progress of the evangelization of France. We copy an illustration which some one has translated:

"The district of St. Leger le Cineretois Creuse has become entirely evangelical. The mayor, the municipal officers, teachers male and female, are all declared Protestants. In the seven villages which compose the district there are only three men who remain unbelieving. The commune has itself built a hall for Protestant worship, and this hall is filled each time Pastor Cinerat goes to St. Leger. The Roman Catholic church, on the contrary, is absolutely deserted, and it is in vain that the bishop has put up new cure there."

The fourth annual report of the Union gospel Services held in Clickering Hall, New York city, expresses the belief that the "nibble and better classes of non-church attendants are by far the most neglected by religious influences" in the cities. For the welfare of the "two hundred thousand prosperous men and women" who go to no church the services in Clickering Hall were begun, and it has been "found that a large majority of those who have attended these services are from the class named, and a very large number have each year professed conversion and become church members. The results in the year just closed have been larger than in any previous year, and the outlook for the future is more promising than ever." A list is given of churches of different denominations which have received members as a result of these services. New York Independent.

—The annual meeting of the American Tract Society was held in Washington in February. The secretary's statement shows that the receipts for the year were $382,000; expenditures, $379,000. Addresses were delivered by Justice Strong and Representative Hasbrouck, the latter giving the result of personal observation as to the usefulness of colporteurage on the frontier.

—During the time in which the Old Catholic body has existed in Europe, now ten years, it has grown, according to the Church Quarterly Review, from the fourteen men who met at Nuremberg in 1870 to protest against the latest papal innovation upon the Catholic faith, to a church consisting of two bishops, 250 priests, some 70 or 100,000 enrolled lay members, with other communities less closely attached, amounting to three times that number.

Toward the endowment fund of $500,000 called for a year ago, for the Episcopal Theological Seminary, in New York city, $418,000 has been pledged, all of which except $2,100 has been paid in. Of this sum the Hoffman family gave $75,000. The present dean, Dr. Hoffman, with his brother and sister, gave $50,000 and his father $25,000. The $50,000 is given to provide support for the dean, the present incumbent, however, being excepted from the terms of the donation.

We have given some notice from time to time of a colored organization in Virginia which is in affiliation with the Protestant Episcopal Church. It is called the Zion Union Apostolic church, and it has, according to a late report, about 10 ministers and 2,000 members. It has a bishop, or did have; but a recent announcement states that he has been deposed, and that the Rev. Wm. E. Howell has been chosen to his stead. It is thought the denomination may join the Protestant Episcopal Church in a body.

The Associate Reformed Church of Newberg, N. Y., one of the two of that denomination now left in the Northern States, has voted to connect itself with the Presbyterian body. Hymns are hereafter to be sung. The church has about one hundred and seventy-five members, and was formed during the closing years of the last century.

—The Lutherans in the United States in 1880 added 62 to their list of churches. Of the new churches, 91 are German, 35 English, and 8 German-English.

—The designation of a bishop on the "Pidgin" English of the China coast is "Number one, topside, boss pidgin man."

Rev. T. De Witt Talmage, on Feb. 20, celebrated the twelfth year of his Brooklyn tabernacle pastorate.

Hanson Place Methodist Episcopal Church, Brooklyn, gives $1,500 to the Church Extension Society this year.

—The next General Conference of the United Brethren in Christ will be held in May next.

—The property of the church of England is appraised at £12,000,000.

Our Young People.

CROCUS.

O the dear, delightful sound
Of the drops that to the ground
From the eaves rejoicing run
In the February sun!
Drip, drip, drip, they slide and slip
From the icicle's bright tip,
Till they melt the sullen snow
On the garden bed below.
"Bless me! what is all this drumming
Cries the crocus. "I am coming!
Pray don't knock so long and hard,
For I'm neither cross nor prompt,
But a little sleepy sprite
With the winter's lingering chill.
Never mind! 'Tis time to wake,
Through the dream at last to break"
'Twas quickly done as said,
Up she thrusts her golden head,
Looks about with radiant eyes
In a kind of shy surprise,
Tries to say in accents surly,
"Well! you called me very early,"
But she fights with such a smile
All the darksome place she fills,
Every heart begins to stir
Joyfully at sight of her.
Every creature grows more gay
Looking in her face to-day.
She is greeted, "Welcome, dear!
Fresh suffle of the hopeful year!
First bright print of Spring's light feet,
Golden crocus, welcome, Sweet!"
And she whispers, looking up
From her richly glowing cup,
At the sunny eaves so high
Overhead against the sky,
"Now I've come, O sparkling drops,
All your chattering pattering stops,
And I'm very glad I came,
And you're not the least to blame
That you hammered at the snow
Till you wakened me below
With your fine incessant tune
I'm not here a bit too soon."

Celia Thaxter, in St. Nicholas.

A Brother's Legacy.

A telegraph messenger ran up the steps of No. — Place. As his quirk-ring the door opened, and a young lady took the message. There was but one line, yet it stood out in the morning light with terrible distinctness:

"Your brother Ralph died this morning, at 5 o'clock."

The color faded from the girl's cheek, and she leaned heavily against the door-way, gazing at the paper as if stricken dumb. The boy waited a moment, then softly touched her shoulder, saying: "Please, ma'am, there's ten cents to pay."

"Yes, I forgot," she said; then mechanically drew out her purse, paid him, and entered the house.

The boy ran down the steps, saying: "I wonder what was the matter!"

What was the matter? Only one line of writing, yet how much it meant. Ralph was dead—he, the loved and absent brother, would return no more to the hearts that missed him. Far, far away, with her he had gone to win a place for himself, with the dew of youth upon his head, he had lain him down and died.

There was a sound of great weeping in that home, for the terrible shadow of death was there.

Two weeks afterward, the bell rang again, and the expressman carried into the house a trunk marked "Ralph Gray." Kind letters had come, telling of the brother's sickness and death, telling also of his life and the honored name he had left. Pleasant words were these to the loved ones; but nothing had made his death so real as the sight of Ralph's trunk with Ralph.

Helen Gray knelt before her brother's trunk, and, with trembling hand, raised the cover. Kind hands had neatly packed the things within; and as Helen took out the folded clothes, still bearing the impress of the wearer, each garment seemed to speak his name. At last, as she opened his desk and saw a few boyish treasures within, a great wave of grief swept over her, and, with a burst of tears, she cried: "O Ralph, come back, come back!"

Then her tearful gaze rested on a worn little book, half diary and half account-book. Opening it, she saw pasted on the first page a newspaper slip containing these words:

"A worthy Quaker this wrote: 'I expect to pass through this world but once. If, therefore, there is any kindness I can show, or any good thing I can do to any fellow-being, let me do it *now*. Let me not defer nor neglect it, for I shall not pass this way again."

This, then, had been the motto for the last year of Ralph's earthly life, and the record following showed that it had not been forgotten. The expenses recorded were comparatively few for himself, but a long list of items showed how his small income had gone. There was written down: "A present for my mother;" "A present for my sister;" "A donation for the Sunday school;" "Bought flowers of poor woman;" "Books for my class;" "A Christmas present for my washerwoman;" "Fifty cents to a poor cripple," and so the generous list went on. A great number of small kindnesses, giving beautiful evidence of the noble life that Ralph Gray tried to live.

As Helen closed the little book her tears ceased to flow. Surely his young life, though brief, had not been in vain. A glow of spiritual gladness came over her face, and looking up to heaven, she exclaimed: "Dear Ralph, this is your best legacy!"

"Sorrowful, yet rejoicing," Helen Gray went on her way, holding very precious the name of Ralph, and cherishing in her heart the sacred words from his legacy:

"I expect to pass through this world but once. If, therefore, there is any kindness I can show, or any good thing I can do to any fellow-being, let me do it *now*. Let me not defer nor neglect it, for I shall not pass this way again."

New York Observer.

Lassoing a Bear.

The following account of the lassoing of a 400 pound cinnamon bear by two well-known citizens of this county has been sent us for publication, and knowing the parties and their high standing for truth and veracity, we give it space in our paper: "George Cornell and Gus Richardson were a short time since engaged in driving a band of cattle from Gauge Wood, in Yavapai county, to Mineral Park, Mohave county, and when reaching the Muddy, a little north of Anvil Rock, they discovered a short distance ahead, crossing the road, a large cinnamon bear. Gus suggested to his companion that they amuse themselves with his lordship, the bruin. No sooner suggested than adopted. The boys dropped the cattle and prepared for their duties for sport. They made a charge upon bruin, who at first seemed a little indecident and oblivious of their presence. Cornell soon had a hitch around the neck of his bearship, when commenced a fusshi for the mastery and dilberty. Bruin caught the riata in his teeth and made an effort to sever the strands, when Gus took in the situation and lassoed the hind legs of the animal, stretching him out as long as a fence-rail. The horses which these gentlemen were riding being well trained to the work of vaqueros, assisted in holding bruin safe and sure. Their duties were now doing good service, and the next question arising was, how to get them off from the old fellow, who was groaning in pain and rage, they having left their firearms at home. A thought struck Gus. He looked his horse up, fastened the riata to the pommel of the saddle, commanded him to stand firm while he dismounted, and commenced a fusilade with rocks. The head of the bear was pretty severely bruised, the blood running profusely from his nostrils, when George recollected that he had a pocket-knife. Quicker than thought he was upon the ground, and scientifically approached the struggling bear; fetched him a lick under the short ribs, which ended the struggle, with victory for two of the best vaqueros in Arizona. Gus says the bear died game, giving a cross-eyed glance while breathing his last."

Arizona Miner.

A NIMBLE BOY.—"Well! I saw a boy do something the other day that made me feel good for a week. Indeed, it makes my heart feel with tenderness and good feeling, even now as I write about it. But let me tell you what it was. As I was walking along a street of a great city, I saw an old man who seemed to be blind walking along without any one to lead him. He went very slow, feeling with his cane.

"He's walking to the highest part of the curbstone," said I to myself. "And its very high, too; I wonder if some one won't tell him and start him in the right direction?"

"Just then a boy, about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the man's arm, and said:

"Let me lead you across the street. By this time there were three or four others watching the boy. He not only helped him over the crossing, but led him over safely to the opposite side of the street. Then he ran back to his play! Now, this boy thought the lad only done this unkindness, while I knew that he had made three other persons, who had stopped to watch the boy, turn away with a tender smile on their faces, ready to follow the noble example he had set for them. I know I felt more gentle and forgiving toward every one for many days.

"Another one that was made happy was the boy himself. For it is impossible for us to do a kind act, or to make any one happy, without being better or happier ourselves. To be good, and to do good, is to be happy. This is every one's mission here in this world. Then again, the kind of boy I cite shows the kind of man you are going to be. If you are kind, gentle boy, your will be a generous, benevolent man.

Japanese Young Folks. There is no country in the world where there are so many toy shops, so many children's fairs, or where older people do so much for young people, as in Japan. As a general rule, Japanese children are seldom known to be punished. They are greatly petted and do not quarrel and cry so much as children in our own country, and are always good-natured, contented and happy. The children are so mischievously good, some persons say, because their parents let them do as they please; yet if they were better taken care of and better governed perhaps there would not be so many sore-eyed, sore-headed, crooked-backed children as there are.

Boys seldom play ball, but find their enjoyment in stilts, tops and kites, some of which are six feet square and very gay in appearance, and others are made to sing as they fly through the air.

Another choice game is battledore and shuttlecock. The battledore is a wooden bat, and the shuttlecock is a round seed stuck round with feathers. The boys as they play sing that the wind might blow, and the girls that it may be careless, that their shuttlecocks may fly straight. As for "Mother Goose" literature in the way of story books, lullabys and nursery rhyme, they are as plentiful as in our own land, but are characteristic of their country. In our games, for instance, of "puss want a corner" and "prisoner's base," the devil takes the place of puss or the other. Japanese children are peculiarly fond of playing "make believe," and will "pretend" to be sick and send for the doctor; "make believe" have tea parties, weddings, and even funerals. Funeral cards are very popular, and after the manner of our "old maid." Forfeits are a part of almost every game, and consist sometimes of painting the faces of the boys with ink and sticking straw to the girl's hair. Northern Christian Advocate.

CHILDREN'S MISTAKES. Children make many mistakes about Bible truth. They too often imagine that some great event must be the means of converting their souls to God, as well as of giving a direction to their future course in life.

They are prone to think that they must wait "until" some particular time arrives, when they will find everything favors their conversion.

They are equally in danger of thinking that they have it in their own power to come to terms with God when they please, so that they need not trouble themselves about it now, that another day, when they are older, will do as well for them as the day that is already throwing its shadows around them, in which to choose for themselves whether to be "the children of God," or continue the "children of the wicked one." 1 John iii, 10.

These mistakes are very dangerous. The Bible tells us now is the accepted time; now is the day of salvation. 2 Corinthians vi, 2; Hebrews iii, 15.

RUSSIAN BABIES. A correspondent of the New York World, speaking of Russian babies, describes as follows what one sees in the house of a Russian peasant: He looks curiously at one old little humble ikon, on a shelf, another hung upon the wall on a peg, a third slung over one of the main beams of the roof and rocked by the mother, who has the cord looped over her foot. "Why, that is a child!" cries the traveller, with a feeling similar to that experienced on treading upon a toad which was supposed to be a stump. "Why what else should it be?" answers the mother. Having learned so much in so short a time, the inquisitive traveller wishes to inform himself about the habits of the creature in the bundle; but, his curiosity being somewhat dampened by the extreme dirt of the bundle, he inquires of the parent when it was washed. "Washed!" shrieks the horrified mother, "washed! What, wash a child! You'd kill it."

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND [illegible] CONFERENCES OF THE M. E. CHURCH, SOUTH.

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THURSDAY, APRIL 14, 1881

The Son of Thine Handmaid.

David, in times of great distress, recalls the character of his mother, and pleads with God the fact that she was an handmaid, or servant of the Lord. "Give thy strength unto thy servant, and save the son of thine handmaid." Himself a servant, he was also the Son of God's servant. He was not only devoted to God, and of his own choice the servant of the Most High, but his mother before him had been faithful in her allegiance to Israel's God. He thus recalls his mother, and dwells with peculiar satisfaction and comfort on her religious life. It strengthens his faith; and it encourages his trust in God, and he seems to urge it as a reason for divine deliverance. As a servant, he brings himself within the range of many gracious promises; but as the Son of God's handmaid, he seems to regard himself as entitled to the benefit of other promises, of such as are given to parental piety and faithfulness. As the sins of parents, their negligences, and their evil example, fall upon the children in many ways, so parental piety leaves an inheritance of manifold blessings to them.

He doubtless felt that, having honored his godly mother by obeying her counsel and walking in her footsteps, this might be pleaded in connection with the promise to faithful and obedient children. He might also have many precious memories of the lessons received at his mother's knees; the prayers she habitually put up for him, and of some special act or declaration in which she had dedicated her child to God. We hear often in the history of the father, Jesse, and the title, "son of Jesse," is of frequent occurrence. In one of the grand Messianic Psalms it is impressively applied: "The prayers of David, the son of Jesse, are ended." But to the mother there is hardly an allusion, except the two which David makes, and in these she is simply described as "thine handmaid." Why should he not have pleaded the piety of his father as well, and have dwelt upon his uprightness and his character as God's servant? That he was a man of pure and righteous character we have no reason to doubt, and yet the son of Jesse is still more the son of his mother. He honors her with such mention as indicates his deepest love and reverence, and as if his own character, as the servant of the Lord, were the outgrowth of hers as the Lord's handmaid.

We gather from these references that the mother's memory was habitually cherished, and that the impress of her teachings and example was such as to leave a lasting influence, and also that her relation to God, as "thine handmaid," was to him a source of strength and hope. He had come to a throne, and had come to be possessor of great riches and power. Great and famous as he was, he refers to his mother, and counts it as his greatest honor that she was a servant of God, and that he had walked in the same path. It was something to be thankful for that he had such a mother, and the thought of her in his troubles was an inspiration to his faith and trust in God. Besides the broader field of promises which her relation to God opened to David's mind, there may have been also the remembrance of her prayers, and the feeling that the power of them still lingered at the throne, and might be as a shield to him in times of calamity. She may have been long dead, but he felt that her consecrated life and her fervent prayers were not forgotten before God. He prays as if God's strength and deliverance were somehow to reach him through her, and that, beyond his own relation to God as his servant, and beyond his own faith, hers were to be counted, and were to contribute to his welfare.

He seems to feel that his mother stood related to him and to God as the highest of any earthly priesthood. In his great trial, while he flies to God and hides himself in his pavilion, he also nestles in the bosom that pillowed his infant head. He comes to him who dwells between the cherubim for refuge and support, and yet in his coming he is emboldened by the memory of his mother's exemplary and holy life. He had not ceased to feel the power of it in his own heart, and he also felt that God had not forgotten it. Sure of being the servant of God, and claiming promises on that score, he strengthens his case, and makes his position firmer, by reference to his mother's holy and consecrated service. In this hour of conflict and of prayer the only earthly name, and the only human memory, are the name and memory of his mother. No other influence is like this in its depth and power; no other, except that of God himself, so penetrates the whole being, and survives the changes and fortunes of life.

But for these brief allusions we should have known almost nothing of David's mother; but, brief as they are, they disclose the fact that the greatness, glory and piety of her royal son were chiefly due to her as the Lord's handmaid. All this is the reiteration of a commonplace truth, and only an illustration of a mother's influence. And yet, it is an illustration drawn from a somewhat peculiar aspect of that influence, as having its highest manifestation in the cry of the soul after God.

Happy is the son who can revere his mother as the handmaid of the Lord, and who, though dead, yet speaks by the faith which she exhibited. And happy is the mother who realizes the responsibility of her position, and who, as God's handmaid, consecrates her children to Christ, and stamps them indelibly with her own pure and heavenly character. Genuine piety in the mother cannot fail to tell upon the character of the children. But it must be of such depth, and of such a type, as to command the respect and the love of the children. There are thousands of devoted mothers, unselfish, careful, affectionate, blameless in general deportment, and attentive to the ordinary needs of their children. But the impression upon their children is not that they are first and chiefly the servants of God. Their religion is not the main thing, their nearness and consecration to God do not so dominate the character and life as to make these the most memorable things in the thoughts and memories of their children. The mother's religion is apt to be that of the child. The son who has not seen it so exemplified in her as to command his respect, and his conviction of its truth and excellence, may doubt of it ever afterward. A mother's piety is about the strongest bulwark against the attacks of skepticism and the inroads of vice that a young man can have. Her character as a Christian should be so decided, so unquestioned, and so clear in its exhibition of the Christian graces, as to refute every device of the adversary of the soul. Fortunate are the children who in the hour of adversity can gain heart and hope from the recollection of a mother's piety, and who, even in their prayers, can make mention of her as "thine handmaid."

The Decline of the Churches.

The religious newspapers all over the country are discussing this subject. The latest reports from the different churches are said to exhibit the fact that the increase in membership for the last year is far below that of former years. "Many have taken in hand to set forth" the causes of this decline, and to suggest remedies to stay its progress. The opinion of one of your contributors, Mr. Editor, while it may be regarded by some as an act of temerity and by others as a thing of little value, will no doubt go for what it is worth. This is the most active age the world has ever seen. Everything changes almost every day. There is nothing that has changed more than the methods of labor. There is nothing that has increased more largely than the results of labor. The work done to-day is not done in the same manner, nor by the same means, that the same work was done a few years ago. Steam and electricity, and their appliances, have revolutionized the methods of labor, and increased its results most amazingly. What it once took ten men by hard labor to do is now done far better and with greater ease by one man. Labor-saving machines are the wonder and the delight of the age. They are the grandest instruments in the material progress of the world. It *may* be that the use of these things in the scientific and mechanical department of labor have had the effect to cause the church to invent some such things for use in the spiritual department. We see that everything else is moving forward at a rapid pace, and that the rapidity of progress is in proportion to the use of those means which enable one man to do the work of ten. We are thrilled with the ambition to keep the church in advance of everything, and we go to devising new means and contriving novel methods by which church work shall be done. There is no objection to this, if we keep in view the fundamental principle which underlies all effective work in the spiritual department of labor. If we ignore this principle, or if the range of our methods does not embrace it, we may construct a beautiful track, upon which the car of church progress shall thunder along, but the first we know it will be crashing down some embankment. New methods of church work are very popular at this time, and it may seem impertinent to say anything on this point; but, to the inventors of spiritual, labor-saving machines, I submit this as a fact not to be lost sight of in their calculations—the Holy Spirit, from whom comes all true church progress, can not be managed like a steam engine, nor an electrical machine, nor can souls be saved by methods invented by men. Labor-saving machines meet the ends of their invention in material things, but in the spiritual realm, while they lessen labor, they also lessen results. When by any method one man is qualified to do the work of ten, by that very method nine have nothing to do. This discards, as of no value, the rule by which the Holy Spirit operates. That rule is laid down by the Apostle Peter in these plain words: "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." Any method, then, which puts church work into the hands of a few persons, that they may "run it" for the benefit of the many, will not have the co-operating influence of the Holy Spirit. It ignores the law under which he works, and cannot achieve a permanent success. The plan which gives "every man" a place in which to exercise "the gift" he has received of God is the plan the Holy Spirit will honor by his presence and co-operate with unto success. God has ordained that "every man" in the church shall work, and he has given "every man" a qualification to do the work required of him, and there never will be the right sort of progress until "every man" shall go heartily and resolutely to his duty. A brother made a remark the other day in regard to financial plans, which is applicable here. He said: "Any plan is good if you will work it." Any plan that puts us all to "work with a will," and keeps us all at work steadily, will insure success. *Temporary* enthusiasm will not secure abiding results. When the public prints were full of discussions in regard to the resumption of specie payments, Horace Greeley cleared away all the difficulties by saying: "The only way to resume is to resume." So here. The only way to work successfully in the church is to *work all the time*. When every man of us does his duty, according to "the ability which God giveth," then these sighs over church declines will give place to shouts of gladness over church progress. The Lord never did pay a premium on laziness, and we may pray ourselves down to a whisper, yet *if we do not go to work*, every one of us, some one else will take our crowns. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but *he that doeth* the will of my Father in heaven."

C.

Missionary.

At the last session of the Alabama Conference it was resolved, unanimously, that the preachers *pledge* a certain per cent. of their salaries "to support a missionary in the foreign field." This was a good resolution. First, Because it will move up the preachers themselves. Secondly, because the preachers, having moved up, the members will follow. But it was good also because it was the formal expression of a feeling which had been growing among us. Like the great temperance movement in the State, which seemed to come up spontaneously from the great body of the people, with very little previous special agitation by organizations and orators, and found expression in appropriate legislation; so this missionary feeling has come up in the church, without any previous special speaking or preaching. The church, or at least the preachers, have heard *all* the words of the commission: "Go into *all* the world, and preach the gospel." And the resolution went through the Conference, *without a single objection*. A very remarkable fact.

About two weeks ago a young friend of mine wrote me, stating that after many struggles he has solemnly consecrated himself to the foreign work, to which he feels specially called by the Holy Ghost. He sought information on all points relating to these fields, and asked my advice and my prayers. The letter thrilled me with an inexpressible pleasure, and made me think instantly of the Conference resolution, and of the connection between the consecration by the old preachers of *part* of their money to save the heathen and the consecration by the young preacher of the *whole* of his life and time to the same glorious object, the first being the inevitable prelude to the second. The letter was sent at once to one of our Bishops, to whom was given also a brief statement of the young brother's conversion, license, home and church training, literary education, etc., as these were known to me from his boyhood. He asked, very properly, that nothing personal to himself be made known to the public, and consequently I keep back his name, only giving the *fact* that the Conference may know God has accepted the consecration made last December, and will certainly have a man ready by that time next winter. This particular brother may be too young and inexperienced, or too feeble in health, or not sufficiently advanced in theology or in literature, or there may be others far more suitable than he. Possibly the Bishops will not accept him; we cannot say. But we may be sure of this: *that some one will be ready to go on our contribution*.

Until recently the missionary labors of Southern Methodism have been providentially confined almost exclusively to the millions of heathen Africans who were in our midst. The church poured out its treasures freely, and devoted its men faithfully to these souls, and accomplished a work among them and upon them hardly paralleled in the history of the past. But since this work has been completed, or so far so that the negroes are no longer the proper subjects of our special missionary labor, God now, as never hitherto, is everywhere opening the hearts of young men to the cry of other lands to "come over and help." Our Bishops are on the watch; their eyes are over all the church, and we may be certain they will be ready with the man by the time we are ready with the money.

Another matter: We have twenty men within our own bounds doing domestic missionary work. To them we promised certain amounts, and that we would take our collections before the month of May, and send the money forthwith to Bro. J. M. Patton, the treasurer. The object was to pay them as they might need it. They will, doubtless, need it before May, the time it is due. The winter has been unusually hard, and expenses unusually heavy. They have made no complaints, yet we know they need it. Their stewards are the board of managers, and all their preachers are their collectors. Let us, as their stewards and collectors, be as faithful and prompt with them as we wish *our* stewards and collectors to be with us.

J. W. R.

An Untrustworthy Witness.

The following, from the pen of Rev. Dr. Buckley, editor of the New York Christian Advocate, is by no means complimentary to our confrere, the Rev. Erastus Q. Fuller, D. D., of the Atlanta Advocate. We have been of that same mind in this latitude for some years, but have heretofore failed to impress the fact upon our brethren North.

The only editor in the church, or in the country, who imputed selfish motives to Mr. Seney, in his gifts to Emory College, was Dr. Fuller, of the Atlanta Advocate. He has had the opportunity to make the *amende honorable*, but he has not done so. On the contrary, he has made accusations and perversions equally untrue against us. We regret the exhibition of this spirit, both for his sake and that of the cause which he represents. Without intending to imply a conscious want of integrity on his part, it is painful to us to be forced to the conclusion which others, before this time, have affirmed but we have denied, that, when his passions and prejudices are involved, his statements are untrustworthy.

Yes, it has been "affirmed," and then vigorously "denied." But now the conclusion is "forced," though painful, "that, when his passions and prejudices are involved, his statements are untrustworthy." We are heartily glad that after these weary, painful years of misrepresentation the light is breaking, and the truth is revealed. Abuse has been heaped upon us, and "untrustworthy" witnesses have testified against us, but we have waited in patience for the hour of inexorable justice. Last year Dr. Fuller published his famous "chapter of horrors," which served the purpose of intensifying prejudice against our section. The South was charged with horrid brutality in persecuting every friend of the colored race. What shocking details were recited! telling of preachers and teachers slaughtered and intimidated, whose only offense was their Christian devotion to the moral and spiritual elevation of the negro. Bishops and editors in the North accepted these statements as true, and thrilled many a congregation and anniversary occasion with the story of their glorious martyrdom. It was declared then, and we repeat now, that no preacher, *in discharging the duties of his office, and because of his gospel labors*, has ever been persecuted in the South. When men have forgotten the preacher in the politician, and become partisan leaders, these things, and to say, may have occurred. The "passions and prejudices" of party politics often outrage moral decency and social order, but such wrangles and butcheries should not be charged to a heathen fiendishness against the gospel and its noble ministry. So far as our observation extends, no people more reverence and regard the pure gospel minister, of whatever creed or color, than those of the South. It is both instinctive and traditional. Without the slightest spirit of rejoicing at this painful attitude of Dr. Fuller, we ask our brethren, would it not be well to revise some other "statements" of his about our people made in the past ten or twelve years? If, "when his passions and prejudices are involved, his statements are untrustworthy," is it not very probable that he has been under such a spell for these years? Was it not the same spirit that provoked his attack on Mr. Seney and Dr. Haygood?

"Untrustworthy" witnesses have been the grief and shame of our Methodisms. They have occasioned bitterness and contention, when fraternity and co-operation should have prevailed. Let them depart, or cease to be trusted, and we shall have peace. But what a horror of horrors, that the author of the "chapter of horrors," should be published as an "untrustworthy" and horrible witness.

C. M. O.

Running With Hot Boxes.

This phrase was used by a railroad man of another who was falling into vicious habits. It seemed to me so apposite that I could not shake off the nervous sensation produced by the announcement, by the brakesman of a train, "hot boxes." It was not a simple, but a very complex idea. I did not see in imagination a locomotive alone, but a train; not an empty train, but one loaded with freight or passengers; not stationary, but in rapid motion; not, however, moving smoothly or safely, but roughly and dangerously rushing to ruin; not to ruin by itself, but carrying the whole train with it, and tearing up the track, so as to endanger or stop other trains. Pictures of horror rose along with the noisome stench of the hot boxes. Thundering crash and piercing shriek, mingling in the midnight air, far out of reach of help, a plunge perhaps from an Ashtabula or Tay bridge, or at least wreck, indescribable horror and death. After that hurrying messengers, telegrams, trains of relief, clogging of freights, delays, disappointments, bankruptcies, and almost unimaginable evils springing up far down the future and repeating the cry, "hot boxes." These were some of the thoughts suggested as the words fell upon my ear.

Another incident in my traveling experience was also recalled. Upon one occasion in the night I was awakened from my dozing by an unusual rattle and increased jostling and jumping of the train. There were not many passengers in the car, and near me was sitting the conductor, one of the train men, his lantern upon the floor, and his head out of the car window. After some moments he drew his head in, and I remarked: "We are making about forty-five miles an hour, are we not?" "No," he replied, "we are going slow; but the road is rough, and we've hot boxes." So I concluded that the man who was running with hot boxes might think he was making time speed because he was making much noise and jostle. Noise and jostle are not the necessary concomitants of speed. They are rather the evidences of obstructions, friction, resistance, ill fitted machinery and the like. The cloud speeds on at the rate of fifty miles an hour, yet its course through heaven is as noiseless as the settling of the dew upon the flower. The electricity speeds along the wire with almost instantaneous flash, yet its noise is not as great as the tread of a fly. How many a man would stop if he could but realize that the noise and stir in the world where he goes are but the result of "running with hot boxes," and not the real effect of helping either himself or the world on to the goal of happiness or glory. He has descended from the altitude of the clouds, and is skurrying along through brambles, hedgerows and brush. He is like the water quitting the steady and rapid flow of the unobstructed channel, to whirl and eddy and gather foam and trash behind some rock or bar near the shore. But many run with hot boxes, thinking to economize time or something else. To such put the question: Which is the cheaper, the loss of an hour or the possible destruction of the train?" But many are the urgent calls to sacrifice for the good of the world is the reply. I would answer that the heading rush into death is not sacrifice. Worry has no merit in it. Overwork or friction have none of the qualities of martyrdom in them *per se*. The rush and strain upon one's intellect or physical powers, which produce exhaus-

tion, do not entitle him to the c[illegible] of martyrdom. There will come a time when it will be considered [illegible] vicious to overload the mind as to overload the stomach. Temperance in all things should be applied to mental intellectual and moral indulgence as well as his physical. It is indeed a bewitching kind of intemperance to have the imagination kindled and the tissues of the brain intensely excited, or to feel the aesthetic emotion of the emotional nature, but these tremendous forces should not be allowed too much play. To run with hot boxes morally soon results in lunacy or imbecility; intellectual strain long continued impairs mind and body.

A few days ago I read a paragraph relative to Mr. Spurgeon. A man of tremendous force says all the Christian world; but why should he succumb when he should have great vigor? He has done a grand work, but it would have been grander if he diminished his labors by a third, so that he might have lengthened the period of active labor by fifths. But "hot boxes" was [illegible] several years ago, and on the road has sped until there is now little hope of much more. Charles Dickens was another notable example of great intellectual activity and power. He taxed these powers until nature complained. Then, instead of the stimulant of rest, he took to the stimulant brandy, and, all at once, down came, before he or the world knew that the danger was nigh. Moses once was near this same disease, hot boxes, but he took the advice of his father-in-law, and forty years later, with eye undimmed and natural force unabated, he stood on Nebo, and from its bold crest bade adieu to the world.

Again I thought of the [illegible] mann's expression as applicable in many respects to the age in which we live. "Whither dost thou run?" sang a poet of his country two thousand years ago. It was an age of intense activity. There never were grander intellects produced or more heroism displayed, but the poet felt that his people were running. The world, after its agonies and its exploits, fell into a torpor, and the centuries of medieval unthrift was the penalty of "hot boxes." The Roman empire. Our age is endeavoring to anticipate everything. We do not want the next generation to have anything to do in the way of achievement. The young are in such a hurry to engage in the contest that they can not wait for them to get an education before the start; no, all may be over before they are there. Cry out "hot boxes," but no one heeds. Only the echo of the yell of the mad crew as they pile on wood and turn on the steam. We may leave posterity nothing to achieve, but if the past warrants prediction as to the future, the next generation will have abundant opportunities to make an oath roadway, rolling stock, which might have been avoided had we not "run with hot boxes."

T. A. S.

To the Members of the Alabama Conference.

OF DOMESTIC MISSIONS.

BRETHREN: Allow me to inform you that the following resolution was unanimously adopted at our session at Pensacola:

Resolved, That the collection for domestic missions be taken up in the month of May, and the money forthwith transmitted to the treasurer of the Board of Missions.

Every member of the Conference will readily see the reason and the propriety of this action. The missionaries, like the other preachers, need money along during the year, and this was for their relief. The resolution was passed.

For many years, as most of you know, our treasurer labored under embarrassments, owing to inadequate appropriations by the Mobile and Montgomery Conferences, at a time when the church was barely able to meet the necessary expenses of our regular pastors. Happily, by the devoted attention the preachers gave to the matter of collections, and the blessings of God, our debts have all been paid, and for two years we have had a surplus. Last year we were able to pay twenty per cent. in advance on the drafts given the missionaries, and at Pensacola the treasurer was directed to pay twenty-five per cent., a quarter's allowance, which he would still have a large balance on hand. You will be glad to see the encouragement and know this gives our brethren who work these hard fields.

The board very much desire to meet the drafts quarterly. Some will say this is not right, nor just. But to do this we must have early collections, and the money must be in the hands of the treasurer.

Now, brethren, will you give heed to this matter at once? Pardon me for being urgent. Please [illegible]

mind that the appropriation in no case has been excessive. On the contrary, many of them are meager, very meager, considering the work to be done, and the necessarily heavy expenses of many of our brethren engaged on missions.

Most gladly would the board have been more liberal in the amounts allowed had the way been clear to do so.

The present wish and purpose of the board is to increase the collections until a sufficient amount is on hand at the beginning of the year to pay in full the appropriations, and, if we succeed, the drafts will be paid quarterly in advance. The advantage and relief this will afford our mission work must be apparent to every one. I have information which leads me to believe that some of our missionaries are just now in need of assistance. One has lost his horse, and, unless helped by the prompt payment of his draft, will be unable to perform the work on his extensive mission.

The question may be asked: Will this call for money by the domestic board never cease? Will the missions never become self-supporting in this Christian land? We hope so. We confidently look forward to the time, in the near future, when home missions, so far as the Alabama Conference is concerned, will be matters of the past, and when our people can turn their attention exclusively to the cultivation of the foreign field. With the increase of population in sparsely settled districts, and the establishment of new centers of trade and education, it is reasonable to expect that the church will be self-sustaining where now the gospel is preached only by outside help.

Many of our former missions are now flourishing circuits and stations. Notably among these is Pensacola, which so handsomely entertained the Conference at the last session. From nothing it was built up by the missionary society of the old Alabama Conference to a self-supporting station, with a good church and parsonage. But when the first preacher, sent there by the Montgomery Conference after the war, reached his appointment he found nothing but ashes where the church and parsonage stood, and but four members. War had done its work. Making liberal appropriations, amounting some years to $500, the mission board fostered and encouraged the work until Pensacola is rapidly rising into the dimensions of a first-class station. She now has a neat, substantial church, and a comfortable parsonage free of encumbrance, and she paid her pastor last year $1,000, and the presiding elder $150, besides meeting the assessments ordered by the Conference. I mention this to show that our domestic mission work is not without visible fruit. The invisible fruit we must wait for the revelations of the last day to declare.

But I presume enough has been said by way of reminder. If each preacher will do what he can in this collection, many of the hard features of the missionary work in our Conference will be removed.

M. S. ANDREWS.

Montgomery, Ala., April 5, 1881.

Prohibition in Kansas.

The following, from the Raleigh Christian Advocate, corrects a mistake which has been widely circulated in regard to the Prohibitory law of Kansas. The Governor and the Attorney-General of Kansas both declare that the law does not prohibit the use of wine at the sacrament of the Lord's Supper. We are very glad of this. To prohibit wine for sacramental purposes would be likely to defeat the law. The enemies of the law, and of prohibition, doubtless started the report:

Not very long ago the News and Observer, of this city, published an editorial giving a doleful account of the workings of prohibition in Kansas, representing that there was great dissatisfaction in Kansas, that some of the preachers even would resist the law because it prohibited the use of wine at the sacrament of the Lord's Supper, etc. Now that editorial, whether so intended or not, was calculated to do the cause of prohibition harm in this State, and that we might speak according to authority, we enclosed that editorial to the Governor of Kansas and asked him if the facts stated in it were true, and below we give his reply to our letter of inquiry:

LETTER FROM GOV. ST. JOHN.

State of Kansas, Executive Department.
Topeka, March 13, 1881.

Messrs. Black & Reid, No. 15 Fayetteville street, Raleigh, N. C.:

Gentlemen: Your letter of the twenty-fifth instant, enclosing editorial clipped from the News and Observer in relation to prohibition in Kansas, has just been received. The reference to Dr. Beatty does that gentleman a very great injustice and I regret to know that garbled extracts from his address are being published throughout the country in the interest of free whisky.

What is known as the Kansas Temperance Prohibitory Law, in no manner interferes with the sale of any mixture or compound used solely for medicinal purposes, nor does the law prohibit the manufacture of perfumery that is not used as a beverage; nor does it directly or indirectly prohibit the use of wine in the sacrament of the Lord's Supper, and all reports to the contrary are instigated and circulated by the whisky ring to try and break the force of the law recently enacted in this State, which bids fair to become an entering wedge to open the way to absolute prohibition throughout the entire land, of the manufacture and sale of intoxicating liquors as a beverage.

Notwithstanding our law does not take effect until the first day of May next, the wisdom of the policy of prohibition in Kansas is already visible in the closing of the saloons in nearly all of the interior towns of the State, and after the first day of May we shall not have an open bar in Kansas; our people have determined never again to be guilty of giving the sanction of law to a great evil.

Very truly yours,

JOHN P. ST. JOHN.

The Governor also sent us a copy of "The Kansas Liquor Law" and the opinion of the Attorney General, which corresponds with his statement above.

We thank Gov. St. John for his prompt and manly response and now, if the News and Observer really wants to do "the fair thing," it will devote at least as much space to the correction of the false impressions made by the editorial referred to, as it did to the dissemination of the misrepresentations set afloat by the whisky men, who do not scruple to publish the grossest falsehoods that they may defeat prohibition. We do hope that the secular papers of our State will not lend their columns to the circulation of the misrepresentations by men who are interested in the whisky business.

Burial of Rev. W. H. Watkins, D. D.

Mr. Editor: It will be remembered that the remains of the late Rev. W. H. Watkins, D. D., were placed in a vault in the city of Jackson, Miss., on the sixth of February last with the expectation of removing the same as soon as the weather would permit to this Jefferson county, for final interment. Yesterday being the day set apart for this solemn duty a large audience was brought together at Cane Ridge Church to witness the services.

Nearly a half century ago, the above church sent up the name of W. H. Watkins to the quarterly Conference for license to preach. The original house then stood but a short distance from the present building. Hence the name is a familiar one throughout this county. Many of the older citizens here have watched with great interest the progress of him whom they claim as a native of this county.

Rev. C. K. Marshall, D. D., of Vicksburg, came down with the remains to conduct the funeral services. He gave us an appropriate discourse, closing the same with a sublime eulogy on the life and character of the deceased, after which Brother J. H. Jones, made some remarks in which he gave us the time and place of the Doctor's conversion; also spoke of the high esteem in which he was held by his brethren of the Mississippi Conference. Bro. J. A. B. Jones, was also present and took part in the solemn exercises. When the rites of the church had been performed the "Masonic Fraternity" took charge, and with their impressive ceremony consigned the body to the grave. Sister Watkins and three of the children were present, surrounded by a host of relatives and friends. God be praised for such a life, and such a death.

D. P. BRADFORD.

Fayette, Miss., April 7, 1881.

Prohibition has gained ground, but it has met with temporary defeat in some of the States. The friends of prohibition must organize and persevere. The whisky power will be shaken and overthrown after awhile. The Texas Christian Advocate says:

Prohibition failed in the lower house at Austin by a vote of fifty for to thirty-three against it. Liquor men are jubilant, and many friends of the measure are sorely disappointed; A calm survey of the situation, however, will afford the whisky ring slight cause for congratulation. A few such victories as this will insure the overwhelming defeat of the saloons. Few, even of the most sanguine, anticipated a few months ago an uprising for prohibition so widespread and determined as the petitions with which the legislature has been flooded have displayed. This was not the result of an organized movement, but was a spontaneous outburst of the moral sentiment of the best citizens of the State. The first demand, ever made in Texas, for the total suppression of the liquor traffic was sustained in the Senate by a two thirds vote and in the lower house by a very decided majority. If, without organization, the temperance sentiment in Texas has developed such strength that it could carry its measures to the very verge of success, it does not require a prophet's vision to discern the result when the temperance sentiment shall crystallize into an organized movement, and the friends of law and order shall meet with solid front the combined forces of the liquor interest, which so long have dominated in primary meetings, dictated terms to nominating conventions and wielded a potential influence in legislative halls. When conventions apprehend the fact that no party whip can compel freemen to vote for candidates who aid in fastening this cause of crime upon society, they will promptly adjust their action to the demands of an awakened public sentiment, and men will be chosen for office who will represent the will of the people.

Motives and Conditions.

Mr. Editor: Dr. Curry did not know of Mr. Seney's gifts till he saw the announcements in the papers. Mr. Seney said nothing to me of "conditions." He said this: "I have made up my mind to give $100,000 to help the cause of education in the South. I wish to concentrate what I give in such a way as I think will do the most good. So, after inquiry and thinking it all over, I will raise my contributions to Emory College to $70,000. I will also give $50,000 to Wesleyan Female College."

Yours, Atticus G. Haygood.

Emory College, Oxford, Ga., April 9, 1881.

—The New Orleans District Conference met at the Louisiana Avenue Church, in this city, on Thursday, April 7, and adjourned Saturday night, April 9. The churches, for the most part, were reported to be in a fairly prosperous condition. Bishop Keener presided, and in his kind but searching way brought out what needed to be known and discussed. It was a Conference, without committees, and without much formality in the proceedings. The brethren conferred, talked, counseled, and, withal, prayed together. Strange to say the circulation of the Advocate has been greatly neglected in the city of New Orleans, and in the bounds of the District. Some of the pastors declared their purpose to attend to this interest in their pastoral work, and to bring it publicly before their congregations. We hope they will. Resolutions were passed promising pastoral vigilance in regard to such violations of the discipline as the use of wine and intoxicating liquors as a beverage, and dancing and theatre going. There was preaching at 12 o'clock each day. The Seashore Camp Ground Trustees elected are: W. H. Foster, Philip Hallaran, R. O. L. Rayne, S. K. Russ, Dr. J. J. Lyons, B. D. Wood, G. W. W. Goodwyn, John H. Keller.

Delegates to the Annual Conference: W. H. Foster, A. E. Read, R. O. L. Rayne, Rev. T. J. Carver. Reserves: W. H. N. Magruder, T. W. Dyer.

The next District Conference is to meet at Baton Rouge.

—The Pastor's Visit is the title of a small sheet published at Baton Rouge, for the Methodist Episcopal Church, South, in that city. We suppose, of course, that Bro. J. T. Dayes, the energetic pastor, is editor and publisher. Its design is to aid in local church work, and especially to help in the line of pastoral labor. It is to be published weekly, at $1 per annum.

—The residence of Prof. DuPre, of Wofford College, South Carolina, was recently burned. The house was a valuable property belonging to the College. It was not insured.

—Mr. George I. Seney has raised his gift to Emory College to $50,000, and he has also given $50,000 to the Wesleyan Female College, Macon, Georgia.

—Rev. G. W. Boyts, of the North Mississippi Conference, wishes us to say that his address is Como, Panola county, Mississippi.

—The Southern Christian Advocate, of April 9, says: "Bishop Wightman is improving very slowly if at all."

Rev. R. S. Ishell is doing finely on his work. Writing from Floyd, La., April 8, he says: "The Advocate, my dear brother, is not forgotten. I call the attention of my people to the Advocate, both publicly and in my pastoral visitations. The result is I succeed in getting some subscribers, as perhaps you have learned through your publisher, Bro. Lathrop. I think I will succeed in getting several others. My dear brother, all of our church interests are now prospering 'in the seconds of the earth.' When I came here I went to God in prayer, and asked his blessing and guidance. Called a church meeting, and explained matters. Told them the Discipline would be enforced if it took every name from the church record. That a church, living as it was, brought reproach upon all concerned. That there must be a distinction between the church and the world, etc. I got them to thinking; spoke firmly, but affectionately. All went to prayer. Going to bails by the membership is *now completely broken up*. Have now large congregations all the time, and, my brother, in a word, one of the most gratifying changes, in every respect, I ever witnessed. My poor heart is filled with gratitude to God. A good Sunday-school under way, and one of the most interesting class meetings I ever attended. The class meeting interest is continually increasing. We worshiped on my arrival in an old house, but little better than an old barn, all or nearly all of the glass out of the sashes, and several of the sashes broken. Have purchased glass, and put them in all of the windows, and put up new blinds. Have purchased in New Orleans a fine lot of cypress lumber, to furnish our church with pews, and will soon send for a chandelier. Am at work from time to time on our parsonage and grounds attached, and after a little while it will be the most desirable and attractive place in town. My dear brother, the present outlook is so much better than it was when I came here I had to unburden myself to some one, and who more deserving than you. Best of all, the entire church is aroused on the subject of religion, and many penitents at the altar for prayer. On the eve of a glorious revival."

Rev. W. S. Lagrone, writing from French Camp circuit, North Mississippi Conference, April 5, says: "The spiritual outlook is not so good. There are some of the pure and good, but there are some of the biggest sinners, possessed of the devil and whisky. They must be a kin. We are at work for prohibition. A meeting was held a few nights ago, in one of the worst whisky holes for its size I ever saw. They came from all quarters, in their glory and prime. I did not suppose that Adam in the garden, when he stepped out to name, had a greater variety of sounds than we had there. Really one would have thought the quadruped and feathered tribes had gathered to amuse us. One fellow grunted me out of a speech completely, but, in spite of all, we started with a respectable number of good workers."

Rev. Thomas Y. Armstrong, writing from Chunky Station, Shady Grove mission, Mississippi Conference, April 5, says: "Our first quarterly meeting was to have been held March 19 and 20, but, owing to the abundance of rain, we had no Conference. The presiding elder could not get there. No members. I preached three times to small congregations. I have been hindered this year more than in all my life; high waters, cold or sickness of self. The mission is doing about as well as it can under the circumstances. So cold and wet the farmers are very much behind, many are plowing up and planting over. Some sickness, though the health is generally good. This is the finest timbered section of country I ever saw, the grandest pine forest in the world."

Another Correction.—The Women's Missionary Society, of Shreveport, ought to be credited with $100 instead of $5, as in the printed minutes. Please let this note appear in your columns in the interest of all concerned.

Joel T. Davis.

Baton Rouge, La., March 1, 1881.

A Sad Return.—The sudden and severe affliction, says the Nashville Christian Advocate, of April 9, of Mrs. McLain, our young missionary to China, necessitated her return to the United States. The peculiarly distressing nature of her malady was such, that it was found necessary for Dr. W. R. Lambuth to accompany Brother and Sister McLain, on this sad homeward journey. The three reached Nashville on Friday evening, of last week, and left next morning for Atlanta.

Says the Southern Crusader: In Texas, Arkansas, Georgia, Mississippi, Missouri, North and South Carolina, and indeed, in every State North, South, East and West, there are organized movements against the liquor traffic. In a few years it will be under the ban of public opinion everywhere.

Let the friends of reform stand firm everywhere. The army is growing in numbers and power every day. Reader, go to work in your section, buckle on your armor, take your place in the ranks, and fight for all that is dear to you, your country, your State, your county, and your own home and dear ones.

The Annual Meetings.—The annual meeting of the Bishops at Nashville, will take place on the first Monday in May. The annual meeting of the Board of Missions, will take place on the first Wednesday in May.

The week of prayer was observed in Jerusalem this year, the Anglican Bishop taking charge of the services.

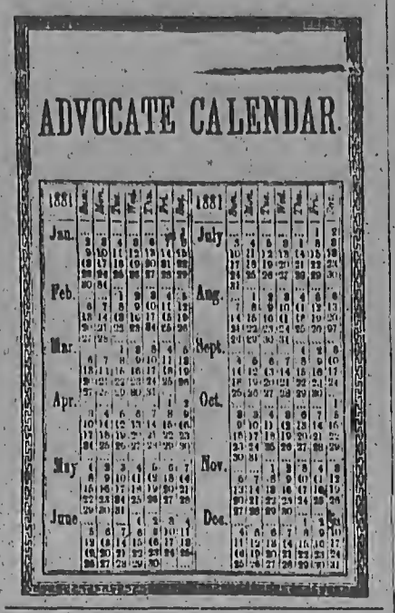
Periodicals.

The Southern Pulpit, April, 1881, is out in its usual handsome style. It contains—sermons: Vindicatory Justice Essential to God, by Rev. R. L. Dabney, D. D.; The Book of Life, by Rev. O. Sievers Barten, D. D.; Holiness, and Sin, or, Rationalism Sifted in its own Sieve, by Rev. J. S. Kennedy, D. D. Outlines of Sermons: One Day at a Time, by Rev. H. P. Fitzgerald, D. D.; Bringing Men to Christ, by Rev. E. C. Gordon; The Sons of God—their Present and Future, by Rev. W. C. Yaden; A Pertinent Question, by Rev. Ellison Capers. Besides the sermons and outlines, are, Homiletical Illustrations and Book Review. The Southern Pulpit is issued monthly, conducted by Rev. H. M. Jackson and Rev. J. J. Lafferty, Richmond, Va. Price $1.50 per annum.

—The Art Amateur, April, 1881, has its usual extra supplement of designs, and all its departments are handsomely illustrated. It is a most valuable and elegant Magazine, and bright with profusely, and a place in all our homes. Ladies especially, who are fond of art, will appreciate its great excellence. Montague Marks, editor and publisher, New York. Price $1 per annum.

—The Louisiana Journal of Education for April, is an excellent number. Besides several articles of ability, the department of Educational Intelligence is full and fresh. The Journal is published and edited by Robt. M. Lusher and Wm. O. Rogers, New Orleans. Price $1 per annum.

—The Emory Mirror, is the title of a sprightly literary monthly, edited and published by the Literary Societies of Emory College, Ga.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* Advocate, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* Advocate. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

STEWED OYSTERS.

Friend am I, and not foe, and yet men heard me,
And boil my beard in my own juice with gravy;
Strain off my beard, and put me in basted,
Thicken the mess with flour and ounce of butter,
Kill my ambrosial flavor with their ketchup
White wine, anchovy, lemon, whatyou will,
Nutmeg, and salt and pepper, mace and cream,
Simmer, and serve me hot on toasted sippets.
They will not let me boil, but my blood boils
At thought of how, while they would paint the lily,
Pepsine and piquant crudeness both must perish.

The nervous mother of a bright little boy was alarmed lest he should take the whooping-cough, which prevailed in the neighborhood. She talked so much about it and worried so over it that, she gave the child her fears to such an extent that he would scarcely leave her side. One night, after the little fellow had been put to bed and asleep, a bad key was driven past the house, and when just opposite set up his hee-haw. Without a chick the little fellow was out of bed, roaming at the top of his voice: "The whooping-cough is coming, mamma! the whooping-cough is coming!"

An American arrived one day at a little hotel in a French provincial town. Tired and dusty with travel, he demanded a room and plenty of water to wash with. "Water! we have none a drop," said the landlord. Muttering expressions of dissatisfaction, he reached his room. "Fire, fire, fire." A dozen servants rushed up stairs, and into his room bearing in their hands vessels of all sorts, filled with water with which to extinguish the flames. "Ah," said the guest, turning composedly upon them, "you may leave me the water. Thank you, that's all."

A German organist, having lost the key to his instrument, could not play. He put his head over the gallery and thus addressed the minister, who had just finished the reading of a hymn: "Mister preecher, Mister preecher! We vont have no singing this afternoon. De key not comed, and de laty vat stays de solmado bees not comed, and de rest of de peebles vat sings he not comed, and de organ bees not obeyed, and we vont have no singing dis afternoon, mister preecher. That's so."

The hotel boy had been instructed, when he knocks at Dean Stanley's door, and heard the inquiry, "Who's there?" to reply, "The boy, my lord." The boy answered the first call with considerable trepidation, and surprised the dean by a loud response to his question: "The lord, my boy!"

"You politicians are queer people," said an old business man to an impecunious partisan. "How so?" asked the politician. "Why, because you trouble yourselves so much more about the payments of the debts of the State than you do about your own."

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Duplice's Indian Turnip Pectoral Balm is made of no herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

Mr. ——, the writer who was lately prosecuted for libel, was asked why he had not read the passage in question. "Am I expected to read everything?" he cried; "if I kept a druggist's shop should I have to take all the medicine myself?"

"Will you have it rare, or well done?" said Commissioner Brennan to an Irishman, as he was cutting a slice of roast beef. "I take it well done ever since I came to this country," replied Pat, "for it was rare enough I ate it in Ireland."

W. C. Shepard & Co.—American China dinner, breakfast and tea set, 160 pieces, for $15. Equal in looks and usefulness to French China.

Mr. P. Werlein, 135 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues, and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old house.

"Oh! Mistor," said an old lady after a bicycle had passed her, "just now I seed a wagon wheel runnin' away with a young man. You kin believe it or not. I wouldn't if I hadn't seed it myself."

When a man says, "I hear a noise," it probably never occurs to him that there is nothing in this wide world that any body can hear but a noise.

Business Notices.

Frenum Piles.—The intense discomfort and suffering caused by Itching Piles is instantly relieved by Kallikon. Send to Joseph Burnett & Co., Boston, for circular.

Wilbor's Cod Liver Oil and Lime.—The friends of persons who have been rescued from confirmed Consumption by the use of this original preparation, and the grateful parties themselves, have, by recommending it and acknowledging its wonderful efficacy, given the article vast popularity in New England. The Cod-Liver Oil is in the combination robbed of its unpleasant taste, and rendered doubly effective in being coupled with the Lime, which is itself a restorative principle, supplying nature with just the assistance required to heal and restore the diseased lungs. A. B. Wilbor, Boston, proprietor. Sold by all druggists.

Faded or Gray Hair gradually recovers its youthful color and lustre by the use of Parker's Hair Balsam, an elegant dressing, admired for its purity and rich perfume.

Canvassers make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay St., New York. Send for Catalogue and terms

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No. 2.

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All books subject to return by paying cost of return charges, and exchanged for others if not satisfied with them, if returned at once.

Send Postage Stamps for fractional currency.

Remember, only half of these prices.

Methodist Family Manual, Lavell	$ 75
Cross of Christ, Hasco	1 50
The Pillars of Truth, Haven	1 25
God with Us, Hovey	1 50
Divine Union, Upham	1 50
Sale of the Dead, West	1 50
Sketches of Wesleyan Preachers, West	1 25
Horne's Introduction to Study of Scripture	1 50
Sunday School Hand Book, Hopes	1 00
Women of the Bible, Adams	1 00
Fifty Years a Presiding Elder, Dariwright	1 00
Life and Times of John Knox, True	1 50
Life and Times of Sir Walter Raleigh	1 50
Memoir of John Howard	1 00
Together, or Life on the Circuit, Boyd	1 00
The Christian Maiden, Priestly	1 25
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Social Prayer Meetings, Bidwell	50
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Minister's Wife, Life in a Country Parish	1 00
The Mother's Mission	1 25
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Rainbow Side, Edwards	1 50
Lives of Labour	1 50
Buried Cities of Campania	1 25
Sung Victories, with Biographical Sketches of Sankey and Bliss	50
Prophecy, Bampton Lectures, by Smith	1 75
Methodism and its Methods, Crane	1 75
The Parables of our Lord, Illustrated, Arnot	2 00
Elements of Intellectual Science, Porter	1 00
The Blessed Hope, or Glorious Coming of the Lord	1 25
Truth Made Simple, Todd	75
Lives and Deeds Worth Knowing About	1 50
The Man with the Book	1 50
The Blind Girl of Wittenburg	1 50
Noble Workers, Page	2 00
Times of Refreshing, Thompson	2 00
Temperance Tales	75
The Bible Reader	75
The Truth, a Companion to the Bible	1 00
Seed Time and Harvest, Tweedie	1 00
Bringing in Sheaves, Earle	1 50
Grounds of Christian Hope, Leathes	1 75
Annals of the Poor, Richmond	1 00
Good Time Coming, Arthur	1 25

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HIS FREEDOM AND HIS FUTURE.
By
ATTICUS HAYGOOD, D. D.,
President of Emory College, Oxford, Ga.

Nashville: Southern Methodist Publishing House.
New York: Phillips & Hunt.
1881.

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The American China Dinner Breakfast and Tea Set, comprising 160 Pieces, for $15.

A Real French China Dinner Set, 115 Pieces, for $17.

English Stone China Dinner Set, 126 Pieces, for $15.

English Stone China Chamber Set, comprising 10 Pieces, for $2 50.

Decorated Chamber Sets, with different Colored Bands, 10 Pieces, for $2 50.

Glass Goblets, from 60 cents to $1 per dozen.

Particular attention given to Novelties and Specialties pertaining to the House-Furnishing Department. Orders promptly attended to. We have just received a full and complete stock of holiday goods. Call and examine before purchasing.

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Agricultural.

GRAFTING.—I believe all animal fats and oils to be unhealthy applications to vegetable growths. Therefore, I question, upon that principle, the propriety of employing either lard or tallow as an ingredient of grafting wax. Indeed, I have remarked that when I formerly used such wax, the bark would frequently die away from the end of the stump and sides of the cleft, in quite healthy young wood—an accident that rarely happens when the wax is compounded with innocent materials. I always prefer making my own grafting wax to buying it, as I know it to be of the best materials, and after a good many years' experience, I have settled down upon the following composition as combining all the necessary qualities of a good grafting wax: Take of linseed oil one pint, clear resin six pounds, pure beeswax one pound; melt together slowly, so as not to burn, and stir thoroughly together; pour into a pail of cold water, and when cool enough work white like molasses candy. Make up into rolls six inches long and lay up on a beam in a cool cellar. It will keep there perfectly good for many years. When taken out into the garden in a mild day, it will soon be soft enough to handle easily. If the hands are rubbed with a little linseed oil occasionally, the wax will not be troublesome to them. Grafting on a pleasant spring day, and when one is not forced to hurry, is a very agreeable occupation, and unless the wind chops round into the east and stiffens up the wax, by no means a fatiguing one. A few simple rules, if properly kept in mind, will favor success. Use a fine saw for cutting the stump, and pare the edges smooth with a sharp knife, before making the cleft, which should always be oblique to the horizon. If perpendicular the scions will often fall out after growing rapidly, for lack of support. If horizontal, the young limbs will split off one-half the branch as soon as they begin to bear; on upright limbs of course it makes little difference. Cut the scions from the vigorous old limbs, where the new wood was short. Never use suckers or long tapering shoots, unless absolutely necessary. If there are plenty of scions, use only the terminal buds, as they start most readily. Leave only two or three buds above the cleft, as long scions often blow out. After shaping the scions keep the thin ends in the mouth so that they shall not dry before inserting; color each graft carefully, end and sides, with wax, before beginning on another. Leave no hole for air or water to penetrate, however small, and wind a strip of cotton cloth over every part of the wax, that the heat sun in May and June shall not melt it away before the bark has united. It is well to set the scions slightly diverging from each other, so that the bark of the scion and the bark of the cleft will cross each other at long angles, and develop points of union. In grafting over a large tree it is well to do the top first, leaving the lower limbs to take it easy, thereby not forcing the new growth inordinately. After the top is well grown, finish up the base of the tree, a limb or two each year.—New England Farmer.

THE CULTURE OF THE ORANGE.—The interest in orange culture is increasing every year and many persons are contemplating purchasing land and putting out orange groves. The recent cold spell which struck Florida furnishes a valuable guide to persons who think of locating in that beautiful State. We now have definite advices from there, and it appears that at Jacksonville the oranges were frozen on the trees; at several places they were greatly injured, but we observe that at Ile Land, Orange City, and the vicinity no orange, lemon or lime trees were injured, nor was the fruit on the trees the least damaged. The guavas were a little scorched, and likewise the bananas, but the staple fruits were all right. This is the section of Florida which we have commended to the favorable notice of prospective settlers of that State. The proximity of the St. John's River, the character of the soil, the immunity from frost and the healthfulness of the climate as well as the excellence of the drinking water speak volumes in its favor. Several Louisville people have settled in that quarter, and they speak in glowing terms of their prospects. The region is rapidly filling up with a desirable class of people, and it will emphatically be the garden spot of the State. There are lands in the neighborhood of Orange City, Spring Garden, De Land Borestord, which offer every condition of successful orange growing, and we do parties who meditate going to Florida a kindly act by inviting their attention to this section. They will save a great deal of money by going directly there, and not wandering vaguely all over the State. A stranger in Florida may settle in a very unhealthy spot; he may locate on land unfit for fruit culture; he may settle too far from the frost line, or he may get too far from transportation. The section of the State which we recommend fulfils all the conditions of soil, climate, frost exemption and nearness to market, good schools, and post offices, churches, stores, physicians and good society are now found there, and a region which a few years ago was an almost unbroken pine forest, is now being converted into orange groves with handsome cottage residences everywhere visible, a pleasant and beautiful picture.—Louisville Commercial.

ENSILAGE.—This subject is now exciting much interest among American farmers; especially in the Eastern States. There is no question that green corn stalks, and other fodders, can be kept in silos, and that they are eaten with avidity by farm stock, when removed in the green state in mid winter. It is established that the ensilaging of fodder is practicable when it is desirable to get the greatest number of tons of food from the smallest area of land. Stock feeding is a system of intensive farming calls for some such method of preserving fodder. Many important points in ensilaging remain to be settled, and we caution me and all, to not adopt the method largely until the whole ground has been thoroughly canvassed. Those who have built silos and are now feeding their contents are enthusiastic, but many of their statements are unintentionally colored by their ardor. The item of cost is frequently distorted, and the statement of tons produced per acre is faulty. The superior value of the green fodder over the dry, of the same kind, is not so thoroughly established by exact experiments as is desirable. The great need at present is a cheap form of silo for a few tons of fodder, easy of access, and suited to keep one cow. We enjoyed a recent conversation on this subject with a leading Connecticut farmer who had the cranberry fever a few years ago, and lost $30,000 by it. He said, "I am willing to look into this ensilage on the most thorough manner, and shall adopt it as soon as I see it is safe and profitable." It is well for all to take the same course.—American Agriculturist.

ON SETTING HENS.—The Prairie Farmer puts it down to numbers as follows: 1. Never set a hen in a box above the ground or floor of the chicken house if possible, as the eggs dry too fast and lose their vitality. If possible, to set the better success.

2. Never set more than fifteen eggs, no matter how large the hen. Some set only ten or twelve, but under ordinary fowls thirteen or fifteen will hatch as readily as a less number—though more are a waste.

3. Always be careful to mark the eggs set with the date of setting, as other hens often lay on the same nest with a setting hen, and when the brood is ready to come off, extra unhatched eggs are left in the nest which you cannot account for, and do not know how to dispose of, except by waste, not knowing when they were laid.

4. Keep a memoranda of all hens set, with dates when they should come off, that you may have coops and proper food prepared for them. Also take the young chicks from the hen as they dry, because sometimes they may run over their time a little, or hatch earlier.

5. Better let hens come off their nests for a short time for food and water, than to confine and feed on the nest.

Two boards nailed together at one end, with slats or lath across in the form of an A, make an excellent coop.

VALUABLE INFORMATION.—The editor of the Southern Live Stock Journal says it is the popular rage with religious papers, now-a-days, to publish "Agricultural Departments," and so far as he is able to judge, the matter contained in said "Agricultural Departments" does not please himself all times. He says one of the most largely circulated religious papers published in the South, in its last issue published the following among its selections:

"To prevent young apple trees from being destroyed by mice during this season of the year, the snow should be trodden down firmly about the roots and bodies of the trees to the distance of two or three feet from the trunk."

This, the editor of the Journal concludes, is certainly valuable information to the farmer who hardly ever sees a flake of snow during the whole year. "The truth is, the selector man has not enough agricultural sense to perform his duties intelligently, or else is too lazy to make judicious selections, but clips out the first bit of agricultural matter that meets his eye. The columns of the Northern agricultural papers are chiefly selected to obtain matter for the 'Agricultural Department,' and probably four-fifths of it is worthless to Southern readers." As true as preaching.

WHAT KILLS EARLY TREES.—Deep planting is one error—to plant a tree rather shallower than it formerly stood, is really the right way, whilst many plant a tree as they would a post. Roots are of two kinds—the young and tender rootlets, composed entirely of cells, the feeders of the trees, always found near the surface getting air and moisture; and roots of over one year old, which serve only as supporters of the tree and as conductors of its food. Hence the injury that ensues when the delicate rootlets are so deeply buried in earth. Placing fresh, or green manure in contact with the young roots is another great error. The place to put manure is on the surface, where the elements disintegrate, dissolve and carry it downward. Numerous forms of fungi are generated and reproduced by the application of such manures directly to the roots, and they immediately attack the tree. It is very well to enrich the soil in transplanting the tree, but the manure, if to be in contact with or very near the roots, should be thoroughly decomposed.—Plowman.

SPADES VS. LOOMS.—Governor Farnham addressed a meeting of farmers at Montpelier, Vermont, recently, and suggested the setting up again in the farm houses of the big wheel, the little wheel, and the loom. He gave as a reason for a return to the old ways the general prevalence of shoddy. The Vermont Chronicle takes exception to the advice and the premises upon which it is argued. Its editor has tried and proved to his satisfaction the quality of the products of Vermont looms, and as to the occupation of women's spare time it says: "If we were to make a suggestion in this connection, it would be that any women on the farm, who have time to spare, had better put it to use in gardening. Our wives and daughters do not give out of doors as much generally not half as much—as their health requires. Garden work is very suitable for women, and if they would do more of it, helping to provide an abundance of fresh vegetables and small fruits for use all the year round, they and their families would be every way better off in the matter of health than most of them are now."

A GARDENER'S SECRET. Peter Henderson, the veteran gardener made a very significant statement before the convention of nurserymen and florists. His statement embodies the remarkable fact that if garden seeds, when planted in the spring, are firmly pressed when under the earth, by the ball of the foot, at the time the gardeners are putting them into the ground, they will invariably grow, drought or not drought; and what is still more important, they will spring up earlier and grow faster and maturing better than any of their kind which have not been subjected to this discipline. The same rule of pressing, he says, holds true in regard to transplanting trees, shrubs and plants. This is an item of great practical value to many of our people, and especially to those who live in the suburbs.—Cleveland Herald.

Horse owners may find this recipe of Admiral Ammen for horse distemper useful for preventive treatment: Give the horse twice a day one-third of a teaspoonful of chlorate of potash dissolved in one-third of a teaspoonful of chlorate of potash dissolved in one-third of a bucket of water; for treatment of disease, give three doses daily. Feed and water as usual. This "simple and safe" cure for epizootic comes from an old veterinary surgeon of the army: "Take one pound gum asafœtida; mix it with one gallon of boiling water; stir the mixture constantly until the asafœtida is dissolved; let the mixture cool; strain, and give one half pint every three hours. This will relieve the horse within twelve hours, and give him a good appetite."

In feeding roots to cows, no rotten ones should be given them. One rotten turnip or cabbage fed to a cow giving milk may affect it with a disagreeable taste; the milk of the whole dairy, if that cow's milk is mingled with that of the rest. All decayed roots should be thrown away.

When strawberry plants are set in rows three feet apart and a foot apart in the rows, it requires 14,520 for an acre.

Household.

BUYING AND MENDING STOCKINGS.—When you buy new stockings and socks do not wear them until you have sewed open bar in heels and toes that soon breaks unless secured by sewing over. To do this, stretch the heel or toe very tightly over your left hand; this opens those little bars and enables you to sew holes top and bottom, when you can sew them over. You must not do it like herring boning, but strait and from left to right. This plan prevents many a darn. Now that stockings and socks are made with double heels and toes, the old plan of "running" them is no longer necessary; but the sewing over on the wrong side of the open bars is very important. All colored stockings and socks are best marked with a white narrow tape, with the owners name. Before the name should be put the number of the pair; after the name the number of how many pairs. In sewing on tapes do it at the edge, on the right side of the seam and on the right side of the stocking. Scarcely ever do I see a tape neatly sewed on, and one reason is, that pinching is not sufficiently taught in needlework. Pinch tightly the turnings in at each end of the tape, make them as flat and smooth as you can first and then put a fine pin in to hold it in its place. Begin at the right hand and seam it very neatly with rater fine white cotton the edge of the stocking, and when you come to the left hand corner cut off your thread, leaving a short end. Then return to the right hand corner and hem it very neatly, pinching the tape very firmly between your finger and thumb. When you come to the left hand corner tuck in the little end of thread and fasten off very neatly and invisibly. When socks and stockings come home from the laundress they should be first aired on the fender. Rheumatism is often the payment for wearing unaired stockings and for darning them without first taking that precaution. Then look them over thoroughly, putting your fingers into every nook. If a pair has one that wants darning and one that does not, turn in the foot of the one that does not need mending and fold it up, and leave the foot of the one that does want mending out, and fold it round the other; do this with each pair, and put them in a basket kept purposely for stockings, and try always to get all stockings, and socks mended and put away on Saturday. Put all newly washed stockings to the left in the drawer, and take into wear from the right, and of course put all clean socks underneath those already in the drawer. In all mending and in all kinds of needlework use as fine a needle as possible; the finer the needle and the finer the work in the more easily does it go through hard calico, etc. Eight or nine sizes do almost all a woman's work, except sewing a skirt to a band. One always finds that the bad sewers use an immense needle and coarse thread; in fact, they seem to think that one needle and one reel of thread is sufficient for everything.—New York Herald.

A JAPANESE BILL OF FARE. In the last number of the Revue Britannique is published an interesting account of a modern Japanese dinner party, from which we extract the following extraordinary menu, recommending it to the attention of those who may desire to introduce some startling novelties into the art of dining, as practiced in these islands: Boiled ducks, chopped pigeons, birds nest soup, roast mutton and bamboo buds, mussels and crabs, tea and cakes, turtle soup, minced dog, trifled rats, macaroni soup, thick rats roasted, with sweet sauce, salt fish, roast pork with rice patties, preserved melon seeds, stuffed sea frogs, walnuts stuffed with hotel leaves, ices, and fruits. Various wines were served during this amazing entertainment. The centre of the table was occupied by a huge covered bowl, containing a good store of sea-fleas, set swimming in Burgundy just before the guests sat down to dinner. By the time the meal was over, these vivacious insects had become sufficiently inebriated to exhibit an abnormal and eccentric activity; so that, when the cover restraining their saltatory exercises was removed at dessert, they afforded excellent sport to the Japanese gentlemen present, who displayed remarkable smartness in catching them with ivory chop-sticks, and in subsequently eating them alive. To British apprehensions this may appear a revolting repast; but remembering that many dishes which we and the Chinese enjoy have ugly names, that misrepresent their real character, we should suspend our judgment until we hear what the delicacies mentioned actually are. Bird's-nest soup, for instance, is a very different thing from what people who have never been in China, suppose it to be, and it is quite possible that even the black rat may be a species of ground game unknown in this country, but not the less edible for all that. We confess, however, that the sea-frogs and sea-fleas require a good deal of explanation.—American Sentry.

TURNING POTATOES INTO CHEESE. A foreign paper says that cheese is made from potatoes in Thüringia and Saxony in the manner below. Possibly the process may be found worth trying, if not profitable in this country. After having collected a quantity of potatoes, of good quality, giving the preference to a large, white kind, they are boiled in a caldron, and after becoming cool they are peeled and reduced to a pulp, either by means of a grater or mortar. To five pounds of this pulp, which ought to be as equal as possible, is added one pound of sour milk and the necessary quantity of salt. The whole is kneaded together and the mixture covered up and allowed to lie for three or four days, according to the season. At the end of this time it is kneaded anew, and the cheeses are placed in little baskets, when the superfluous moisture escapes. They are then allowed to dry in the shade, and placed in layers in large vessels, where they must remain for fifteen days. The older these cheeses are, the more their quality improves. Three kinds are made. The first and most common is made, as detailed above; the second, with four parts of potatoes and two parts of curdled milk; the third, with two parts of potatoes and four parts of cow or ewe milk. Those cheeses have this advantage over other kinds, that they do not engender worms, and keep fresh for a number of years, provided they are placed in a dry situation and in well-closed vessels.—N. E. Farmer.

LITTLE DETAILS OF LADY'S DAY WORK. If the housewife is not watchful, clothes pins and lines will be left out over night to be ruined by rust and mildew. The pins should be counted and the lines wiped before being put away, for the weeks. If not, dark spots and dingy stripes will be found on the clothes. Every housekeeper should provide the laundress with a pair of mittens for hanging out clothes, to be used for no other purpose.

Educational.

—The professors at Oxford University are not pleased by the proposed statutes providing that they shall do a little teaching. The Academy contains a letter from a correspondent advancing the theory that teaching is one of the surest means of securing genuine research and commenting upon the position of the Oxford professors. "It cannot be supposed," says the writer, "that English professors are incapable of the tasks accomplished by their brethren in Berlin. If Mommsen, Zeller, Helmholtz, and Virchow can write as they do, with an amount of lecture-work far exceeding that proposed by the Oxford University Commissioners, there is ground to hope that what has hitherto—not wholly through its own fault—been nearly the idlest professorlate in Christendom will again, with a position of a real educational force, make Oxford a power in the intellectual world."—New York Independent.

—There were on the public school registers of England and Wales last year, the names of 3,710,883 children of whom 1,208,016 were under seven years of age, 2,594,995 were in average daily attendance, and 1,084,622 passed the examination without failure in reading, writing and arithmetic. The Government gave £1,981,720, and this year will give still more. The expenditure per scholar in England and Wales is in voluntary schools about $8.75 for each scholar; and in board schools about $10.50. There were 1,561 night schools in operation, containing 52,530 scholars above twelve years of age. The inspectors found 29,736 certificated teachers at work in the aided schools which they visited, while the forty-one training colleges, from which the supply of such teachers is mainly recruited, were attended in 1879 by 3,108 students. The elementary schools in England and Wales, provides room for 2,376,280 children more than in 1870.

—It has been formally determined that the Western Reserve College shall be removed to Cleveland, the trustees having accepted Mr. Amasa Stone's offer of $500,000 and the subscription list by the citizens of Cleveland of $110,000. A beautiful plot of forty acres on Euclid ave. has been selected as the site of the University. The Case School of Applied Science, which has an endowment of $1,250,000, is to be a part of the institution; and this sum, with Mr. Stone's $500,000 and the Western Reserve College endowment fund of $200,000, will give the new University an aggregate of $2,000,000. The college and the Case School, though really united, will be practically conducted as two schools, each having its own trustees and rules; both, however, will be under the control of a Board of Regents. They will use the same library, apparatus and lecture halls.

—The trustees of Cornell University have appropriated $100,000 for immediate improvements. Fifty thousand dollars are to be spent in building and equipping a physical laboratory. It is proposed to establish departments of mining engineering, metallurgy, and music.

The State of New Jersey offers the sum of twenty dollars to every one of her free public schools, with which to start a library, provided the district raises as much more. Ten dollars is added yearly, upon the same conditions.

The sixty-first annual catalogue of the Autumn, (N. Y.,) Theological Seminary shows a total attendance during the present year of thirty-five students. Nineteen colleges and universities are represented in the institution, of which the Rev. Samuel M. Hopkins, D. D., is president.

—In Germany the Victoria Lyceum in Berlin, provides for women regular examinations and certificates of excellence in the higher studies. A clair is held by a female Ph. D. In Italy the universities are open to women, and preparatory schools have been established in some cities.

—The Seminary for young ladies at Nashville, Tenn., under the charge of the proprietor, the Rev. W. E. Ward, is said to be the largest institution of its kind in the South. It was opened in 1855 and has graduated five hundred and sixty-three students. The present attendance is two hundred and forty-five.

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Mallock Matched.

BY THE INTELLIGENT REPORTER WHO READS AND INVESTIGATES.—WHAT MAKES LIFE WORTH LIVING IN NEW ORLEANS.

New Orleans Democrat, March 29.

W. H. Mallock exhausted himself in an elaborate and celebrated work on the absorbing question, "Is Life Worth Living?" Of course, it goes without saying, he concluded that life was wholly illusory and unsatisfactory, because it was the chasing of an ignis fatuus from the cradle to the grave. If we were materially well to do, we were racked with intellectual tears and spiritual doubts; if firm in faith and steadfast in intellectual purpose, we were poor in purse, were physically tormented by disease and unhappy. Hence life is not worth living.

The reporter of the Democrat had just finished reading this work when he was notified that he must prepare to make a study of a highly important subject. During the past week a series of articles have been published in this paper, recounting certain interesting statements, as developed in other large cities, and with the purpose of knowing if the same condition of affairs existed here, he was detailed to make a careful investigation.

Arming himself with the fact that no less than a dozen of the most prominent public men of the land had died during the past year of Bright's disease and kindred kidney affections, and that these diseases are increasing at the rate of 200 per cent. per decade, he began the work of local investigation with a view to finding out what efforts were being wrought in New Orleans by the only known cure of these hitherto "incurable diseases."

The first person called upon was Mr. Antoine B. C. Lecost, the well-know planter, of 300 Chartres street. Having stated his mission, Mr. Lecost bade the reporter take a chair, and to him related his experience, as follows:

He was physically broken down. His stomach refused to do the commonest digestion; his liver was turned to a serious degree, and his kidneys made life miserable for him. He had been unfit to attend to business for a long time, and was unable to obtain any relief from the doctors. At length, hearing of the wonderful cures Warner's Safe Kidney and Liver Cure was affecting with persons afflicted like himself, he purchased half a dozen bottles and was taking it regularly and with very marked benefit. His general health had been improved, his kidneys and liver were resuming their natural work, and he proposed to continue its use to the end that he might be restored a whole.

The reporter thanked him for his kindness, and took the Magazine street car and repaired to the handsome home of Mr. S. Guiffre, of 501 Constance street, whom every one in New Orleans knows, he being one of our leading citizens; and was most graciously received by Mr. Guiffre.

"I understand, Mr. Guthrie," said the scribe, "that you have been using Warner's Safe Kidney and Liver Cure, and that you consider it the most wonderful of all products of modern scientific research?" "Yes, sir, I have, and I am only too glad to tell you what perfect work it has wrought in me. I first began the use of the remedy about two years ago. I was in very feeble condition. My health was all broken up. I suffered excruciating pains from stone in the bladder and complicated kidney troubles. I did not consult a physician, because, you know, they admit that they cannot cure aggravated cases of chronic kidney and bladder disease.

"I read an advertisement of Warner's Cure in the papers, and, at the earnest solicitation of my wife, I purchased several bottles and began its use, somewhat skeptical of the result. I passed a stone from the organs it infested, with the most excruciating sufferings; have since been in perfect health, and, for a man of my age, Mr. Guthrie is 70, feel as strong and robust as I did before I ever knew an ache or a pain. I can assure you, sir, it is all it professes to be—a perfect cure for Kidney and Liver diseases."

"I am very glad to know that it has been such a boon to you, Mr. Guthrie. Have any other persons of your acquaintance been using it?"

"Well, yes, sir; you see I recommended it to all my friends, and every one who has used it thinks as much of it as I do. A lady member of my own family has taken several bottles. I have used four bottles in all, and would not be where I could not get it promptly for all the distressing, broken down feeling so common among our ladies, and she has been completely restored to perfect health as a result. And so, could the founding of every more medicine do more praise than I can."

"I don't see how such could be," remarked the interviewer. "Would you object to giving me a statement of your case?"

"Oh, not at all, sir. I give it very cheerfully, for I am profoundly grateful for what it has done for me."

The reporter thanked him for the courtesy and the suggestion of Mr. Guthrie, called on Mr. John R. Mycomb, at 30 Camp street, in the well-reported paper house of R. F. Pollock & Co., Mr. Mycomb is one of our best known and most popular business men. The reporter "caught him on the wing" as he was just about to take to his heels, and by the day time since using this remedy. Specific good word to encourage the Guthrie's friends.

Also such is the case. The reporter visited a number of prominent gentlemen and ladies, whose names the writer is not at liberty to publish. They all, without exception, found Warner's Safe Kidney and Liver Cure to be not to do just what was said of it, and most of them kept it on the house constantly, though they confessed that they felt themselves cured for life. Many of them had drank large quantities of mineral waters, but the effect was only temporary.

When they had had Bright's and other Kidney diseases (the name itself left made them shudder before this cure was put upon the market) and the doctors could do nothing but Death, they shall keep snatched from the jaws of death by Warner's wonderful Safe Kidney and Liver Cure.

EDUCATIONAL.

WANTED—A SITUATION, FOR AN experienced and well qualified teacher. Reference to members of faculty of Vanderbilt University. Address, JOHN HUGHES, Jackson, Miss.

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MANSFIELD, LOUISIANA.
Owned, controlled and managed by the Louisiana Annual Conference.
Course of study equal to any college in the South; its roll of pupils has nearly doubled in three years, and still they come. Noted for healthfulness of locality. Afloat living rates.
Total expense for Spring term, commencing February 14, 1881, only $70 in literary and classical course. Music $30. No extras. Let Louisiana build up their own schools.
A specimen copy of College News free on application. Address REV. J. LANE BOOTH, President.

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ABINGDON, VA.
In point of grounds, buildings, apparatus, faculty, this is one of the most thoroughly equipped schools in the South. It is located in one of the finest sections of Virginia, 2,000 feet above the sea.
Bishop McTyeire, Dr. Garland, Dr. Summers, Dr. A. W. Wilson give it their cordial endorsement.
Music is a specialty. The director of this department, Prof. V. Kuerlinger, is a noted teacher and composer, and his assistants are thoroughly educated musical artists.
A full course of Ancient and Modern Languages, Mathematics, Natural Science, and Mental and Moral Philosophy is taught with great care.
The fare is good, and every care is taken of the health of the young ladies.
Parents living in the South would do well to send their daughters here to spend the summer.
$200 paid in advance will cover board, tuition, fuel, washing and lights for forty weeks. No $50 additional.
Spring session begins February 6 [illegible]. Discount of twenty per cent. to Methodist preachers. Publishing House bonds taken from them at par. Send for catalogue to REV. E. E. HOSS, Pres't.

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One hundred and twenty-five dollars will cover all school expenses, except Music.
City papers are referred to Judge R. H. Lindsay, J. M. Penner and J. M. Lewis, Esqs., to Rev. W. Carter and Bishop Keener.
H. C. B. LINDSAY.
January 6, 1881.

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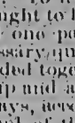
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Christian Advocate.

Assassination of Rulers.—Historic Parallels.

BY DISTRIBUTUS, JR.

e student of the annals of human ress finds a radical similarity be- different epochs and different tes. It has been said that if you ch a Russian you find a Tartar; it is true that under every phase of anity the same passions and char- ristics are found. The murder of czar startles mankind, but the r of history has long since become stomed to such events. He knows they have occured in all time and ywhere, and holds himself ready r to be surprised at them. From st number of attempted and suc- ful assassinations, such may be ected as will reflect the clearest light human nature.

XERXES THE GREAT.

he fought at Thermopylæ, at Pla- and at Salamis; who assembled the st army ever known among men; was possessed of whatever is grand- and most brilliant in the opinion of : he whose empire was at that time greatest in the world, whose treas- were incomputable and who, not satisfied with the abject submis- of many nations, took pleasure in ing his power over nature, cut- anals through mountains, and ering them navigable, punishing a for having dashed in pieces his ge of bots, attempting to shackle waves by throwing fetters upon n this furious or ruthless Persian ed was assassinated by Artabanus, ain of his guards.

HENRY IV., OF FRANCE.

This Prince was murdered by RAVAIL- lac on the 14th of May, 1610. It was a ed by a person of the noblest men who e Universe permitted to hold an exalted position on the earth. It is ubtful if to tell whether this crime s sprung from the designs of a party, or was from the frenzied imagination of the perpetrator. The assassin protested to the last that he had no accomplices. The king was struck twice to the heart with a knife and died at once. His crime is illustrious, and will so remain until the last syllable of recorded time- No sovereign, or ruler, not even Washington, ever more entirely merited possessed the affections of the people. Voltaire says of Henry IV.: "Should a faithful picture of this illustrious monarch ever be drawing the hearing of a righteous Freemen who had never been acquainted with his name, and should be told in order to enable that this very man was at length assassinated in the midst of his people by a person to whom he had never done any injury, it would be impossible for him to believe it."

ABRAHAM LINCOLN.

It is not necessary to say any thing upon an event the memory of which is as vivid in this country as though it were yesterday. The events previously recorded, with the exception of the murder of Cæsar, transpired in monarchies and hotbeds of despotism; this event, the less strange than any of the others, was committed in a Republic.—New York Christian Advocate.

SCOTCH COLONY OF RUGBY'S NEW SETTLERS.

Rugby, the settlement of the English Land Company, recently dedicated by Hon. Thomas Hughes, is being rapidly peopled with sturdy sons of England. The settlers are not a party of idlers, but, when once they get ranches the land so generously given them by the philanthropists across the waters, they lose not a moment in providing themselves with habitations, temporary, it is true, but amply sufficient to accommodate their present wants. Among the recent acquisitions to the colony are Messrs. Millmoor, Blalock, Maude, Wallace, Balanson, Riddell, Marshall, Vongelein, Delhoarse, Gardner and Beale. All these are Englishmen by birth, and have very recently come to America. Each one is now engaged in building a temporary dwelling for his family, who have been sent for, and will soon arrive.

Mr. Maude is Emperry for the Queen, and will raise stock in that vicinity for her Royal Highness. Fine grazing lands a-plenty there, and the stock will be unmolested by prowling thieves, and unscampered by forgetful gatekeepers. They will have a country home and the hunter's and the best of Tennessee stock will be produced.

Mr. Blalock was a minister in England. He left that country with seven sons, and will form near Rugby. He is one of the most valued citizens, and Mr. Curtis Clark, the manager and superintendent, remarked of him, that Rugby's glorious future would in truth be assured if one hundred such ministers with seven hundred such sons had emigrated there in a body.

The majority have purchased farms and will raise stock, cultivate grain and grow vegetables for Chattanooga and Cincinnati markets. Others have embarked into other enterprises, several will deal largely in lumber, among others a Mr. Redhill and a Mr. Gibson, the latter formerly of Cincinnati, but originally of England. Mr. Redhill is now living here on a Rugby, a $5,000 residence.

The report that all the officials at Rugby are Englishmen, is untrue. The only English officials are the Ingleside and the Cashier, Mr. Hastings Hughes, Thomas Hughes' brother, is at Rugby, but in the capacity of an official, but not in the capacity of an official, but solely to represent his brother's interests. Mr. Clark, the Manager and Superintendent, as well as the Assistant Superintendents and all the other officials are Americans.—Chattanooga Times.

A HOOSIER WOMAN'S CHARM.—Girls who think that it is necessary to be beautiful in order to be attractive, should get bravely over that notion. A young lady's plainness while, by the way, saves her from many annoyances and dangers need have nothing to do with her happiness if only her disposition is amiable, her mind cultured, and her heart kind and pure.

The story is told of a famous lady who once reigned in Paris society, that she was so homely that her mother said one day: "My poor child, you are too ugly for any one to ever fall in love with you."

From this time Madam de Pressan began to be very kind both to the children of the village and to the servants of the household, even the lords that happened about the castle walks. She was always distressed if she happened to be unable to render a service.

This good will toward every body made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she had an eloquence of the countenance that riveted the attention to her the greatest night of her life. Her unselfish interest in others made her, it is said, perfectly irresistible. Her life furnishes a valuable lesson.

MISCELLANEOUS.

WARNER'S SAFE KIDNEY & LIVER CURE

The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time, and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kidney and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tripled leaf of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs and safely restore and keep them in order. It has PROVEN ITSELF a Remedy to all the diseases that cause pain in the lower part of the body, as Torpid Liver, Constipation, Headache, Dizziness, Chills and Fever, Ague, Malarial Fever, and all disorders of the Kidneys, Liver and Urinary Organs.

It is an excellent and safe remedy for Female Complaints. How it cures Menstruation and is invaluable for Leucorrhœa or Falling of the Womb. As a tonic it is unsurpassed, for it cures the cause that make the blood.

READ ITS RECORD.

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It is [illegible] Warner's Safe Kidney and Liver Cure. [illegible] has proved [illegible] and warm endorsements from some of the [illegible] in the country. [illegible]

No [illegible] can show [illegible] for the management of [illegible]

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This Remedy [illegible] is put up in the Warner Safe Bottle, of any medicine dealer, [illegible] Druggists and all Dealers in Medicine. For directions and all particulars, see Warner's Safe Almanac, which [illegible] Price $1.00 per bottle.

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11. Suppressed or Painful Periods, 25
12. Whites, too Profuse Periods, 25
13. Croup, Cough, Difficult Breathing, 25
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15. Rheumatism, Rheumatic Pains, 25
16. Fever and Ague, Chill Fever, Agues, 25
17. Piles, Blind or Bleeding, 25
18. Catarrh, Acute or Chronic, Influenza, 25
19. Whooping Cough, Violent Coughs, 25
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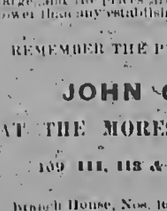
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No 4,	30in.	490 lbs.	50 00
No 3,	34in.	730 lbs.	75 00
No 2,	38in.	925 lbs.	100 00

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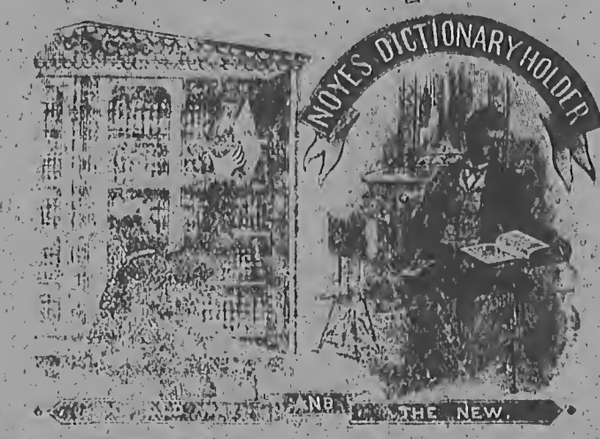
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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, April 11, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	8¾	8¾
Ordinary	7¾	7¾
Good ordinary	8¾	8¾
Low middling	9¼	9¼
Middling	10¾	10¾
Good middling	11¼	11¼
Middling fair	12¼	12¼
Sales to-day	5,100 bales.	
Receipts since our last	16,859 bales.	
Receipts previously	1,412,337 bales.	
Sugar, ₱ lb.:		
Fair	6⅛ @ 6⅜	6⅜
Fully fair	—	6⅞
Prime	—	7
Choice	—	—
Yellow clarified	8¾	8¾
White clarified	8¾	9
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	—	—
Fair	—	—
Prime	—	—
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	3¾	4
Fair	4¼	5¼
Prime	5¾	6
Choice	—	—

GROCERIES.

Butter, ₱ lb.:		
Western	3	36
New York	30	32
Coffee, ₱ lb.:		
Rio ordinary	16	16¾
Rio fair	12¾	12¾
Rio prime	13¾	13¾
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	—	12
Corn Meal, ₱ bbl.:		
Choice K. D.	—	2 75
Flour, ₱ bbl.:		
Superfine	3 00	—
XX	4 75	4 00
XXX	4 75	4 25
Choice	—	—
Choice family	—	—
Fish:		
Mackerel, No. 1, in bbls	—	8 00
Half barrels	—	4 50
Kits	—	95
Mackerel, No. 2 in bbls	—	6 75
Half bbls	—	3 50
Kits	—	85
Mackerel, No. 3 in bbls	5 50	6 75
Half bbls	3 00	3 50
Kits	75	—
Codfish, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Coal oil, legal test	12½	20
Coal oil, bbls	10	15
Linseed, raw	—	60
Linseed, boiled	61	63
Cotton seed	50	57
Lard	75	85
Soap, ₱ box:		
Magnolia	—	3 10
Olive	—	2 50
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3½
Salt, ₱ sack:		
Ashton	—	—
Onondaga	0	1 02½
Pine	1 35	1 40

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	64
White	—	65
Mixed	—	63
Oats, ₱ bushel:		
Western	—	53
Red rust-proof	—	—
Bran, ₱ 100 lbs:		
Choice	—	85
Hay, ₱ ton:		
Prime	—	26 00
Choice	—	27 00
Cow Peas, ₱ bushel:		
Mixed	—	—
Clay	—	2 60

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	—	10
Shoulders	—	8½
Sides, clear rib	—	9½
Sides, clear	9¾	9¾
Hams, sugar-cured	10	11
Mess Pork, ₱ bbl	16 50	17 00
Dry Salt Meat, ₱ lb:		
Clear rib sides	—	8¾
Clear sides	—	8¾
Shoulders	—	7¼
Lard, ₱ lb:		
Choice, in kegs	12¾	13
Choice, in tierces	—	11½

ESCULENTS.

Potatoes, ₱ bbl:		
Irish	2 50	3 00
Sweet	2 25	—
Onions, ₱ bbl	3 00	4 25
Apples, ₱ bbl:	4 00	4 25
Cabbages, ₱ lb	—	—
Sour Krout, ₱ bbl	14 00	15 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	17
Baling Twine, ₱ lb	—	17
Ties, ₱ bundle:		
30 lbs and buckles	—	1 65

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	—	5 00
Young do	3 00	4 00
Ducks	3 00	3 50
Geese	4 00	5 00
Turkeys	24 00	27 00
Eggs, ₱ dozen:		
Western	20	21
Southern	—	22
Honey:		
Strained	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb:		
Louisiana	—	—
Texas	—	8
Oranges:		
Louisiana, ₱ box	—	—
Foreign, ₱ box	1 75	3 25
Wool, ₱ lb:		
Louisiana	20	21
Texas	—	—
Feathers, ₱ lb:		
Geese	—	—
Hides, ₱ lb:		
Country green	6	8
Dry salted	—	10
Dry flint	12	12½
Ox Horns, each	—	6
Tallow, ₱ lb	6½	6¾
Cotton Seed, ₱ ton:		
In sacks	—	—
Meal	20	21 00
Oil cake	22 75	23 25
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 35
Half barrels	—	1 00
Kegs	—	70
Oak Staves, per 1200		
Kegs	—	—
Barrels	—	—
Extra claret	95 00	100 00
Extra hogshead	135 00	140 00
Extra pipes	85 00	180 00
Tobacco:		
Low lugs	—	4½
Medium	—	—
Good to fine	—	—
Low leaf	5½	7½
Medium	6½	7½
Good	7½	8
Fine	8½	8
Selections	10	12

—The Hon. John I. Blair has given $10,000 to LaFayette College for the endowment of the President's chair. This is independent of her magnificent donations of Mr. Blair, who is not only one of the richest men in New Jersey, but one of its most liberal citizens.

There is More Strength

restoring power in a 50 cent bottle of Parker's Ginger Tonic than in a bushel of roast or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

HARRISONBURG, Va., April 5.—Rev. Benj. Arbogast, President of the Valley Female College, and a distinguished member for years of the Baltimore Annual Conference of the Methodist Episcopal Church, South, died at his residence in Winchester, Va., Thursday afternoon last, after a protracted illness, of consumption.

He was well known throughout the valley of Virginia, Southwestern Virginia and Georgia, where he had been engaged in teaching and preaching. He was in the fifty-fifth year of his age.

CINCINNATI, April 5.—In a total vote of about 45,000 in this city yesterday, Wm. Means, Democrat, was elected Mayor over Chas. Jacobs, Jr., Republican, by 2514 majority.

The Republicans elected six of the City Buildings officers by majorities ranging from 307 to 1543, chiefly about 1200, and three out of four members of the Board of Education by majorities ranging from 141 to 933. The Democrats elected the other member by 473 majority. The scratching was unprecedented, and the difficulty in counting the vote extraordinary.

YANKTON, D. T., April 5.—The water has risen to a point a foot higher than the rise of March 29th. Lower Yankton is submerged to-day, and the people have been removed to the upper portion of the city.

Intelligence has been received to-day from Ronnhomme that out of fourteen persons teh have been rescued alive and well. A family named Bates and one named Haddeman are undoubtedly drowned. Seven other families are probably lost, six miles this side of Green Island. The people have been in part removed to this place: no lives were lost there, but the village is completely washed away. Water and ice to the depth of twelve feet lie across the village site.

ST. LOUIS, April 6.—Complete returns of the election show that a most remarkable revolution has taken place in the Democratic party. Returns from all precincts give the following vote for Mayor:

Wm. L. Ewing, Republican, 21,508.
Henry Overstolz, Democrat, 11,353.
Ewing's majority 10,255.

The remainder of the Republican ticket is elected by majorities ranging from 12,000 to 13,000. Six republican members of the upper house of the Municipal Assembly receive majorities of from 4500 to 5000.

This is not claimed as a straight Republican victory, but it is the result of bitter contention among Democrats and most determined opposition to Overstolz and the manner in which he was nominated by a large faction of that party.

YANKTON, D. T., April 7.—The ice gorge broke to-day, and the water is now falling. Lower Yankton has been submerged since Monday, the lower floors of about two hundred dwellings having been under water.

Intelligence from the submerged farming district was received last night. Rescuing parties have found and landed in places of safety, about two hundred persons, who must have perished with cold and hunger, had they not been reached. The work still goes on, and hopes are entertained that nearly all ice and water-bound sufferers will be saved.

NEW YORK, April 8.—At the Bringley sale last night the Guttenberg Bible, first book printed with movable type, was sold for eight thousand dollars.

INDIANAPOLIS, April 8.—The House yesterday morning passed the joint resolution, by a vote of sixty-two to twenty-four, amending the constitution by giving women the right to vote at all State elections.

CHICAGO, April 8.—A dispatch from Yankton, D. T., says: The flood is subsiding and the Missouri River is now, at that point, within the banks, although the bottom lands, in many places, are still submerged. Altogether about one thousand people have been rescued from farm houses; many, however, have not been reached, owing to the impassible character of the ice walls surrounding them, and it is feared they may perish from hunger and exposure before relief can reach them. Question of providing for the survivors who have lost their all through the floods, is pressing, for there are thousands who have been reduced to absolute want.

WASHINGTON, April 11.—Mrs. Blaine, Mrs. Sherman and a number of other ladies prominent in Washington society and well known throughout the country, have made an appeal to the people of the United States in behalf of the sufferers from the recent disastrous earthquake in Ohio.

FOREIGN.

LONDON, April 5.—A dispatch from Madrid says: From the towers of Seville Cathedral, the country appears like a vast lake. The inundation is the most serious that has occurred this century. The gas works and the Duke of Montpensier's palace, and many streets in the upper part of the town are flooded.

LONDON, April 6.—The Superintendent of the Eastern Telegraph Company at Smyrna, telegraphs under date of April 1, that the company's officers in Chio reported that continued shocks of earthquake were destroying the houses injured by the first shock, on April 3d. It is said to be utterly impossible to enter the town. The telegraph office is nearly destroyed, and the operators are working temporarily from the landing place of the cable. Food and shelter are urgently needed. A steamer chartered by the municipality of Syra left on Monday with medical aid, provisions and tents.

It is feared that the number killed and wounded will prove to be enormous.

HAVANA, April 8.—There were thirty-three deaths from small-pox in this city during the week ending yesterday.

LONDON, April 8.—A dispatch from Chio, dated Thursday evening, says: Slight shocks of earthquake continue. Large quantities of blankets, goods and medicines are shipped from Syria by each steamer. Two hundred sappers have left Prevesa in a gunboat to bury the dead. The number of killed is variously estimated at from four thousand to six thousand; the injured are more than twice the number of killed.

LONDON, April 9.—A dispatch from Chio says: A medical commission is now sitting to consider the expediency of levelling the rubbish of the fortress where, as there is no hope of saving any lives, and the disinterment of the dead might produce an epidemic.

It is now believed throughout the whole island, which contained 70,000 inhabitants, that six or seven thousand were killed and 25 per cent. of the survivors wounded.

French, British, United States and Austrian gun vessels in the harbor are doing all in their power to assist the authorities in the work of relief. Only ten of the inhabitants of Chesme were killed, but many houses are in ruins, and thirty thousand people are without shelter.

ST. PETERSBURG, April 10.—At the trial of the Nihilists on Saturday, Assistant Prosecutor Muranieff strongly denounced the revolutionary doctrines and deeds averred by the accused, and demanded the severest penalty for all alike, and concluded by declaring that the fidelity of the people to the imperial throne was unshaken, and that the efforts of the terrorist party in this direction had proved absolutely abortive.

The prisoners listened unmoved. Jeliaboff and Kobaltschitch took notes. At 5:30 in the afternoon a recess was taken until 7 o'clock, when the counsel for the defense spoke for two hours.

About 9 o'clock Jeliaboff rose to speak in his own behalf. He was several times interrupted by the presiding judge. When Jeliaboff finished the court asked the accused if they had any further defense to urge, and they replied in the negative.

The court retired for consultation, and returned at 12:30 this morning. Twenty-four questions formulated for determination concerning the prisoners' guilt were then read, and the court again retired to consider the verdict. After three hours' determination they returned, at 6:20 A. M., with a verdict of guilty against all, and sentenced to death by hanging was pronounced. Sophie Pieofsky's sentence will be submitted to the Czar for confirmation, because she is of noble birth.

ST. PETERSBURG, April 11.—Sentence of death was finally read to-day in the presence of the Nihilist prisoners. They were allowed twenty-four hours to appeal.

LONDON, April 11.—A dispatch to the Times from Candahar says: General Hume has published an order to evacuate Candahar, which, subject to the approval of the commander in chief, will commence on the 13th inst., final evacuation taking place on the 22d inst. Sham Sudhin Khan, a deputy of Gov. ernment, who has been here during the past few days, is arranging for taking control over the civil administration.

LONDON, April 11.—A bulletin issued at 11 o'clock, this morning, says: Lord Beaconsfield's strength is somewhat diminished.

Drs. Quain and Kidd will call several times during the day. Dr. Bruce remains at Beaconsfield's residence. The condition of the patient is very critical, although the doctors have not abandoned all hope.

It was announced at noon that Lord Beaconsfield's condition had in no way improved.

The State University.

Pursuant to adjournment, the Supervisors of the Louisiana State University and Mechanical and Agricultural College, assembled in the University building at Baton Rouge, at noon on Tuesday, Governor Wiltz, President, in the chair, and Messrs. Fay, Johnston, Jastremski, Strong, Clegg, Walton, Pipes and Thorpe, present.

The report of the Finance Committee upon the claims of Col. D. F. Boyd, the former Superintendent of the College, was submitted, allowing certain bills and disallowing others.

The board took up the several items and allowed Col. Boyd between three and four thousand dollars.

The board, however, refused to pay certain amounts which were contracted by Col. Boyd without authority, leaving the question open as to settlement in such cases with the creditors themselves.

A claim of Dr. J. W. Dupuy, for balance of salary during the years 1879 and 1880 as Professor of Anatomy and Physiology and medical attendance upon the cadets, to the amount of about $1300, was allowed. An appropriation was made for a sufficient amount to pay for a steam engine.

The President of the Faculty was requested to report at the next meeting the requirements of the University in its several departments, with a view to more efficient service.

Messrs. Jastremski, Johnston and Pipes were appointed a committee to make the necessary arrangement for the commencement exercises, which will take place upon the Fourth of July. Hon. Jefferson Davis will be invited to be present upon the occasion. Senator Jones was spoken of as the one most available to deliver the annual oration.

There being no other business the meeting adjourned, the Governor, State Superintendent Fay, and Col. John Clegg taking the J. M. White, for New Orleans, arriving in the city between 10 and 11 o'clock on Wednesday night.

Secretary of State Strong proceeded to his home in Winn parish, where he proposes to remain a week or ten days before returning to New Orleans.

The Governor and supervisors inspected the University throughout and found every department in excellent condition. The drill of the cadets under the orders of their commandant, Lieut. Lamar, was also witnessed and pronounced excellent throughout, the youngsters going through their evolutions with the quickness and precision of regular soldiers.—New Orleans Picayune.

THE GULF STREAM.—There is a river in the ocean. In the severest drouths it never fails, and in the mightiest flood it never overflows. Its bank and its bottom are of cold water, while its current is of warm. The Gulf of Mexico is its fountain, and its mouth is in the Arctic seas. It is the Gulf Stream. There is in the world no other so majestic a flow of water. Its current is more swift than the Mississippi or the Amazon, and its volume more than 1,000 times greater. Its waters so far as the Carolina coast are indigo blue. They are so distinctly marked that the common sea water can be traced with the eye. Often one-half the vessel may be seen floating in the Gulf Stream waters while the other half is in the common water of the sea, so sharp is the line and want of affinity between these waters and such, too, the reluctance, so to speak, on the part of those of the Gulf Stream to mingle with the common waters of the sea. In addition to these, there is another peculiar fact. The fishermen on the coast of Norway are supplied with wood from the tropics by the Gulf Stream. Think of the Arctic fishermen burning upon their hearths the palms of Havti, the mahogany of Honduras and the precious woods of the Amazon and Orinoco.—Hall's Journal.

—The proposed visit of Moody and Sankey to New Orleans will be postponed for sometime on account of the immense quantity of work which they are doing in San Francisco, and which is yet to be done in that city. As they propose to visit England during the coming Spring and Summer, if they should be detained much longer in California the trip to New Orleans must be postponed indefinitely. In any event their stay will not be long. From New Orleans they will go to New York and take steamer for England.—Tribune.

CAMP MEETINGS.

SEA SHORE CAMP MEETING.—The Camp Meeting for 1881, on Sea Shore Camp Ground, will commence on Wednesday, July 13, 1881.

PHILIP HALLAHAN, Secretary. W. B. FOSTER, President.

Pensacola District Conference, Alabama Annual Conference, will convene at Georgiana, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of their charges as specified by the Discipline. Make an earnest effort to raise the collections ordered by the Discipline and Conference. I hope the Stewards of the several charges will make liberal payments on their pastor's salaries, so that it can be reported at the District Conference. Pastors will send the names of their lay delegates and local preachers to Rev. L. Patterson, Georgiana. Let earnest prayers be made by the churches for an outpouring of the Holy Spirit upon the District Conference.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MARIANNA DISTRICT.—SECOND ROUND.

Marianna station	Apr. 2, 3
Cerro Gordo mission, at Mt. Ida	9, 10
Geneva circuit, at Friendship	16, 17
Big Creek circuit, at Mt. Zion	23, 24
Greenwood circuit, at Aindrew's Chapel	30, May 1
Chipola station, at Dogwood	May 7, 8
Headland mission, at Blackwoods	14, 15
Holmes' Valley circuit, at Orange Hill	21, 22
Freeport and Walton, at Freeport	June 4, 5

The District Conference will convene at Freeport, Thursday, June 2, at 7 P. M.

14 A. J. COLEMAN, P. E.

GREENSBORO DIST.—SECOND ROUND.

Greensboro circuit, at Union Chapel	Mar. 31
Newberne circuit	Apr. 2, 3
Greensboro station	9, 10
Havana circuit, at Corbinge	16, 17
Forkland circuit, at Trinity	23, 24
Livingstone and Eutaw, at Eutaw	30, May 1
Green circuit	Thursday, May 5
Belmont circuit, at Jone's Bluff	7, 8
Gainesville circuit, at Snuggerville	14, 15
Demopolis station	21, 22
Cuba circuit, at Carl's Chapel	28, 29
Gaston circuit, at Christopher's Chapel	June 4, 5
Choctaw circuit, at Bridgwater, Thursday	9
Butler and Mt. Sterling, at Mt. Sterling	11, 12

13 R. TEQUIAM, P. E.

MONTGOMERY DIST. SECOND ROUND.

Auburn station	Mar. 19, 20
Tallassee station	26, 27
Hurtville circuit, at Hurtville	Apr. 2, 3
Crawford circuit, at Antioch	9, 10
Salem circuit, at Union	16, 17
Elmore circuit, at Harmony	23, 24
Tuskegee circuit, at —	30, May 1
Loachapoka circuit, at Liberty	May 7, 8
Tallyhoma circuit, at —	14, 15
Tuskegee station	21, 22
Montgomery station	28, 29
Opelika station	June 1, 5
Franklin mission	11, 12

11 T. Y. MASCUM, P. E.

EUFAULA DIST.—SECOND ROUND.

Bonham, at Spring Hill	Mar. 19, 20
Henry, at Liberty	26, 27
Clayton and Louisville, at Louisville	Apr. 2, 3
Perote, at Antioch	9, 10
White Pond, at White Oak	16, 17
Newton, at Echo	23, 24
Hinnlo, at Victoria	30, May 1
Columbia, at Gordon	May 7, 8
Pea River, at Mt. Pleasant	14, 15
Enon and Midway, at Midway	21, 22
Glenwville	28, 29
Ozark, at Ozark	June 4, 5
Eufaula	11, 12

10 R. B. CRAWFORD, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Brandon station	Apr. 9, 10
Hamilton circuit, at New Providence	16, 17
Marvin circuit, at Poplar Springs	23, 24
Cato circuit, at Lodiska	30 May 1
Ludlow mission, at Mt. Zion	May 6, 8
Terebon circuit	7, 8
Mt. Helm	13
Philadelphia circuit, at Hester's Chapel	14, 15
Walnut Grove circuit, at Scotland	21, 22
Bear Springs	28, 29
Carthage circuit, at Carthage	June 4, 5
Newton circuit	11, 12
Lake circuit	18, 19
Raleigh circuit	25, 26
Forest circuit, at Forest	July 2, 3

12 J. M. BASS, P. E.

SEASHORE DIST. SECOND ROUND.

Ocean Springs, at Scranton	Mar. 12, 13
Pascagoula, at Brandshaw	26, 27
West Pascagoula, at Mt. Pleasant	Apr. 9, 10
Washington, at White Chains	23, 24
Pearlington, at Log Town	May 7, 8
Biloxi, at Biloxi	14, 15
East Pascagoula, at Zion	21, 22
Moss Point, at Moss Point	28

District Conference, at Moss Point, May 17, 25, 28.

12 T. B. WEST, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST. SECOND ROUND.

Caddo circuit, at Belle Bower	Apr. 16, 17
Logansport, at Reynolds's School House	30, May 1
South Bossier, at Plimore	May 7, 8
North Bossier, at Cumord	14, 15
Mooringsport, at Mooringsport	21, 22
Shreveport	25, 29
Coushatta, at East Point	June 4, 5
Springville, at Armstead Chapel	11, 12
Mount Prospect	18, 19
Anderson, at Union	22
Natchitoches	25, 26
Monsfield	29
Natchitoches circuit	July 9, 10
Pleasant Hill, at Marvin Chapel	16, 17

District Conference will convene at Mansfield, June 30, 1881.

6 T. H. MCLENDON, P. E.

HOMER DIST.—SECOND ROUND.

Spartia	Apr. 16, 17
Dubach	23, 24
Homer	30, May 1
Vernon	May 7, 8
Haddin Village	14, 15
Rochester	21, 22
Haynesville	28, 29
Bonnyville	June 4, 5
Farmerville	11, 12
Webster	18, 19
Minden	25, 26
Arcadia	July 23, 24

24 J. A. PARKER, P. E.

NEW ORLEANS DIST. SECOND ROUND.

Morgan Street	Apr. 17
Algiers	May 1
Louisiana Avenue	8
Lafourche, at Donaldsonville	15
Felicity street	22
Baton Rouge	29
Plaquemine and Grass Lot, at Plaquemine	June 5
Carondelet street	12
St. Charles Avenue	19

14 J. B. WALKER, P. E.

ALEXANDRIA DIST. SECOND ROUND.

Bayou Boeuf and Evergreen	Apr. 2, 3
Rapides	9, 10
Cotile	Wednesday 13
Winnfield	16, 17
Jena	23, 24
Castor	Thursday 28
Columbia	30, May 1
Harrisonburg	7, 8
Holly Island	14, 15
Little River	21, 22
Alexandria	28, 29
Spring Creek	June 4, 5
Avoyelles French mission	9
Simsport	11, 12

The Alexandria District Conference will convene on Thursday, May 26, at ten o'clock, A. M., at Pineville, La.

The District Stewards will please meet on Friday, May 27, at Pineville, La.

12 F. G. HOOTT, P. E.

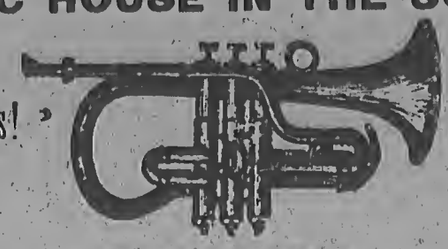
A Lady Correspondent.

Mr. Editor: In a recent issue of your paper "Daisy B." writes to know what to do when she has the "blues." Now, I have been troubled with that very unpleasant and essentially feminine complaint in the past, and I am quite sure my experience will help her. I don't believe the indigo feelings come because things don't go right around us, but because matters don't go right with us. Every lady understands this and knows the cause. For years I suffered terribly, and I now see that I might have avoided it all had I known what I do to-day. I tried taking Warner's Safe Kidney and Liver Cure as an experiment, and it did for me more than I could ever have dreamed it possible to do or any woman. I would not be without it for the world, and I earnestly advise Daisy B. or any other lady troubled as she was to find the means which I did and I am sure it will have the same effect.

MISCELLANEOUS.

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DRUGGIST,
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Fire assets, excluding paid-up capital	$9,881,126 21
Paid-up capital	1,225,200 00
Total fire assets	$11,106,326 21
Fire liabilities	3,014,458 23
Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871 $3,239,091
Losses by Boston Fire in 1872 $1,429,729

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the state laws.

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NEW ORLEANS, October 20, 1880.

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BATISTE'S LAST COMPOSITIONS. $2 50
ORGANIST'S RELIANCE. (10 Nos., each $1 25. Complete $6.) By EUGENE THAYER.
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In these six well-made books will be found a very large number of voluntaries, some classical, some new and light, but all of good Organists will be glad to use the longer ones as set, and to adopt the shorter compositions as themes from which to vary.
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Olivette, price reduced to 50 cents.

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SOLE AGENTS FOR THE U. S.
NEW YORK.

Christian Advocate.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Christian Advocate.

LINUS PARKER, D. D., Editor.

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EASTER HYMN.

BY MRS. H. W. BEADBURN.

"Because I live, ye shall live also."

Now comes the sweetest sabbath of the year
The Easter bells are ringing,
And, fancy-led, we almost seem to hear
The angels' welcome singing
And we a tribute of our joy would bring
Unto the risen Lord who is our King.

Right royally he sits upon the throne
Where seraphs now are bending,
Yet he will not reject us, or disown
Our humble prayer ascending.
He knows full well how greatly we lay
Thank offerings upon the shrine today.

And well he knows how, deep within our hearts,
Are joys as yet unspoken;
The voiceless thought, the trembling tear that starts,
Must be their only token;
Yet trustfully we look into his face,
And thank him for his wondrous love and grace!

Oh, Lord of life and light! Thy boundless love
Exceeds our feeble story,
To thee be praise from all below, above;
Thy name have all the glory!
And here, to thee, we raise an altar stone
For "Roberto" thy hand hath led us on!

Oh, lead us still! and help us evermore
Our fondest hopes to credit
Upon the treasure which thou hast in store,
The glory we may enter!
Help us to overcome through all the way,
And find with every morn an Easter day!

New York Observer

The Methodist Ecumenical Conference.

[Regulations, programme of exercises, and resolutions adopted by the Eastern and Western sections of the executive committee.]

REGULATIONS FOR THE GOVERNMENT OF THE CONFERENCE.

I. For convenience of organization, and for the purposes of equity and fraternity, the whole Methodist community shall be included in four general divisions, as follows:

First Division.—The British Wesleyan Methodist Churches.

Second Division.—Other British Methodist Churches.

Third Division.—The Methodist Churches in the United States and Canada having an episcopal form of government.

Fourth Division.—The Methodist Churches in the United States and Canada having a non-episcopal form of government.

It is understood that the several churches described are inclusive of their respective mission fields and affiliated Conferences.

II. There shall be a business committee consisting of twenty members, five of whom shall be selected from each general division, and two of whom, if possible, shall be laymen. This committee shall be chosen by the Eastern and Western Sections of the executive committee, on nomination of the members of said executive committee representing respectively the several general divisions. The first named on the business committee by the first (European) division shall be the convenor, but the committee shall choose by ballot its own chairman and secretary. All questions, proposals, resolutions, communications, or other matters, not included in the regular programme of exercises, which are intended to be brought before the Conference, shall be sent first to the business committee. The final twenty minutes of the second session of each day shall be set apart for reports from the business committee, but such reports shall at all times be privileged, and shall take precedence of any other matter which may be before the Conference.

III. The business committee shall appoint some one to preside on each day of the Conference, and in the following manner, to wit: on the first day, from the first division; on the second day, from the third division; on the third day, from the second division; on the fourth day, from the fourth division; repeating this order as long as the Conference may remain in session.

IV. The business committee, at the opening of the first regular business session of the Conference, shall nominate four secretaries, one from each general division, the one named from the first (European) division to be chief; but if the nominations thus made shall fail of confirmation, in whole or in part, then the Conference shall proceed to fill the vacant place, or places, in such manner as it may determine: *provided* that the mode of distribution herein indicated shall be maintained.

V. Every session of the Conference shall be opened with devotional exercises to be conducted by some person selected by the president for the day.

VI. The first hour of each forenoon session, after devotional exercises and reading of journal, shall be set apart for the presentation of resolutions or other papers, not included in the regular programme. Every resolution must be reduced to writing and be signed by at least two names. The Conference may, at any time, close the morning hour and proceed to the regular order, but the question must be taken without debate, or subsidiary motion.

VII. No paper presented in the regular programme shall occupy more than twenty minutes in reading; the invited speaker who follows shall be allowed ten minutes; after which thirty minutes shall be allowed for remarks; *provided* that no member shall occupy more than five minutes, nor speak more than once in the same subject.

VIII. At the close of the regular order, at the final session of each day, the president shall call for a report from the business committee. In the letting on such reports, whenever presented, no member shall occupy more than ten minutes, nor speak more than once in the same report; and the chairman of the committee, or some one designated by him, shall be allowed ten minutes in which to close the debate.

IX. All votes taken in the Conference shall be by individual count, without any reference to the particular body with which the voter is connected.

X. Any addition or alteration to these regulations, thought desirable, must be sent to the business committee and reported back to the Conference before a final vote is taken; and no rule shall be suspended, except by consent of two-thirds of the Conference.

PROGRAMME OF EXERCISES, SEPTEMBER 7 TO 20, 1881.

First Day, Wednesday, September 7. First Session.—10 a. m. Sermon at City Road Chapel by Rev. Bishop M. Simpson, D. D., LL. D., on ——, to be immediately followed by the administration of the Lord's Supper.

Second Session.—2:30 p. m. Devotional exercises and an address of welcome by the President of the British Wesleyan Methodist Conference. Responses by ——.

7:30 p. m. Reception at the Mansion House under the presidency of the Lord Mayor of London.

Second Day, Thursday, September 8. First Session.—TOPIC: METHODISM; ITS HISTORY AND RESULTS.—10 a. m. Devotional exercises, etc.

1. 11 a. m. An address in grateful recognition of the hand of God in the origin and progress of Methodism, by —, speaker to be provided by the Eastern section.)

2. 12 m. Statistical results.

Second Session.—2:30 p. m. Devotional exercises.

3. 2:40 p. m. Methodism, a power purifying and elevating society.

4. 3:40 p. m. The influence that Methodism has exerted on other religious bodies, and the extent to which they have modified Methodism.

Third Day, Friday, September 9. First Session.—TOPIC: EVANGELICAL AGENCIES OF METHODISM.—10 a. m. Devotional exercises etc.

5. 11 a. m. The Itinerant Ministry.

6. 12 m. Lay Preachers.

Second Session.—2:30 p. m. Devotional exercises.

7. 2:41 p. m. Women and their work in Methodism.

8. 3:40 p. m. Scriptural Holiness, and the special fitness of Methodist means of grace to promote it.

Fourth Day, Saturday, September 10.—TOPIC: METHODISM AND THE YOUNG.—10 a. m. Devotional exercises, etc.

9. 11 a. m. The training of children in Christian Homes, so as to bring them to Christ and attach them to Methodism.

10. 12 m. The training of children in the Sunday-school and church, so as to secure the largest evangelical denominational results.

Fifth Day, Monday, September 12. First Session.—TOPIC: THE TOBACCO, DAY AND TEMPERANCE.—Devotional exercises, etc.

11. 11 a. m. Methodism and the Lord's Day.

12. 12 m. Relation of Methodism to the Temperance movement.

Second Session.—2:30 p. m. Devotional exercises.

13. 2:40 p. m. Juvenile Temperance organizations and their promotion through the Sunday-school and church.

14. 3:40 p. m. Civil measures to suppress intemperance, and the relations of the church to such movements.

Sixth Day, Tuesday, September 13. First Session.—TOPIC: POSSIBILITIES OF METHODISM.—10 a. m. Devotional exercises, etc.

15. 11 a. m. From the Papacy; from Sacerdotalism, and its connected errors.

16. 12 m. From Modern Skepticism in its different forms and manifestations.

Second Session.—2:30 p. m. Devotional exercises.

17. 2:40 p. m. From formality, worldliness, and improper amusements among our own members.

18. 3:40 p. m. From innovations upon established Methodist usages and institutions.

Seventh Day, Wednesday, September 14. First Session.—TOPIC: EDUCATION.—10 a. m. Devotional exercises, etc.

19. 11 a. m. The higher education demanded by the necessities of the church in our time.

20. 12 m. The duty of the church to maintain schools which are Christian in their influence and character.

Second Session.—2:30 p. m. Devotional exercises.

21. 2:40 p. m. The educational and special training of ministers in theological schools.

22. 3:40 p. m. The education and special training of ministers while engaged in ministerial and pastoral work.

Eighth Day, Thursday, September 15. First Session.—TOPIC: THE USE OF THE PRESS FOR THE ADVANCEMENT OF CHRISTIANITY.—10 a. m. Devotional exercises, etc.

23. 11 a. m. Denominational Literature and its publication.

24. 12 m. The newspaper and the use to be made of it by the church.

Second Session.—2:30 p. m. Devotional exercises.

25. 2:40 p. m. Methodist Hymnology.

Ninth Day, Friday, September 16. First Session.—TOPIC: HOME MISSIONS.—10 a. m. Devotional exercises, etc.

26. 11 a. m. The maintenance of Home Missions among the most degraded populations.

27. 12 m. The important work which the Methodist laity have performed in this direction, and the great opportunities which they have in the future.

Second Session.—2:30 p. m. Devotional exercises.

28. 3:40 p. m. The best methods of reaching the unconverted section of the richer classes.

Tenth Day, Saturday, September 17.—TOPIC: FOREIGN MISSIONS.—10 a. m. Devotional exercises, etc.

29. 11 a. m. The results of Methodist Missions in heathen lands.

30. 12 m. How to avoid waste, rivalries and confusion, arising from different Methodist bodies occupying the same or contiguous fields.

Eleventh Day, Monday, September 19. First Session.—TOPIC: FOREIGN MISSIONS *Continued.*—10 a. m. Devotional exercises, etc.

31. 11 a. m. The establishment and support of training-schools for native converts and native ministers in the foreign field.

32. 12 m. The use of the press in non-Christian countries for the promotion of the Gospel.

Second Session.—2:30 p. m. Devotional exercises.

33. 2:40 p. m. The Missionary work required in Papal and semi-infidel nations.

34. 3:40 p. m. The resources of Methodism for the work of the world's conversion, and the duty of developing and employing those resources.

Twelfth Day, Tuesday, September 20. First Session.—TOPIC: CHRISTIANITY.—10 a. m. Devotional exercises, etc.

35. 11 a. m. How Christian unity may be maintained and increased among ourselves and made manifest to the world.

36. 12 m. The catholicity of Methodism.

Second Session.—2:30 p. m. Devotional exercises.

37. 2:40 p. m. Methodism as a bond of brotherhood among the nations.

RESOLUTIONS.

1. That the Ecumenical Conference meet in City Road chapel, London, Wednesday, September 7, 1881, and continue till the 20th, inclusive; that there be two sessions a day, except Saturdays; and that the hours of session be from 10 a. m. to 1 p. m. and from 2:30 p. m. to 5 p. m.

2. That the odd numbers on the programme be left for the designation of essayists to the Eastern Section, and that the even numbers be filled by the Western Section; and that the invited speakers to follow on the even numbers be selected by the Eastern Section, and the invited speakers to follow on the odd numbers be selected by the Western Section.

3. That Friday, August 5, be designated as a special day of fasting and prayer, to be observed by the Methodists of all lands, for the blessing of God to rest on the Ecumenical Conference.

4. The Western Section of the committee adopted the following minute: "That we are desirous that arrangements shall be made to keep the Conference together unbroken during its session; but we assent to the holding of meetings at other points, so far as may be without disturbing the unity of work and worship; and both before and after the Conference, American brethren will be ready to assist, if desired, in connectional meetings in any part of the kingdom." In accordance with this resolution, the Eastern Section has arranged for meetings at "Manchester, Hull, Birmingham, Bristol, Leeds, Newcastle-on-Tyne, Truro, Hanley, Plymouth, Sheffield, and Lincoln, with a farewell meeting at Liverpool—all the expenses of these local meetings to be provided by the respective localities."

The Western Section also concurs in the suggestion that Love-feasts be held at a suitable time in the north, south, east and west of London, under the direction of the local committee.

5. That a joint publication committee be provided to secure the publication of the proceedings of the Conference.

6. That in accordance with the special request of the Eastern Section, Rev. Bishop Simpson, D. D., LL. D., be designated to preach the opening sermon before the Conference.

Educational.

In the ADVOCATE of March 17, is an article upon the above named subject, by Rev. J. W. Rush. He says his heart was made glad, by hearing the announcement of Dr. A. G. Haygood that Mr. Seney of New York, had given $10,000 to Emory College. So was mine. I am glad that the spirit of God is moving some rich men to do good with their money; may the Lord increase the number a thousand fold. Perhaps no better use can be made of it than to build up Christian institutions of learning. There our young men receive such training and are brought under such godly examples and Christian influence, as they can not find in the State schools. Many of them become Christians, and are called to the great work of the ministry, and go out to bless the church and the world with sanctified learning. Intellectual culture, married to moral and religious training, is a blessing to all who give it and recieve it; but mere intellectual cultivation is not infrequently a power for evil. The three departments or modes of mental action must be guarded through the entire educational course. The Church of God to be successful in the great contest, that is being made by the various schemes of infidelity and the devil, must avail itself of sanctified learning. We need educated laymen, and an educated ministry, and both baptized with the Holy Ghost; and then the Church will take the world. Nothing can stand before it; to be captured or crushed, is the only alternative, a call to preach is also a call to prepare; and a preacher ought to know everything. Let rich men, whom God has blessed with thousands and millions, endow all the Christian colleges in the land, and build as many more and thereby become blessings to mankind.

I thank Mr. Seney for his gift, and pray that God's blessing may come richly upon him and the noble institution, which has been the recipient of his benefaction. The eternal future only can reveal the great good Emory College has already done for the world. It was never my good fortune to sit within its sacred walls, and learn at the feet of those grand old men, of whom Brother Rush speaks, but I love them and honor them; and thank God, I have had the privelege and the pleasure of hearing some of them preach the everlasting gospel. Bishop Pierce, Drs. Means, Sasnett, Branham and Dr. O. L. Smith; so you see I have been a beneficiary of this grand old Christian institution. O, ye rich men! if you would do good, pour your treasures into the lap of colleges and schools that are dedicated to the cause of Christ. You will then do a work that will not lose its power this side of the judgment. One college devoted to Christian education, well endowed and well managed, exerts a greater influence for the well-being of society, and the stability of good government, than all the political management and cunning, that has ever been perpetrated. What has Emory College done for the State of Georgia? to say nothing about other Christian institutions. Sets not all the influence of the Christian men and ministers, trained and educated at Emory from the society and civilization of Georgia, and it will not be the State it now is. The same may be said of all such institutions. God bless the men who give their money or labors to such centers of good. I have had dreams, like Brother Rush, but, ah me! they were nothing but dreams. But, I grant, there was, as he says, "a delicious ecstacy" in the dream. So I love to dream.

I am glad he wants to be "rich, big rich." Then our noble institutions, Greensboro, Tuskegee, Summerfield and Greenville would rise up to grand and beautiful proportions; if the philosophy of my wife did not spoil it all. She says that rich men have the money and the poor have the will. I suggested to her—that would make it all right when the poor get rich, then the two essentials would be together. But she says not so, and insists as riches come in, the will goes out. But perhaps this would not be so with him. At any rate I feel like praying that Brother Rush may be "big rich," for the benefit of our colleges in Alabama. It is true, in the South we have but few rich men. Perhaps, that is all the better for us. You know the Book teaches, that "it is more blessed to give than to receive." Now if we had a great many rich men, they might give so much, that some of us might think it was not necessary to give anything; and thereby lose the blessing. As it now stands, we are all poor, so all must give, and all get the blessing. Drops enough will make an ocean. And V's and X's enough will endow a college. The $15,000 ought to come, yes, it must come. But this brother and his circuit are very poor; still we both need a blessing, and therefore must give.

J. W. SOLOMON,

SPARTA, Alabama, March 19, 1881.

Field Notes.

Rev. Albert T. Galloway, Winfield circuit, Louisiana Conference, writing April 4, says: "For the most part the churches are in *rather* a bad state. But we have had some good times already. Congregations tolerably good. Attention remarkable. Much room here to work for the ADVOCATE, and we are working and will work. Bro. W. D. Slayton is still in Constantia, very low, but improving. Been in bed five months.

Farmers moving well. General health good. Peaches all killed. Frost and *ice* nearly every night.

MT. CARMEL, Miss., April 11, 1881.—We are working on Mt. Carmel circuit our fourth year, and generally I believe. Prospects for religious success more gloomy than any year of our pastorate so far, yet we are working, praying, hoping, trusting; season more backward than usual; all early planting will have to be planted again, or replanted if a stand is secured. Harsh winter and lingers "loth to let us be." Labor has been scarce and slow to act. The farming interests are very unfavorable. Provisions are scarce and high for this country. The question of education is receiving more attention than ever before here. G. W. BROWN.

HOUSTON, Miss., April 13, 1881.—The second Quarterly Conference for Adams and Bogue Chitto circuit was held at Bogue Chitto on the ninth and tenth instant. Bro. Johnson, our presiding elder, was with us and gave us three splendid, practical sermons. Stewards' report, especially from Bogue Chitto, was good, only one-third of the year gone and nearly one-half of their assessment paid. The good people of Bogue Chitto are trying to build a church and any help from abroad would be thankfully received. Address Henry J. Marshall, Bogue Chitto, Miss.

H. F. LEWIS.

Woman's Missionary Advocate, for April has been received. It is an excellent number. The editor says: "Truth is a torch—the more 'tis shook, it shines;" and if our genuinely good workers—the few who always attend their monthly meetings—will cease to tremble and bewilder their brains in the effort to have something new and startling to render their meetings attractive, and thus induce *all* the members to attend, and will make an extra effort to interest themselves still more by study, reading, and prayer, they will find they have pursued the very course to attract others. The new lessons they have learned, and the "secret refreshings" they have gained, will be unconsciously imparted to others. The creative power in prayer done is wonderful. *Go on*, then, to the monthly meetings and *pray on*, and others will drop in one at a time, to see *what it is* that takes you there, and thus the masses of our Christian women will join us, and the electric chain will be strengthened; from Auxiliary to Auxiliary, from Conference Society to Conference Society.

Friendliness is that quality which makes a man prompt to feel and to show a kindly interest in his fellows. Friendship is a peculiar attachment between two persons of congenial minds, who have hearty respect and esteem for and confidence in each other. Friendliness may be exercised toward a hundred or a thousand alike. Friendship is in its very nature exceptional; therefore, as Lord Bacon says, "There is little friendship in the world."—S. S. Times.

Princely Giving.

The late Dr. Franz von Hellet has bequeathed his library, containing some 70,000 volumes, to the Johanneum of Graz, where he was educated.

Mrs. Oswald Ottendorfer, New York, has given $35,000 to be known as the German Printers' Memorial Fund. Of this amount German teachers in the Seminary at Milwaukee receive $10,000; free German school, New York City, $10,000; German school; Nineteenth ward, school of the Teachers' Association, New York, and Prof. Adler's school, $5000 each.

The will of the late John C. Brooks, of Portland, Me., contains the following public bequests: American Board and the Bangor Theological Seminary, $1000; American Bible Society, American Tract Society, Boston, American Tract Society, New York, Home Missionary Society, New York, Maine Missionary Society, Widows' Wood Society, Portland, $500, and Association for the relief of aged and indigent women in Portland, $500 each. After the payment of all bequests specified in the will, the residue of Mr. Brooks's property is to be given to the American Board.—Western Christian Advocate.

Good Words.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.
For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more simple,
We should take him at his word,
And our lives would be all sunshine
In the sweetness of the Lord.

F. W. Faber.

A man has been known, in his dreams, to walk in perfect safety on the edge of a giddy precipice; but let something disturb that unwholesome slumber, some light sunk down to the soulless cavern of his own dreaming phantasy, some voice, which is not a mere dull echo of the impressions from within: there is a sudden start, a wild scream, a while robe whirling through the air, and he is killed. The death pang ends, but it ends in death; the waking certainly begins, but it begins in life eternal. Ah! me, so may it be! when the chill day-spring of eternity falls first, in all the clearness of its agonizing reality, upon the glaring light of man's illusions. "Like a dream when one awaketh." Were it not better to awake to reality, to be sensible of peril and folly, before the dream and the fear are over.

Farrar.

God is the God of love. Christianity is a religion of love. Jesus Christ was an incarnation of love. He was love, living, breathing, speaking, amongst men. His birth was the nativity of love; his sermons, the word of love; his miracles, the wonders of love; his tears, the melting of love; his crucifixion, the agonies of love; his death, the sacrifice of love; and his resurrection, the triumph of love.

This is the impregnable fortress of a soul—all is at the disposal and command of my God; and my Father rules all—what need I fear? The soul trusting in God is prepared for all; and in the saddest apprehensions of the soul, beyond hope, believes against hope; even in the darkest night casts anchor in God—reposes on him when it sees no light.—Leighton.

Heap all the sweetest contentments and desirable enjoyments of the world upon a man, they will not make him a Christian; heap them upon a Christian, they will not make him a better Christian. Many a one hath been made worse by the good things of this world, and where is the Christian that hath been bettered by it?

The old city of Troy had but one gate. Go round and round the city, and you could find no other. If you wanted to get in, there was but one way, and no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door."

Ponder this shadow, O my soul, refresh thyself. If thy sins bar the hand of justice, behold thy sanctuary; if thy offences tremble before the Judge, behold thy Advocate; if thy creditor threaten a prison, behold thy bail, behold the Lamb of God that hath taken thy sins from thee.—Quarles.

"Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—Helps.

As in nature, as in art, so in grace, it is rough treatment that gives gems, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—Dr. Guthrie.

I am convinced that to spend any part of our time in feeding Christ's lambs, or binding the wounds of the weary ones of his flock, is not only our honor and privilege, but our greatest help to advancement in the Christian course.—Mary Lundie Duncan.

God save us from ourselves! We carry within us the elements of hell if we but choose to make them such. Ahaz, Judas, Nero, Borgia, Herod all were once prating infants in happy mother's arms.—Austin Phelps.

No man can succeed in all his undertakings, and it would not be well for him to do so. Things easily acquired go easily. It is by the struggle it costs to obtain that we learn to rightly estimate the value.

A religion that never suffices to govern a man will never suffice to save him. That which does not distinguish him from a sinful world will never distinguish him from a perishing world.—John Howe.

Think not that a pleasure which God hath threatened, nor that a blessing which Heaven hath cursed. True spiritual joy and pleasure come only by following that which is good.

Nothing is so fragile as thought in its infancy—an interruption breaks it; nothing is so powerful, even to the overturning of mighty empires, when it reaches maturity.

Self-sacrifice, even when misdirected is still self-sacrifice.

Christian Advocate.

THURSDAY, APRIL 21, 1881.

FIRST EASTER.

BY LILLIE E. BARR.

I pon that day, fairest of all days,
When first the skies thrilled to the Easter sun,
And angels and archangels bowed in praise
For marvelous victory by the Lord Christ won,
What songs had earth?
What joyful mirth?
What ohlument sweet
For those pierced feet?
Did not all nations listen with rapt ears
And kingdomless Jerusalem with tears?

No sound of shouting men, with victor's palms,
No singing maidens with triumphant lay,
No splendid priests with offerings and psalms,
Went forth to keep with Christ first Easter day.
Poor Mary's sigh,
Her joyful cry,
Her tiding feet,
Her message sweet
Unto the brethren in their bitter need:
The Lord is risen! The Lord is risen, indeed!"

This was the pealing song, the Easter cry,
The thunder in the trumpets that should blow
The joyful news to lands both far and nigh,
Till every sky with Easter light shall glow!
And every race
Know Easter grace,
In every tongue
Be sweetly sung
The Easter song that Mary still doth lead
"The Lord is risen! The Lord is risen, indeed!"

All dear and dumb! Paphos loved Venus then;
Delphi—nor Delos in its Ægean home;
Nor Greece, the land of gods and godlike men
Nor sage nor augur in Imperial Rome
Knew Easter day.
They brought no bay;
Honey nor fire
Nor rich attire,
Pale wines, or bruised myrrh, for offering
Unto Lord Christ, the Unknown God and King.

Nay, even Zion who last sinding prayed
Kept smoking temples pleading with the skies
And priests who on the altar's time laid,
Unmindful of the risen sacrifice.
And Tyre pale,
And riven vail,
And Gentile fear
In holy place,
And empty cross amid that awful gloom,
And soldiers watching by that empty tomb.

N. Y. Independent.

Sunday-School Lesson.

FOR THE NEW ORLEANS CHRISTIAN ADVOCATE.

Second Quarter Lesson V.

GOLDEN TEXT.—"*Rejoice with me; for I have found my sheep which was lost.*"—Luke xv, 6.

SUNDAY, MAY 1, 1881.—LUKE XV, 1-10.

1. Then drew near unto him all the publicans and sinners for to hear him.

2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake this parable unto them, saying,

4. What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoicing.

6. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

Peschel. Then drew near unto him all the publicans and sinners for to hear him.

This period of Christ's ministry was one of favor with publicans and sinners, and of bitter and openly avowed opposition and dislike to the church party. Christ was, in the best sense of the term, an attractive preacher. He drew all men unto him by the gracious words of his lips. The publicans were the tax gatherers of Palestine, a class of men who, by their very occupation, were usually corrupt and universally detested. They were inferior officers, employed to collect Roman taxes. They were required to pay over to their superiors the exorbitant sum fixed by the law, and depended for their profit on what they could make by fraud and extortion. They overcharged, brought false charges of smuggling, to extort hush-money, seized upon property in case of dispute, and held it until their levy was paid. They were feared, hated and despised throughout Palestine. The Talmud classed them among thieves and assassins, and regarded their repentance impossible. No money known to have come from them would be used for religious purposes.

These publicans were like the revenue officers that infested the country just after the close of the war, confiscating sugar and property of all sorts. One who, by his extortion and fraud, was ostracised, attempted to make friends with the people in the village where he lived by presenting the church with an organ. The organ was thrown into the streets when it was known that the publican's money bought it. Publicans still live, and are still hated. The sinners were not the merely ceremonial unclean, *just not* members of the church, for the mere sinner in those days was not so honorable a name as in these days; the term sinner meant the outcasts of society, the openly wicked, who were not only sinners, but foreigners, Gentiles, which in the eyes of the church was the greater crime.

Is it any wonder that in this caste-ridden country, where the aristocracy looked with hatred and disdain on the masses of their own nation, and with bitter contempt upon all foreigners, that the suffering multitudes should have drawn near to hear Jesus, who in his gracious words ignored all baleful prejudices, and taught the sunken and hopeless to respect themselves still by showing them that he at least had hope of them in spite of their sins and misery.

That which attracted the publicans and sinners, and made them hail Jesus with enthusiasm, also attracted the attention of the murmurers, and made them murmur, "This man receiveth sinners, and eateth with them."

That Jesus should outrage the established laws of privilege and exclusiveness by allowing those to follow him whom Rabbis would not allow to approach them, and, still worse, by receiving them kindly and eating with them, was a bitter offense to the Pharisees and scribes. The charge was strictly true. He did receive sinners, and ate with them.

The Lord is indeed one who receives sinners. He receives them to pardon them, to sanctify them, to make them meet for heaven. He came to seek and save *that which was lost*. He is like his Father and our Father in that he receiveth sinners. "Come now, let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."

All over the land it ran, from mouth to mouth, that for the first time a great Rabbi had appeared who was no respecter of persons, but let himself be anointed by a woman that was a sinner, sat in the booth with a hated publican, and mingled freely in the market-place with the crowds, whose very neighborhood to some is pollution.

Christ did not gain favor with unholy men by making their sins lighter than the scribes had represented them to be; he made them heavier. He did not convey the idea that their sins were easily forgiven, but he fixed in their hearts the impression that God is a great forgiver.

"The Pharisees and scribes murmured." Blessed to you and me those *murmurs*, drawing forth, as they do on all occasions, priceless words of hope and comfort. In vindication of his conduct, and in answer to the charge of too great friendliness to sinners and too much neglect of *themselves*, he spoke this parable unto *them*. "What man of you," etc. It is as if our Lord had said: Would not man do all this for a sheep, how much more would God do all this for a man. By saying "What man of you" he turns his argument directly upon his accusers. It is an appeal to human nature in vindication of divine nature, as the logicians call it an argument *ad hominem*, to the man. It is an appeal to common sense, an appeal to consciousness, the very last court of appeals. I am but doing what you would do and feel right in doing. I am doing what God would do. Can you see anything to murmur at in the action of the man who lost one of his sheep, and went after it until he found it? It is natural and right that he should rejoice when he found it. Is there anything wrong in his putting the ninety and nine in the fold, and for a while, so to speak, forgetting them, and losing sight of them in his great anxiety for the one lost, I appeal to your own hearts. If he had not done just as he did you would have blamed him. The very relationship he sustained to the sheep, as owner and shepherd, made him do just as he did. The sheep was his own, and he was the shepherd; he was not a hireling, whose the sheep are not. Well, *just so*: I tell you there is joy in heaven over one sinner that repenteth, more than over ninety and nine, just persons that need no repentance.

"Either what woman," etc. What woman is there among you who, having lost one of the coins on her necklace, will not light a candle and seek until she finds it. Of course she will, and do right in so doing. It is hers, and she values it for its worth, and because it is a part of her adornment. She will not feel her loss less because she has nine pieces left. Her conduct is what we might expect.

Likewise in heaven, the angels are called on to rejoice with God at the repentance and salvation of a sinner. The souls of men are his jewels. He counts them. The angels rejoice because God rejoices. To him they owe their bliss. The lesson is God's regard for a penitent sinner, growing out of his relation to the sinner as Creator, preserver, shepherd. The Lord is my shepherd, owner, Father of my spirit. Not the ministry of angels; this is not taught here any more than it is said that the friends of the man helped to find the sheep, or the friends of the woman helped to find the coin; they only rejoiced with the finder that he had found.

The incident is full of truths to us. We learn Christ is the friend of all who need a friend. God is our owner, our shepherd, our Father, but we are not sheep or senseless values, but are living men, with conscious souls, stamped with God's image, and therefore his; but the blessings of these high relationships are only ours when we recognize them, and claim by confessing our sins and repenting the benefits of this relationship. We may go down to hell, and yet sustain these relations to God. The sheep that are lost are the shepherd's; the souls that are lost are God's. The mere relation we sustain to our heavenly Father, through his love and preventing grace, will not save us except we repent.

God wants all men to be saved, with an intense desire, yet many are lost.

Why Don't He Come?

Let us notice this question and consider the answer. It is asked by a young bride, as she sits beside the open door, in the evening twilight, watching for the approach of him to whom, but a few weeks since, she gave her hand and heart, and, with the fervor of woman's devotion, entrusted her whole life's happiness. Twilight deepens, the shadows fall, and darkness settles around her. Affrighted, disconsolate and alone, she watches and longs for the coming of him she loves. Hours of loneliness thus passby, and at last he comes, but his step is tottering, his words incoherent and his eye is red. He has no caresses for his bride, no expressions of love for her yearning heart. There is a weight upon his brain, a strangeness in his manner, a stupor upon his powers, and soon he is unconscious. As that fair young woman sits beside him, in mute astonishment, and with woman's tenderness bathes his burning brow, and gazes upon his prostrate form, she reads, in the scene before her, the answer to her oft-repeated question. He delayed his coming to worship at the shrine of Bacchus; he tarried "long at the wine." With an anguish indescribable, she says: "The man I thought so noble and good, whom I have trusted and loved, has deceived me. *I am ruined. I am a drunkard's wife.*"

Why don't he come? is asked by the mother, as she spreads the table for the evening repast, and a group of smiling, happy children listen for the sound of papa's footsteps, ready to meet him at his coming, and greet him with a kiss. But they wait in vain. Tired out at last, the little heads droop, the evening prayer is said, and again repeating, "Why don't he come," and, without papa's good-night kiss, the gentle mother lays them down to rest, and soon they are asleep. But the mother sleeps not; her heart is too full, and, with the charity of a wife's love, she seeks for a plausible reason for the delay. Late at night, supported by those who have tempted and disgraced him, he reels, half unconscious, to his own door, and soon finds rest in the drunkard's sleep.

Surprised and terror-stricken, the wife now understands all. That debased man, who lies before her, has been a faithful, loving husband and a tender father to her children, but the scene is changed. The vender of ardent spirits has offered the fatal cup, the subtle power of temptation has become too strong, that once noble man has fallen, the "beverage of hell" has entered that household, and that happy family is ruined. Their property is swept away, the children in rags and hunger fly in terror from a brutish father, and the wife, dreading his approach, his curse and abuse, with all her hopes blasted, without food or clothing, finally, with her spirit crushed, settles down to the despairing wretchedness of the drunkard's wife, and is at last driven from the wretched hovel she calls home, or falls by the hand of him who promised to "comfort and love" her, the *murdered wife of a drunkard*. This picture is but too often realized in the experience of thousands in our land. Intemperance is an appalling evil. It fosters ignorance, imbolence, pauperism and crime. It increases our taxes, destroys our property, corrupts our morals, fills our parish and State prisons with criminals, murders our citizens, and clothes thousands of our people in the habiliments of woe. The manufacture and sale of intoxicating liquors has largely increased within the last few years, and so in proportion has the use of them, with all the attendant evils, and bids fair, unless restrained, to involve us, as a people, in financial and moral ruin.

A people have the right to free themselves from this gorgon of evil, and they ought to do it. The press, the pulpit, the people in mass, all parties and systems of reform, should unite here, and attack it as a common foe, and avail themselves of all laudable means to hurt it from them. They should use the ballot-box as the strong arm of right, and say to the dram-seller: You shall not tempt the young, degrade society, murder our people by this wicked traffic. We need not the intoxicating cup, with its debasing, corrupting influences, and from its dreadful power *we can* and *we will be free*.

J. D. HAGER.

From Dr. Cottrell.

MR. EDITOR: Your editorial, leader, in the ADVOCATE of March 19 I have just read, and I feel impelled to ask a few questions. The salient point of the article is that the conviction which thorough regeneration and sanctification of our nature, character and life dissiderate, is the conviction that there is thorough natural (moral and spiritual I suppose you to mean) corruption or depravity, out of which each is individually to be saved. You say that the conscience outlives to bring reprehension to the soul for acts of sin, but that aback of all this conviction of the naturally depraved condition of the heart is to be had, and that this conviction is to be wrought through a proper concept of the doctrine as it is taught in the Scriptures, and by the operation of the Holy Spirit. I choose to give your position in my own words rather than, by quotation of parts of your article, chipping it up. It is not controversy I seek, but conference. That is distinctive of Methodism. The term conference is a most significant one. First, I would respectfully ask, Is the conviction to be wrought concerning our natural depravity to be wrought simply upon the judgment intellectually? Or does the conviction vibrate the moral sense? Does it involve the conscience? Is it possible for a moral agent to feel guilty because of a conditioning of his being or of his nature, said conditioning being consequence of no act, choice, wish or neglect of his? Second, Is it so clearly taught in the Holy Scriptures That there is no gracious conditioning of the soul through or by nexus with the word—the Logos—from the genesis of our individual, personal being?

Third. In view of the accepted theory that Adam was "created in righteousness and true holiness," and therefore had no prompting from the conditioning of his nature to transgress, yet, nevertheless, sinned, are we not necessarily foiled in finding in the natural condition of a moral agent the ground, cause, occasion or reason of his disobedience—his sin? The pivotal point, upon which turns man's responsibility, is will, and not a condition of his nature aback of his will. Will is a term declarative of freedom of mind. It is ultimate, in moral government; a reason for which no reason may be given, a cause and not an effect; a somewhat inexplicable but not at all perplexing. To say free will is to speak tautologically. It is as if one were to say a round circle.

Fourth. Is it in contravention of our Methodist dixy to say that the article of faith which declares that such is the natural condition of man after the fall that he cannot turn himself to faith and good works without the grace of God preventing him, is tantamount to saying that a space cannot be inclosed upon a surface without straight or curved lines? A graceless soul has never come into life. The kingdom of God is catholic. Every segment of the circle of humanity is coincident with the circle of redeeming love, life and power.

Fifth. May we not consider that the invariably loyal and conservative instinct of genuine reform spring the first Methodist theological writers—Wesley, Watson, Clarke and Fletcher—to adjust their teaching to the orthodoxy of their day? That through their powerful thought, under inspiration of God, there was a signal thaw from a stiff old Calvinistic freeze, but that the product was rather slush than clear, limpid, running water? That, under divine guidance and stimulous mind of this day, many have as immediate access to the primal, ultimate conditions of these questions as had mind in the day of the Methodist fathers? To take anything at second hand, and act and speak as attorney therefor, ofttimes finally foils one in effort to reach the highest intellectual and moral manhood.

I have never known a hen to lay rotten eggs. God seems to be eternally aback of nature and the devil, securing to us sound seed for forests, fields and flower beds, and, according to this analogy, I can but conclude that nature and the devil have hardly wrenched out of his hand so great a matter as the origin and conditioning of such as are to bear his image. The finger touch of divinely regenerative power, qualifying the soul for all which obliges it, may just as well come in at the genesis of individual being as at some future time, for it, at last or at first, enables. Indeed, the whole theory of a Christian, catholic cultus, wherein or whereby children may be brought up in the nurture and admonition of the Lord, is implicative of this doctrine of prevenient antedating grace, but of a Christian infancy we are to secure a Christian boyhood and girlhood, and from these a Christian manhood. Our Methodist preachers are too often spinning their limbs against Calvinistic breakers, as they essay to swim in our theological waters. To take a dogma which has been phrased to our lips, and endeavor to make it available to experience by stress of mind of effort to appropriate it, is of the nature of will worship, and one may write or speak with no little force on behalf of such conceit, but it were as well to expect an American eagle, hatched from a porcelain egg, as to look for life, vigor and genial influence from mind thus perverted in its method. It is our privilege and our salvation to look at things rather than at what men have written about them. Most authors have written about things. A few have written things.

JOSEPH B. COTTRELL.

BOWLING GREEN, Kentucky.

Colportage Sketches—No. I.

BY A. M. JONES.

"SHE WEEP FOR JOY."

The community was thinly populated, and I had traveled miles without seeing either man, woman or child. This gave my vocal organs a little rest, and afforded a good opportunity for reflection. My reverie, however, was suddenly arrested as an opening appeared in the forest, and a building was seen at the head of a hollow, a quarter of a mile to the left. Not being able to find a road, my horses, as best they could, made their way through the woods, and around logs, brush and trees. The house was simply a small log hut, with one room, surrounded by a low rail fence, enclosing the yard. Everything about the place presented the appearance of the most extreme poverty. The lady was of middle age, delicate and pale, with a sad, sorrowful face. She was plainly though neatly dressed, conversed well, and evidently had seen better days. On learning my business she seemed to become embarrassed, and said: "You may think it strange, but we have not had a Bible of our own in the house for years. When we began house-keeping we had one, but when my husband started to the army I insisted on his taking it, intending to get another as soon as I went to town. From time to time I made the effort, but failed, and do not believe there has been a Bible in the community for sale from that day to the present. My husband never returned, but died in less than a year. He left me a good home and plenty of property, but on account of some indebtedness, when the war closed, it was all swept away. I was left among strangers, with five little children, the youngest not three years old, in a destitute condition. How we were to get along and keep from starving I could not imagine. And I tell you we have seen hard times; but the good Lord has taken care of us. In this country there are no school advantages, but, teaching at home, my children have learned to read, write, and know something of figures. Of course I miss the Bible, having been taught to read and respect it from my childhood. Would not have been without one so long if any of the merchants in the community had kept them for sale. Would be glad to take one of these now if I had the money. If you will call here next week I will be sure to take one, as my daughter is weaving a piece of cloth for one of our neighbors, and will receive the pay as soon as it is finished." Being touched with her simple, earnest story, I said, "Madam, will you accept this Bible?" at the same time presenting her a nice book, worth sixty cents. She hesitated, but finally took it, while the tears came into her eyes. "I appreciate your kindness," she continued, "and am truly grateful, but you must excuse me; I cannot accept it without paying you." I insisted and told her that I did not want her money, and would not take it. "I will keep it," she replied, "if you will call next week and get the money; we will have it then." Having explained the benevolent nature of the American Bible Society, and that it was my duty to leave a Bible in the home of every family in the condition of hers, she burst into tears, pressed the Bible to her heart, and said: "God bless the Bible Society for sending me this precious treasure, and God bless you, sir, for bringing it to my humble home. My daughter will be delighted." She reads the Bible every chance she has, and keeps one borrowed when she can. I want it more on her account than my own. I feel grateful to God to this day for the privilege of placing the Bible in that good woman's hands.

The Cause.

MR. EDITOR: I submit a few reflections suggested by the article of Bro. H. on "Emigration and Immigration," and by your own on "The negro in missing." Bro. H. has manifestly spoken a question in sociology of vital interest to us all, a question addressing itself to the home-life of every one, and to the well being of the body politic as well. The discontent of our people is fearful in depth and extent, and is productive of much individual and social disquietude and unhappiness. His California case is as familiar to us as to him, and is only one of many similar cases that have passed under our observation.

As viewed from our stand-point many causes of this unhappy state of society exist in our country. The present may not aptly be considered the transition period in the history of American society, political, social and religious. We, as a people, are just emerging from the gloom, despondency, darkness and blood of the most titanic interpecine slaughter that ever crimsoned the page of the historic muse. But yesterday, and the red hoof of battle marked the soil from Maine to Mexico, and the entire country was swept as by a devouring tempest. During this bloody national tragedy old principles, heavy headed and grey-bearded, trains hitherto regarded self-evident, customs and habits of society long revered, and political principles transmitted from through patriotic veins and the smoke of many a hard-fought battle-field, and by us regarded as sacred as the life-blood of the Republic, were all slain and now lie buried beneath the rubbish of the past; and all true lovers of our country as it was, are left to awaken the Hamerlic muse and sing.

"Achilles' wrath, to Greece the direful spring,
(Ten woes unnumbered, heaven'ly goddess, sing!"

Herein is to be found the opening chapter of the iliad of all our woes. When Troy fell the sons of Priam wept. What the final result of this grand demolition will be, is and yet apparent upon the surface. We know one thing, it has opened up to the mind of the suffering country a new plain of thought, a new theater of activities, and is called by the Victor Progress, and by the vanquished *Ruin*. History fails to tell us of a people contented, happy, while *in transitu*. The great American mind is, at present, unsettled; and as regards the future of the country, may be fitly symbolized by that of the seers when said of them, "All men musing in their minds if he be the Christ."

POSTMASTER.

SIGNOR GAVAZZI, referring to his lectures, recently, observed that he had not spoken from MS. since 1848. "I must," he said, "adapt what I say to my audience. If I am lecturing to an auditience of quiet, sedate people, I talk in a sober, sedate manner; but if the people are young, and like spirit and fun, why, I talk in a lively manner. That's the best way. Besides, if I had but one speech, and some one should hear it the second time, he would say: 'He is out very smart. He has but one lecture for all.'"

—The National Bible Society of Scotland put in circulation last year 141,864 Bibles, 151,986 Testaments, and 130,817 portions of Scripture.

Marriages.

FAITH—FLEMMING.—Near Midway, La., February 10, 1881, by Rev. R. S. Isbell, Mr. Henry [illegible] to Mrs. Mollie D. Flemming, all of West Carroll parish, La.

HENINGTON—FISHER.—Near Oak Grove, La., March 2, 1881, by Rev. R. S. Isbell, Mr. William Henington to Miss Virginia C. Fisher, all of Carroll parish, La.

HILL—RENEAU.—At the residence of the bride's father, Rev. T. B. Reneau, Oak Grove, La., March 30, 1881, by Rev. R. S. Isbell, Mr. Henry Y. Hill, of Arkansas, to Miss Jessie Reneau, of West Carroll parish, La.

LOTT—ROPER.—At the residence of the bride's father, near Floyd, La., April 4, 1881, by Rev. R. S. Isbell, Mr. Hiram R. Lott to Miss Lula C. Roper, all of West Carroll, La.

WOOD—SPIVEY.—In the Methodist Episcopal Church at Benton, Ala., March 31, 1881, by Rev. Henry Nettles, Mr. J. T. Wood and Miss Mattie Spivey.

Obituaries.

HARVEY.—Died, very suddenly, at one o'clock A. M., March 31, Mrs. Lydia S. Harvey, aged 49 years, 8 months and 1 day.

Sister Harvey was the daughter of Thomas and Sarah Miles, of this place; was, formerly, the widow of William Thorn; on the seventeenth day of May, 1850, was married to Mr. Geo. Harvey, who now sorrows with other friends, "not as they have no hope." She had been a consistent member of the Methodist Episcopal Church, South, several years, and in death proved the truth of the saying, "that our people die well." She talked calmly of death, saying all she regretted was the leaving her friends. She left a good-bye for her brothers and sisters, telling them all to do right and try to meet her in heaven. May her children, of the Master's call, stand as a call to her other friends, to "be also ready." At four P. M. the same day the bell tolled, and we followed her remains to the church, where we had a short funeral service, when we were summoned to the burial of Sister Mariloe A. Gieger, wife of Mr. Conrad Gieger, and wife of Mathias Gieger. Turning from us, without the closing scene of a triumphant death. She spoke calmly and trustingly of the Saviour, fully evincing the power of religion to cheer the valley of death.

Sister Gieger was the daughter of Wm. [illegible] and was born September 24, 1835. She leaves a husband and seven small children, with many friends, to mourn her departure.

This is one day (two) of our members at least, prevailed away. May we all take warning and be ready when the Master calls for us.

GAINES.—Eugene P., only son of M. Chaney and Geo. H. Gaines, was born at Pearl river, La., February 14, 1881; aged 2 years, five months and twenty-one days.

This is one of the saddest trials which can happen to the bereaved parents. A few months or little girl, sister to the deceased, was cruelly called to death, and now their home, full of youth and promise, has found a vacancy, leaving the disconsolate parents but a step to render the calamity, if possible, more severe. His father was absent at the Univ. of Tenn., New Orleans, and as he was returning home the welcome of his loved ones he heard of the distressing message that he would see no more on earth the greeting smile of his darling boy, his fond companion ever since [illegible] walk. The afflicted father pathetically said: "The little angels sabble, the whip that [illegible] gallop against the wall, the neighing of the [illegible] his strong little gun, his unused ax and tool [illegible] fill me more forcibly than words, that a [illegible] leader, architect and laborer has gone [illegible] grave" and adds: "Our crushed and bleeding [illegible] would know no healing but for the glorious [illegible] immortality and eternal life."

His father also states that he was devoted [illegible] prayed night and morning, and the day before [illegible] she requested his mother to read the sixth chapter of St. John, of Christ walking on the water, and after words delivered her favorite Psalm, the one hundred and third, and chose there rested then upon his gentle [illegible] thus foreshadowing of his coming and that his agonizing parents may have grace [illegible] patiently to hear the chastenings of the Lord, [illegible] body trust to adopt the language of the [illegible] say: "Bless the Lord, O my soul, and all [illegible] within me bless his holy name." "What I [illegible] know not now, but thou shalt know hereafter."

MILLER.—My dear sister, Mrs. [illegible] Miller, was born December 12, 18[illegible] Rockport, Copiah county, Miss., joined the [illegible] Episcopal Church in early womanhood, [illegible] died near David's, Miller August 17, 18[illegible] her husband to Covington county, where [illegible] united but a short time, returned to [illegible] settled near my father's, where they were [illegible] the time of her death, February 26, 1881, aged [illegible] three years, two months and eight days.

[illegible] manner of life from youth, was [illegible] retired. In her own quiet, gentle way [illegible] tried to improve the gifts which God [illegible] had committed to her care. She lived, [illegible] obeyed him to the best of her ability [illegible] desire of her devotion to God, religion [illegible] Christian piety, she was ever anxious [illegible] church and Sunday school, and dearly [illegible] with kind and helping hand to the needy [illegible] feeling. To these beautiful traits of character [illegible] who knew her best can testify.

Her death was a sad one indeed. It [illegible] that she died from an attack of [illegible] of all alone; no loved one present [illegible] to cool and to shed a tear of sympathy, [illegible] message, not even to witness her [illegible] death. Died alone! No, no, not alone, for [illegible] angels come and filled her love chamber [illegible] glorious presence, and received her [illegible] and wafted it away, upon their snowy [illegible] immortal home.

She leaves a young husband, an aged [illegible] brothers and five sisters, and many friends [illegible] her loss. Besides these, she has left a precious [illegible] boy, only a few months old.

RAINSVILLE.—Sister Laura [illegible] Rainsville was born in Washington county, Miss., in 1826 or 27, and died in Green county, Miss., March 22, 1881. She was the daughter of Isaac Tuck. She was married to Robert Rainsville January [illegible] Sister Rainsville made a profession of religion early in life and joined the Methodist Episcopal Church, afterwards the Methodist Episcopal Church, South, in which she lived and died an acceptable member. She was a woman full of energy, looking well to the interests of her family and those with whom she had anything to do. However, she did not neglect her spiritual welfare and that of her children, as she was the mother of three sons and five daughters, all of whom she had dedicated to God in early infancy by baptism. Two of them preceded her to the mansions above.

She was a child of affliction and suffering, having had three attacks of pneumonia, by which her constitution became a wreck, and an easy prey to consumption, of which she died. Testifying to all around that religion was not a vain thing; it proved a comfort and consolation in her hour of affliction, and all was peaceful and triumphant in death. Now she is gone from us for a season; our loss is her gain. She said to loved ones, "Meet me and greet me in heaven." "Blessed are the dead which die in the Lord, from henceforth Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

J. C. WILLIAMS.

Hurlyville Circuit, Alabama Conference, Second Quarterly Conference, in session at Hurlyville, April 2, 1881.

WHEREAS, In the Providence of God our brother GEORGE PEARCE, who was for a long time a faithful member of this Quarterly Conference, has been removed from our midst by death;

Resolved, That we deplore the loss sustained, but we bow with humble submission to the will of Almighty God. We believe brother Pearce is at peace and is at rest.

Resolved, That these resolutions be spread on our minutes, a copy of the same be sent to the family of the deceased, and a copy sent to the New Orleans CHRISTIAN ADVOCATE for publication.

GEO. M. WILLIAMS, Secretary. T. F. MASON, Presiding [illegible]

Christian Advocate.

THURSDAY, APRIL 21, 1881.

EASTER CAROL.

BY ALEX. H. THOMPSON, D. D.

Come to the tomb,
In the early gloom
Of the shar-lit Easter morning;
The cavern lone,
With its sealed stone,
And the garden flowers adorning.
Last night it lay
In the dying day,
With its harried treasure sleeping;
And soldiers grim
In the evening dim,
Their vigilant guard were keeping.

Woe for the hour
Of his murderer's power!
Their work on the rough cross ended,
Love brought him here,
On a tear-wet bier;
O'er which faith and fear contended.
Ere break of day,
To noiselot the clay
Of its murdered master curling,
Love comes again,
With a dreary pain,
In its hands sweet spices bearing.

Across the stars
Lie the level bars
Of the morning light just breaking;
And all the flowers,
Wet with soft dew showers,
In the twilight dawn are waking.
He is not here!
Is it hope or fear?
'Tis a holy, heavenly wonder
Down in the gloom
Of the Master's tomb,
Of the shining angels yonder

See on the floor,
Through the open door,
Where love laid him down with weeping,
The grave clothes lie,
Where he tossed them by
When he wakened from his sleeping.
He is arisen
From the grave's dark prison;
Lord Lord of the dead and living!
Fall at his feet
And the warrior greet,
All honor and glory giving!

The sun casts down
His resplendent crown
On radiant light for the hiring,
And birds and flowers,
In a thousand towers,
With beauty and song adore him.
The light is won
By the champion
And the angels come to meet him,
With them we cry,
And "Rabboni" cry,
And fall at his feet and greet him.

Our Pulpit.

One Day at a Time.

BY REV. O. P. FITZGERALD, D. D.

...ould is the birthright of human ... and death is the end. The world ... ugo to its goal through agonies, ... tears and blood. So it has been, so ... and so it must be, until out of the ... ss of this dispensation shall burst ... daybreak of the millennial morn. ... Every period of human life has its ... har troubles—infancy, childhood, ... th, middle age, and old age. All life ... profusion every part of it, each ... r each month, each week, each day. ... Discipline of trouble enters into ... s purpose and plan. You ask why? ... s useless to speculate. It is a practi... fact, and we must deal with it as such. ... our Lord deals with it here. Evil ... y be expected: take it as it comes; ... not increase the evils of to-day by ... epting those that may come to-... row. This is the philosophy of the ... by which our Lord would save his ... ples from a pernicious error that ... bles spiritual life and banishes its ...

This habit of foreboding evil is so ... mon that we need not wonder that ... Lord should thus make it the sub... of a special warning. It is so des... ctive of the best elements of the ... stian life that it will not be a waste ... ss to consider its nature, ... uses, and its remedy.

Its nature: It is a *painful* habit, ... misfortunes that afflict us most are ... e that never happen.

It is a *growing* habit. The evils, like ... pleasures of the imagination, are ... limitable as the wonderful faculty ... which they owe their existence. The ... per regulation of this faculty is too ... le considered by Christians. In its ... pective influence and results the ... ld of the imagination is a real world, ... fully or gloriously real, as it is ... perly or rightly used. It makes a ... ven of holiness and peace or a hell ... ill and misery. Look well to it. This ... ul recesses by indulgence. A man ... s become an inveterate croaker, a ... ptual whiner, before he knows it. ... appy to himself, disagreeable to ... ers, offensive to God.

This habit is *contagious*. One thor... ly croaker can paralyze the hope and ... ergy of an entire church. The com... ning, fearful, desponding member ... a household can cast a shadow of ... ness over all the others. The atmos... re of such persons is *smothering*. ... e a half hours' talk with one of ... unhappy temper, you feel as if you ... ust to go out into the fresh air, look ... the sun, take a deep breath, shake ... rself, and throw off the weight of ... presence. He darkens daylight and ... ks gloom.

This habit *discourages effort* to do ... d get good. He that has no hope will ... ke no exertion. Nursing his mor... fancies, he lets the richest opportu... ties pass by unimproved. He loses ... the motivation and the ability for ... ing. Like plants shut up in the dark, ... soul enveloped in the gloom of evil ... eluding will grow sickly and perish. ... The causes of this unhappy dis... sition will be considered.

Some persons are *constitutionally* ... ponding. It is their sluggish blood. ... ey were born so, and organic tend... ies of this sort are never wholly eradi... ted in this life. They are to be classed ... h those infirmities of which the holy ... stle, to whom they were no stran... , speaks with so much tenderness: ... ey belong to the natural body, and ... l he laid aside with it when death ... ll be swallowed up in victory—

"And flesh and sense no more control
The sacred pleasures of the soul."

Sometimes this despondling habit ... the result of *bad health*. All sensible ... ysicians have reference to this fact ... their treatment of bodily disease. ... e minister of the gospel, who has ... deal with the maladies of the soul ... t lie deeper within, should not for... it. Jesus made the bodily heal... the basis and precursor of the spiri... l in all cases. Though lacking his ... racle-working power, we can hum... follow his method.

But in all cases where it is sinful, *lack of faith in God* is the cause of this habit of foreboding evil. Faith in God involves belief in his being, and reli... nce upon his power, wisdom and good... ss. God knows what is best for his creatures; he is able to do all things according to the counsel of his own will; his goodness will cause him to will what is best.

III. In finding the causes we discover the remedy for this evil habit or disposition of mind.

1. That which is the result of physical causes must be treated accordingly.

2. That which is the result of constitutional melancholy or despondency must be borne with patiently, but may be mitigated by the remembrance that the great Physician, Shepherd, and Bishop of souls makes due allowance for natural predispositions; he knoweth our frames, and remembereth that we are dust. He is touched with the feeling of our infirmities—not our willfulness, not our sinfulness, but those infirmities which spring from inherited conditions and invincible limitations.

3. That which results from defect of faith can only be remedied by increase of faith. The text and context present considerations which, properly understood, must have a tendency to produce the result, showing that the foreboding of evil is foolish and sinful.

The evils of our present are such as God permits. What he permits must be best. The path to glory is through tribulation. Jesus, the Captain of our salvation, was made perfect through suffering. If we would reach perfection, we must tread the same path. This life is a probation—every day of it. Therefore we must have our share of evil. This is the deep and solemn truth of the text. Be sure that each day will bring a sufficiency of trial—enough to test and develop faith and obedience, enough to discipline the will, enough to hallow the affections, enough to make heaven sure and sweet; sufficient for the accomplishment of God's gracious purpose of purification, growth, and final glorification of his trusting and obedient child.

Sufficient, but not more than sufficient, thank God. We shall not be tempted beyond our strength. With every temptation there will be found a way of escape. Sin and suffering reign, but grace abounds. Sufficient, but nothing more. This joyful truth completes the teaching of the text, and opens to the eye of faith the gate of heaven. All the evil of the present state is turned into the blessing here and hereafter, all things working together for good to them that love God.

Courage, my soul, thy bitter cross,
In every trial here,
Shall bear thee to thy heaven above
Ere shall not enter there."

The Southern Pulpit.

The Class-Meeting.

It was by the special providence of God, I apprehend, that Mr. Wesley was led to sanction the weekly class meeting, as a means of religious edification. It was not, in the first instance, devised by him, but arose out of the religious yearnings of the people who were awakened and converted under his ministry, and that of his brother. These simple-minded people, just brought into a state of reconciliation with God, longed for Christian fellowship. They wanted to meet together, with other persons like-minded, that they might declare what the Lord had done for their souls, pray with and for each other, and by mutual consent promote each other's comfort and edification. It was not sufficient that they attended the ministry of the word, and approached the table of the Lord; they felt that they could not live without Christian fellowship. The same feeling prevailed in the primitive disciples. The converted people in Jerusalem, after the Pentecost, were "of one heart and of one soul;" they assembled in one another's houses; and "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The believers at Thessalonica "comforted" and edified" one another. The hearts of the Colossians, of the Laodiceans and of Christian people everywhere were "knit together in love." The Hebrews, who were "partakers of the heavenly calling," forsook not "the assembling of themselves together" for their mutual improvement in personal godliness and in good works. St. Peter spent some days and nights in the company of heathen soldiers; but it was because he was bound to them by a chain. As soon as he obtained his liberty, he went directly, as by a special instinct, "to the house of Mary, the mother of John, where many were gathered together praying." Peter and John were for a time imprisoned, and then arraigned as criminals in a court at Jerusalem; but "being let go, they went to their company." And so it always will be with spiritually-minded people. Theirs is not the religion of form, but of love; and it is the essence of love to unite all one. Hence the true philosophy of the class meeting. During a long life of observation, and especially during the forty years in which I myself had the charge of a class, I have invariably seen that, in exact proportion as the members are spiritually-minded and religiously in earnest, they prize these meetings, and delight to attend them; and as they become worldly in their disposition, and formal and lukewarm in the service of God, they are indifferent to these means of grace, and seek for excuses to justify their non-attendance. As to myself, I have found it to be a great benefit to be compelled, once a week at least, to review my past conduct, to inquire into the state of my heart with respect to God; and I have every reason to believe that at this day I am a better man than I should otherwise have been, in consequence of the weekly class meeting, which I have been accustomed to attend.—Rev. Toos. Jackson.

THE HUMAN FIGURE. The height of the human figure is six times the length of the foot. Whether the form is slender or plump, the rule holds good; any deviation from it is a departure from the highest beauty in proportion. The Greeks made all their statutes according to this rule. The face from the highest point of the forehead, where the hair begins, to the chin, is one-tenth of the whole statute. The hand, from the wrist to the end of the middle finger, is the same. From the top of the chest to the highest point of the forehead is the seventh. If the face, from the roots of the hair to the chin, be divided into three equal parts, the division determines the place where the eyebrows meet, and the second the nostrils. The height from the feet to the top of the head is the distance between the extremities of the fingers when the arms are extended.

A good place for "Gospel Temperance" is in Sunday-school. It is easier to save the children from becoming drunkards, than later to rescue them from drunkenness.

Religious Intelligence.

—A missionary of the Society for the Propagation of the Gospel writes from Basutoland that the Basuto war has broken up entirely missionary work at Thlotse Heights and scattered both European and native congregations to the winds. The following shows what serious effects this most wicked war, waged by the British rulers, had on British churches and missions:

"I am thankful to say that at this trying crisis not one of our native converts has joined the rebels. They have all proved loyal, and have had to suffer accordingly, having been promptly and effectually 'eaten up' by their rebellious and, at the present moment, prosperous brethren. Six of our mission huts have been sacked and four of them burned down by the insurgents. Our church has been loop-holed in every direction by the government and is now used as a barrack. The enemy has taken care not to spare it either, and the whole building is riddled with shot. Our school has shared a like fate. Our new native training college, only partially completed, has been leveled almost to its foundation, and all our walls have been thrown down, by the authorities, in order that the rebels might find no cover behind them. The garden of the native training college, upon which so much care has been expended by my brother priest, the Rev. R. K. Champernowne, and upon which we mainly depend for our supply of vegetables, has been completely destroyed, a troop of the Kimberly Light Horses being at present quartered in it. The season being unusually wet, and fuel being consequently scarce, the timber and galvanized iron which arrived a short time since for the roof of the native training college—most expensive articles in these regions—have been appropriated by the volunteers, and 30,000 of our unburnt bricks, which the iron used to cover are gently melting away. Even our little cemetery has not been spared, the walls having been thrown down and the gate carried off and chopped up for fuel. Fortunately we were able before the outbreak took place to remove some of our furniture and books to the Free State; but a great many of the things that still remained have been stolen by the rebels, and three of our four horses have shared the same fate."—New York Independent.

The following is an extract from Dr. Theodore Christlieb's work on Modern Missions, called "Protestant Foreign Missions:"

"This is the age of Universal Missions. Among the Pacific Islands whole groups of them have been almost entirely Christianized. In British East India—from Cape Colony to the Himmalayas—mission stations are more thickly studded than "that net-work of missions which, toward the end of the first century, encompassed the empire of Rome." The largest, and many of the smaller, islands of India's Archipelago possess the evangelical missions on the sea-coast and in the far interior. Burmah is almost Christian, and Siam is open to the gospel. All the ports and half the provinces of China are in contact with a chain of stations, and to her teeming population in Australia and other lands the gospel has been sent. In Japan there are several dozen missionary organizations. Even the Aborigines of Australia have heard the word of God. In the lands of Islam theological seminaries and medical missions have been established as new centers of evangelization. Palestine has several Protestant Churches, and schools. Africa is being entered from the north, south, east, and west, and civilization and Christianity are creeping into the very heart of the dark Continent. In North America the immense plains of the Hudson Bay Territory have been opened up to the gospel from Canada to the Pacific Ocean. In Central America and the West Indies, Protestant missions have spread from island to island; Whilst on the Mosquito Coast, in the opposite mainland of Honduras, and in British and Dutch Guiana, they are gaining and ever-firmer hold. Lastly, South America, from Pernambuco to Patagonia, and the Falkland Islands, and Terra del Fuego, are tinged with the dawning of the gospel, which has penetrated to the interior, to the territories on the Amazon, and even to the Indians of Brazil.

"It is not ten years since evangelical ministers were subject to imprisonment for preaching the gospel in France, but now the whole of France is open to evangelical laborers. Every one of the 36,000 communes is accessible to the preachers of the gospel, and in many of these communes the mayors preside at the meetings and introduce the preachers, some public hall being used for the purpose. This is true not only of the cities, but also of the provincial towns of France, and the people everywhere show an eagerness to listen to the preaching of a pure gospel. It is one of the most remarkable changes of our time."

—Rev. J. Inskip bears the following testimony to our missionaries in India: "But we wait to say, for the benefit of all concerned, that those who have a mere professional idea of the office of a Christian minister, and are in pursuit of worldly ease and emolument, would do well to pass by India. This is no place for them, as they themselves will admit if they ever should come here. We cordially, in all our experience and observation, have never witnessed such devotion to the work of God as we have seen here."

The Christian at Work says: "The Bishop of London held a service recently for the admission of the first merchant captain admitted by a bishop to the upper office of lay reader. Singularly enough, it is the first occasion, at least in modern times, in which a bishop has officially recognized the services to religion rendered by captains of merchant ships, who conduct divine service, hold Bible-classes, manage adult-schools, visit the sick and dying, and bury the dead at sea."

—The Rajah of Borneo has expressed his willingness to encourage missionary operations in his dominions. This opens a new and wide field for missionary labor. Borneo, with the possible exception of New Guinea, is the largest island in the world, Australia being considered a continent.

The Arch Street Methodist Episcopal Church, Philadelphia, Dr. O. H. Tiffany, pastor, on its recent missionary Sunday raised $1,400 for missions—an advance of $400 over last year.

—The Emperor of Brazil, in order to encourage the coming of Protestant missionaries into his dominions, has offered, it is said, to pay the expenses of their transportation.

A Chinese church was dedicated in Honolulu, Sandwich Islands, January 9. It is commodious and attractive, costing $10,700.

—There are reported 50,000 Christians in South Africa, where Dr. Moffat waited years for a conversion.

MISCELLANEOUS.

—UNDER THE SOUTHERN CROSS.—The Wesleyan Conference of Australasia met in Adelaide in May.—Presbyterianism is strong in New Zealand. The synod of Otago and Southland reports 6,861 members and 8,432 scholars. —The first session of the Victorian Wesleyan Mixed Conference of ministers and laymen commenced on January 25. There were eighty-four representatives returned as elected, nearly all of whom were present.—The Wesleyan Conference, of South Australia, adjourned Jan. 31, after a session of twelve days in Adelaide. Sixty-one preachers received appointments. The first Sunday in August was set apart for the advocacy of temperance from the pulpit. The following action was taken: "That while recognizing the value of the class-meeting as a means of grace, this conference is of opinion that it is undesirable to retain it as the primary test of membership in the Wesleyan Methodist Church; and recommends to the General Conference: 1. That in future all applicants for membership should be received on a public profession of faith in Christ, be entered on the church roll, and be placed under suitable leaders for Christian fellowship. 2. That membership should be forfeited when it is proved to the satisfaction of the leaders' meeting that there has been habitual neglect of the various means of grace in connection with the church, or inconsistent conduct." The General Conference was also recommended to adopt the American order for the reception of members. A report on church property, showed that there were in the colony 224 churches and five in course of erection. The cost of erecting the churches had been £205,361, being an increase of £36,925 in the last four years. The number of members, and members on trial, was read as follows: Full members, 5,078; on trial, 672; being an increase upon the last year of 136 full members, and 287 on trial. Seven ministerial and eight delegates to the General Conference were elected. Wesleyan Christian Advocate.

—The Broadway Tabernacle series of May meetings, which will occupy the week from the 8th to the 15th of the month, has been arranged. The following organizations will participate, and in the order here given: May 8, American Home Missionary Society; May 9, Woman's National Christian Temperance Union; New York Port Society, May 10; New York Sunday-school Association; National Temperance society, May 11; American Female Guardian Society; American Tract Society, May 12, New York Institution for the Instruction of Deaf and Dumb; New York Bible Society, May 13, New York Society for Prevention of Crime; Foreign Sunday-school Association, May 15, American Board of Commissioners for Foreign Missions. Announcement of the hours of meeting and names of speakers will be made hereafter. From Committee of Arrangements. H. L. STIMSON, Chairman.

During the time in which the Old Catholic body existed in Europe, now ten years, it has grown, according to the Church Quarterly Review from fourteen men who met at Nuremberg in 1870 to protest against the latest Papal innovations upon the Catholic faith, to a church consisting of two bishops, 120 priests, and upwards of 100,000 enrolled lay members, with adherents, more or less closely attached, amounting to three times that number. The greatest progress has been made in Germany and Switzerland, but small detachments from the main body are found in Austria and France.

—The Catholic press claims an increase of Catholics against state schools in Belgium. In the province of Antwerp they have 53,159 children and 13,146 infants in their schools. In the province of Limbourg they have in all 26,881, against 7,526 in the state schools. The Jesuits have in Belgium twelve colleges, in which there were 4,105 students at the beginning of the scholastic year; of these, 1,362 are in the elementary classes.

—The pastors of the New York East Conference, at a recent meeting in Seventh Street Church, passed a resolution requesting the bishop who is to preside at the coming session not to transfer ministers into their body without removing an equal number of ministers of like grade to other Conferences.

—Rev. Mr. Marshall, a Baptist missionary, writes to the Lucknow Witness that in Orissa 300 Hindoos have renounced caste and become Christians. There are among the 300 many of the highest caste, and of considerable wealth.

The Young Men's Christian Association has arranged with some of the Chicago pastors for sermons especially addressed to medical students, of whom there are about one thousand in that city.

—A special meeting of the Moravian Synod for the Northern District of the American Province is called for May of this year, at Bethlehem. The regular session of the Synod occurs in 1883. This meeting is called to consider pressing financial questions.

—A number of Chinese have for several years attended a United Presbyterian Church and Sabbath-school in Allegheny City, Penn., and have become greatly endeared to the pastor and Sabbath-school teachers.

The colored Baptists of Texas, Arkansas and Northern Louisiana numbering about 100,000, purpose to build a college at Marshall, Texas, for the education of ministers and teachers.

According to the National Baptist, there are 60 Baptist Churches in Philadelphia; being one to every 14,697 of population. These churches have 16,... members, being one to every 18.

—Three hundred Mohammedan girls, in their own language, says Dr. Jessup, of Syria, sang the hymn "My faith looks up to Thee."

A church is to be built at Isandula, South Africa, in memory of the men who fell in the battle at that place.

The late ex-Governor A. W. Bradford, of Maryland, was a devoted member of Mt. Vernon Place Methodist E. Church, Baltimore.

St. John's Episcopal Congregation, Dundee, Scotland, has unanimously voted to secede to the Reformed Episcopal Church, Bishop Gregg's branch.

The Annual Conference of the Reorganized Church of the Latter Day Saints, held near Council Bluffs, was attended by 2000 members.

There were 105 new Congregational Churches organized in the United States during 1880, and 205 ministers ordained or installed.

Rev. Aaron Perkins (Baptist), over ninety, has just preached his seventieth anniversary sermon at Jersey City.

There are 339 Unitarian Churches in the United States and Canada, and 401 ministers, four of them women.

There are 449 clergymen resident in Brooklyn, N. Y.

Our Young People.

A STORY RETOLD.

BY ANNE EMILIE PURCHASON.

Christ is risen! hear child, listen
To a legend told;
'Tis a sweet, quaint Easter story,
Years ago 'twas told.
I, a little child like you;
Loved to think the story true.

When the Saviour's suffering ended
In death's welcome rest,
Lovingly the pierced body
For the grave was dressed,
And to sepulchre was taken,
Where none never yet had lain.

Very lovely was that graveyard,
Very fair to see;
Beautiful with bloom and verdure
One close growing tree,
Stretching greenness for shade,
Clad the tomb with shadows soft.

Very early in the morning,
While it yet was dark;
When no moon shone in the garden,
Nor yet starry spark,
In the the early morning gloom,
Rose our dear Lord from the tomb.

Angels bright in shining garments;
Rolled away the stone
Seal of death they could not open,
Christ the Lord alone
Then, as now, that seal could break,
To new life the dead awake.

As he rose from rocky prison,
One wee bird above,
In the sheltering green branches,
Met his look of love.
Quick responsive to that look
Forth the joyous music broke,

Praise more glad, or music sweeter,
Sure was never heard,
Than this first of Easter anthems
Caroled by a bird!
And Christ listening to the lay
Blessed the little bird alway.

That all Christians might remember,
Through the ages long,
This the blessing for that joyous
Resurrection Song;
That the bird's white eggs should change
Many colored, bright and strange.

And, dear child, the legend sayeth,
Eggs, for Easter Day,
Still are colored, by that blessing,
In some magic way;
Showing us our God of love
E'en a bird's song will approve.

Wide Awake.

Lost Boy.

Many bright lights were shining from the windows of dwellings scattered among the hills and valleys of Pennsylvania one chilly night. In a small house, standing alone in the great forest some miles from any other, the light did not go out the whole long night; for from that home a little three-year old boy had strayed away, and he could not be found.

The news soon spread far and wide, and men and boys came hurrying to join in the search for the missing one. Three days flew quickly by, and no tidings of the lost child had come to the anxious father and mother. The search went on till the dark forest had been carefully looked over for miles around; and then, with sad hearts the weary men went to their homes.

That father and mother still mourn in their desolate home for the lost one; while in hundreds of other homes parents are happy, and some even thank the dear Saviour until you are lost forever? Will you not make your parents happy, yourselves happy, and the angels in heaven happy, by coming to Jesus, and staying and walking close by his side all the way through life?—The Well Spring.

About Trees.

A tree is an animal with roots a vegetable being. At its roots are little sponges, that absorb the food on which the tree partly lives, very much as the glands of the stomach do our food.

The sap is the blood of this vegetable animal. It is so formed by these little sponges or glands; it circulates up the tree in the spring, and down it in the fall, reminding one of the way in which the blood circulates through the veins into the heart, and through the arteries from it out to every member and fibre of the body.

The leaves of the tree are its lungs. Through these it breathes; there are small air-cells on the lower surface of every leaf, and it is through these that the respiration takes place. In the lively-orange these cells are some 15,000 to the square inch; while, in the yucca, 40,000. Of course the microscope only can detect them. The breathing process is very much like ours; we breathe in oxygen, and breath out carbonic acid gas; the plant reverses the gases, that is all—inhaling carbonic acid, and exhaling oxygen. Plants and trees are ... poison which we throw off from the lungs, and furnish in return the oxygen which is necessary for our own lives. There is a uniform temperature about a tree, as there is about the body when in health.

The tree sleeps no less than ourselves; the period of winter being its night of rest. It rests also more or less at night. It reaches its full growth in due time, and, like an animal at the same stage of its life, begins to decay. It has certain sicknesses also, which may attack and destroy it.

Of the whole vegetable kingdom of God, I do not know anything more beautiful than a fine tree. It graces the landscape, affords shade to the panting cattle, and, besides this, is useful in various ways to the farmer.

In England a great deal of store is set on a fine tree. There are parks and forests of them that are taken as good care of as if every oak were a peach. In our own country we have begun to realize the value of trees. Laws are passed for their protection, and in some of the Western States any man may get a farm of one hundred and sixty acres by setting out another tract with forest trees, and taking good care of them, for a certain time.

Some fruit trees bloom before they leaf, and others leaf before they bloom. Of the former kind are the peach and cherry. If you look at them to-day, they are a dense mass of white and pink; in about ten days the white and pink are all gone, and the tree is a rich green. Of the latter kind is the apple. In this tree the leaf comes first, and then the beautiful pink or white blossom. The damson, unlike the peach and the cherry, blossoms, but keeps its great white flowers on till the leaves come; and so it is a prettier tree to look at than the others. How strange that the same soil and the same sunshine should make trees so unlike!

From the small dwarf up to the mighty banyan, trees are wonderful evidences of the goodness of our Heavenly Father. In some places their broad leaves catch the rain, and thus afford the only drinking water for the natives for miles around. In other places there are trees that yield milk, and the people who live near come with bowls and get this for themselves and their families. In still other countries there are trees which bear bread. And thousands of trees yield sweet and nutritious nuts which serve as food for many thousands of the human race.

The way in which a tree will balance itself on a hillside is very interesting. Plant a cherry tree, say, on a steep hill, and it will act just like a rope-walker. It will lean up hill, and grow in that direction just as if it had intelligence. God has given all these things a law.

Winter Traveling in Colorado.

The train discharges its freight into a dozen coaches, which set off for the mountain pass that lies between Norton and Leadville; they rattle off through the whirling snows toward the range of mountains, which is already thick with storms. Our own way lies across the South Park towards a lower part of the Arkansas Valley; for ten miles the four horses hurry the light open wagon over the snow-covered plain, through the blinding snow that dies before the blasts rushing down from the mountain ravines. Then we find our way upon the regular freighting road that leads in a devious course through the mountain gorges to Leadville. It is a way for which little has been done except by the wheels of the endless trains of wagons; but nature meant this land for roads; the scant foliage and slight rainfall leave each of the ravines a natural road, and the frost has snow bound and buttoned us together. Every mile of this trail is dotted by a long caravan of the freighting teams that carry in provisions and take out bullion. The ordinary train consists of many teams, each composed of two wagons, the hinder one facing without a tongue, and the two coupled together as closely as two railway cars. Sometimes there are three wagons in a string. Eight or ten mules and a single driver supply the motive power. With this "outfit" one extra driver will drag about ten thousand pounds of freight at the rate of twenty-five miles a day. The labor is extremely arduous and the life of the rudest, but the profits are very large; many of these teams earning from thirty to fifty dollars per day not for a half year at a time. The men live in I generally sleep with their animals, even in this fierce cold.

A couple of days or two will always get their aid in passing through the perplexing blockade where trains going in opposite directions meet on a narrow defile. Their life is one of trials. We are rarely out of sight of dead horses or mules which have broken their legs or died of overwork, and every precipice along the road shows the wreck of wagons that have slipped over the edge into the gorge below. In two hundred miles' travel with them I did not hear a brutal word from one man to another, and I was indebted to them for many considerate acts. They are a marvelously profane lot, but their swearing has a curiously impersonal character. At night, when they gather around the fire, in the low-walled turf-covered ranches, they are perfectly mute; the sit on the benches as still as mummies, until they slip upon the floor and snore until morning. They seem wrapped up in their own thoughts, or in the place where their thoughts ought to be. They often camp along by the roadside; indeed, many of them seem to prefer the absolute isolation that they find in blocking a the scrub-woods ten miles from neighbors. One night I sought direction from one of these solitary men. He was a huge, grizzle-bearded fellow, whom I surprised cooking his supper by a little fire in a niche in the rocks near his team. His ugly visage stood out in a blaze of his bacon, which he was toasting on a stick. He gave me sufficient answers without looking up to see who it was shouting at him out of the darkness.—By N. S. SHALER, in the Atlantic.

HORSE-BUILDING APE.—In the middle of Africa is found an ape which builds a shelter for himself in a tree. He selects a branch of a tall tree growing nearly straight out, and about 20 feet from the ground. This branch is for his floor, and over it he makes a roof, exactly in the shape of a large umbrella, with a trunk of the tree for the handle. It is made of leafy branches, tied on to the tree with vines, of which African woods are full, and is so well shaped and neatly made that it would do credit to a human builder. When the ape is at home, he sits in the branch with his head up under the green roof, and an arm around the trunk to hold on. One animal lives in each house alone, and he uses it only until he has eaten all the food he cares for near, and then he builds a new house in another place.

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THURSDAY, APRIL 21, 1881

A Reminder.

With the opening of spring, and with favorable conditions for pastoral work and good congregations, we would remind our brethren of the claims of the ADVOCATE to their favor and help. This paper is the organ of three Conferences, the Alabama, Mississippi and Louisiana. It is their property, and jointly under their control. By them it was established, and by them it has been sustained. The paper represents no individual interests. Neither editor nor publisher has any proprietorship in it. It is the property of these Conferences, and to them it must look for its continued support and patronage. The preachers of these three Conferences are the agents of the paper, and specially obligated to work for it.

As the servants of these Conferences, and employed by them, the editor and publisher are doing their best to make a good paper. Have we not a right to look to all the members of the patronizing Conferences for hearty co-operation in the effort to furnish the church with a first-rate religious journal? Our dependence is upon the preachers, and upon such of our readers as may volunteer in securing subscribers. If all will do something, much altogether will be accomplished. Some are doing well, but we fear the majority are negligent in regard to this important church enterprise.

A *real* pastoral visit is one in which special inquiry is made in reference to the Conference paper; and, if it is not in the family, the duty of taking it will be urged. Besides the matter of family prayer, and the study of the Bible, the vigilant pastor will also inform himself about the papers his people read. "Do you take our ADVOCATE?" is not an impertinent question for him to ask in every home, and he is strictly in the line of pastoral duty when he insists that every family should have it. If we were not the editor we believe we should hazard the assertion that the NEW ORLEANS CHRISTIAN ADVOCATE, take it all in all, is about as good as any, and the best for all Methodists within the bounds of the Conferences to which it belongs. It is for them to support it as their own, and to aid us in improving its quality and in extending its circulation. No family in our bounds can afford to be without it, and no pastor can afford to overlook this great need of his flock.

Along with the spring weather the campaign of church activity opens in earnest. Our friends, both ministers and laymen, are invited to send us items of news concerning the church, and also about all matters of interest in their localities. Temperance, education, agriculture, religion, and even politics, not of a partizan character, are topics of general interest. We desire especially to hear from every district, from every pastoral charge, and from every college and school, and often, when there is anything of special moment to report. The religious and secular news of the world at large we can gather from our exchanges, but for what is going on at home we must depend largely upon our readers and agents. Will our brethren oblige us in this matter, and this also contribute to the interest and value of their paper. News items and notes of local affairs are always eagerly sought and read. Let us have more material for our "Field Notes," and from the work. Let us know what is being done in our own bounds.

The prohibition movement is one that greatly simplifies the temperance question, and that ought to unite all the friends of good order and morality. The fact is clear to most men of sound mind that the liquor traffic has become an intolerable burden to the country. It loads the people with exorbitant taxes, it destroys the peace of communities, it is the cause of the greater part of the crimes committed. There is no need to discuss the nature of the wines of Scripture, whether alcoholic beverages are sedative, stimulating, nutritious, or are always, and in every form and quantity, harmful. Neither need there be controversy concerning the religious obligation of total abstinence, or whether light wines are good or bad. The ruin, pauperism, and burdensome taxation which are caused by the manufacture and sale of intoxicating liquors, are beyond dispute.

Leaving the moral and religious questions involved in abeyance, the economical and social interests of every community demand prohibition. The citizens and tax payers have a right to rise up in defense of social order and the well-being of society, and insist that upon these grounds this mammoth curse of the world shall be abated. For the sake of enriching the manufacturers and dealers in this poison, they are under no obligations to submit to a business which is destructive of every temporal interest. Compared with questions of internal improvements, of tariff, of State or national finance, prohibition is more important than any of them. Planters, merchants, mechanics, and all forms of industry, would be materially benefitted by it, and it would be a blessing of incalculable value to all classes of the people. It would be a source of material prosperity, such as no other measure of legislation could be.

The conclusion is being reached by thoughtful people that the evil can be repressed, that the saloons and distilleries ought to be closed, and that the way to break the whisky power is by legislation. It is at the polls that the battle must be fought, and in the halls of legislation. The evil has become of such magnitude that it appeals to all men of reason, apart from their religious convictions, to aid in its removal. It as much concerns all good citizens to co-operate in overthrowing this enemy to life, health and industry, as it does to support quarantines against infections and contagious diseases, or to build levees to protect homes, property and life from destructive inundations. To secure prohibition as a political reform measure, the people must elect men to the Legislature, and executive and administrative offices, who are in favor of it.

We do not question the sincerity of some who are opposed to a sweeping prohibitory law. But, for the most part, the opposition arises from political expediency, and from those who are interested in the liquor trade. The majority in most of the States, if it could be organized, is probably in favor of the policy. We have little doubt of the ultimate success of the movement, provided its friends will throw out questions not essential, and unite on the one point of closing the saloons and banishing the distilleries.

After Easter.

The sermons and services of Easter are done, and the flowers with which the churches were profusely decorated are withered. It is to be hoped that the faith of the church has been strengthened by the exhibition of the great and inspiring doctrine of the resurrection, and that fragrant and joyous memories of it will linger with us throughout the year.

Next to faith in a crucified Christ is the abiding consciousness of a risen Saviour. This sense of a risen Saviour is interwoven in the whole Christian life, and it is a part of the innermost being of the spiritual soul. To know the power of his resurrection is the earnest endeavor and aspiration of the devout spirit. Risen with Christ is one aspect of the life of faith. In overcoming physical death, spiritual death was overcome. As Christ rose and ascended, so, spiritually, the believer rises with him, and seeks "those things which are above, where Christ sitteth on the right hand of God."

We have passed through the period given especially to the consideration of Christ's resurrection. The fact has been sifted and re-examined, its historical credibility has been discussed, its relation to the entire work of redemption has been set forth, and its moral and doctrinal import has been expounded. Shall we carry with us from the sermons, from the music and the bright floral array, the deep consolation that there is in Christ the risen One, and shall the joyous vibrations of Easter melodies be drowned along the checkered and often weary path of every day life? It is likely enough that some who had doubts and misgivings have attained to a firmer footing, and that many have been cheered up by Christ's resurrection, from the sloughs of despondency to a bright and happy assurance. The practical question is: are we indeed risen with him? Have we been quickened by a divine power? have we entered on a new life, and are we chiefly intent on seeking the things which are where Christ sitteth?

It is so wonderful fact that Christ rose from the dead. Its value as a miraculous attestation of the truth of the gospel, and of Christ's claims as the Son of God, is inestimable. It demonstrates our own immortality. And yet what has it done for us if it has not brought us up out of the death of sin, and breathed into us the vital thrill of faith and love. Life and immortality, truly, have been brought to light, but not for us, until the power of Christ's resurrection is felt in our hearts. If we be risen with Christ, the Easter of our experience is to be followed by the constant seeking of heavenly things. How little was Christ of this world preceded his ascension? What ought to be our spiritual resurrection life? how little of the world, and how much of heaven should he in it? The risen Lord has raised us that our affections may follow him within the veil. Having burst the bonds of death, he could but ascend, and, having set us free from the death of sin, we cannot but seek the things above. Christ is risen, and we are risen with him. What then must be our chief employ, the absorbing pursuit? Has he so robbed death of its terrors, stripped the grave of its triumph, and opened to us the gates of light, that we can now think God, who giveth us the victory through our Lord Jesus Christ?

Surely the resurrection of our Lord is something more than a wonder, something more than a curious theme for speculation or an ingenious conjecture. It is a living power in believing hearts, and the symbol of that life which moves ever toward the heavenly place. Shall the Easter festival, and the stupendous fact which it commemorates, make this abiding and practical impression upon us? After Easter shall there follow the unworldly life, the heavenly conversation, and fellowship with him who has ascended on high, and who has entered into the presence of God for us? "Hid with Christ in God" is the true believer's life. Risen with him, he seeks the things which are above.

With a Reader.

The following communication, not written specially for publication, is of such general interest to all sincere inquirers that we take the liberty of inserting it here with comments:

To reading the ADVOCATE to-night I came upon your article on "Sound Conversions." The subjects of faith and conversion need a great deal more light than they are likely ever to get *on this side*, and I think you will allow me to steal a few moments of your valuable time.

If "a seeker concludes that having surrendered himself to Christ, having believed according to the promise, and having made confession of sin, he is accepted and forgiven" is it in accordance with the Scriptures that he may not have "the witness of the Holy Spirit?" A sinner's part is to *repent* and *believe*. Are we not told that if we do these our sins are forgiven? "I believed I was converted, but I was mistaken," has always sounded paradoxical to me; it seems to me to contain within itself a manifest contradiction. How can I be "mistaken" if I "believe," unless the Word of God is mistaken?

Lastly, if one "loves the brethren," loves the prayer meeting and class meeting, has a tender conscience, and a heart whose habitual promptings for good show in his daily walk and conversation, would you hesitate to place him among the subjects of "sound conversions?"

1. The condition of pardon is faith; its exercise is attended with repentance, confession, and a surrender of all to Christ. If any one believes aright he is justified by that faith. "For with the heart man believeth unto righteousness." But saving faith is the condition; it is the means to an end. How can a penitent know that he has a true faith until there is in him a conscious sense of the blessing sought? Pardon is the act of God, and involves a change of relations to him. The pardoned sinner passes from a state of condemnation to that of acceptance, and he enters into spiritual sonship. It seems to us that assurance is needed, and we gather from Scripture that it is given. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." If our faith is followed by this peace and rejoicing, we may conclude that we have believed with the heart unto righteousness. It is written: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Connect this passage with another: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." It is declared explicitly: "He that believeth on the Son of God hath the witness in himself." It would seem to be in accordance with Scripture that those who have truly believed are the sons of God, and that they have the witness of the Holy Spirit. As we interpret the Scriptures, every child of God has this witness in some degree. "The Spirit itself beareth witness with our spirit that we are the children of God." There are, it may be, various degrees of assurance; in some cases it may be temporarily obscured, and some, having it in the sense of a comfortable persuasion and conviction, may not apprehend it as the witness of the Spirit. But we do not see how, in the light of Scripture, we can be the pardoned and adopted children of God, and not have this inward, direct witness of the Holy Spirit.

2. Concerning mistakes in conversion, the only question is whether there is liability to self deception. Of this we have no doubt whatever. Especially in the face of the warnings of Scripture, we think there is danger from this cause. Many of these are directed against backsliding and apostacy, but we do not see why the self-deception or mistake may not occur at the time of confessing Christ as well as afterwards. It is certain that people may think themselves to be Christians when they are not. Hence the exhortation: "Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" The foolish virgins in the parable thought they were prepared, and were waiting for the coming of the Bridegroom. A man may be mistaken in regard to his faith. Surely if he have not peace with God, and the spirit of adoption, he has reason to distrust it. If it does not bring relief from the burden of sin, purify the heart, and make him a new creature in Christ, it can not be the faith that justifies. There need be no self-deception. It is the seeker's duty and privilege to pray and strive until the witness of the Spirit is given, and he feels and knows that he has passed from death unto life.

3. Our correspondent's "lastly" describes, in many respects, the character of a converted person. In any case such an one can not be far from the kingdom of God. We should say that he is "soundly converted." Perhaps he is one of many of the best Christians we have ever known, who knows not the time nor the place of his conversion, and who has gradually reached the consciousness of sins forgiven. If he loves the brethren, the prayer meeting, the class meeting, has a tender conscience, and a heart prompting to good, and a life that is good, we should say that he must have faith, and the communion of the Holy Ghost. And yet, in such cases as this, there may be the privilege of a stronger and clearer witness of the Spirit, and a call to a deeper spiritual experience. Holiness of heart and life is the grand result. If the Christian professor is not a new creature in Christ, if he has no felt deliverance from sin, and no sense of the mighty change which conversion and holiness imply, "there is a mistake somewhere." He has not been soundly converted. A holy character is the supreme end. A right faith is unto righteousness. There is no occasion to inquire about the faith of a man who is a Christian. Neither God nor men will doubt here. The true logic of the matter is not to argue from faith to conversion, but from conversion to faith.

Notes from Nashville.

This is Good Friday; so called because on this day the *benefits* derived from the Saviour's death are solemnly and gratefully remembered. Our Saxon forefathers called it Long Friday, because of the length of the fast and other observances on this day. It is connected with Easter, of course, hence, while the latter was called "the *Pasch* of the Resurrection," this was called "the *Pasch* of the Crucifixion."

Good Friday is one of the three holydays which John Wesley placed in the calendar of the Methodist Episcopal Church, viz.: Christmas, Good Friday and Ascension Day. The first, of course, sometimes comes on a Sunday, and others on Friday and Thursday. Ascension Day was never much observed by American Methodists. Good Friday used to be kept by them, but it is going into desuetude, and Christmas is becoming changed from a *holyday* to a *holiday*. It is worthy of note that while only one collect is appointed for any other day, there are three collects appointed for Good Friday. The third collect is one of great interest, as it sets forth the universality of the atonement, in opposition to the Unitarians; how a Calvinist can repeat it is just one's comprehension: "O, merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, infidels and heretics, and take from them all ignorance, hardness of heart, and contempt of thy word, and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen." What an excellent prayer to be used at a missionary meeting! And what better day than Good Friday for a missionary meeting! We expect to hold an appropriate service at West End Church, after all the duties of the university are over. Services have been held there during the week, our theological students taking part in them, with good results. I may, D. V., preach an Easter sermon there on Sunday. The Rev. R. K. Brown, pastor of Elm Street Church, will preach one at Vanderbilt Chapel.

Dr. Granbery is to preach on Easter Sunday at Lebanon, where there is a great revival, as there is one at Pulaski. Dr. Dodd is to preach at Tulip Street Church, where there is a meeting in progress. Dr. Wilson is engaged for Elm Street. We have no *unpreaching prelates* among us. Bishop McTyeire expects to officiate on Easter day in Louisville.

We held our regular monthly meeting of the Board of Missions on Wednesday. The two Lambuths, father and son, were present. They will remain in this country for some time, the former for the re-establishment of his health, which is much improved, and the latter to attend hospitals, etc., to prepare him more fully for his medical work in China. Meanwhile, the Rev. Dr. Allen has been appointed superintendent of the China mission, which is reported prosperous, notwithstanding the affliction which has come upon it. We are in expectation of a very interesting time at our May meeting, when we hope Bishop Wightman will be able to be with us, and that all the members of the board will be in attendance.

We understand that Bishop Wightman, Judge Jackson and some others, appointed as delegates to the Ecumenical Conference, will not be able to attend. At the May meeting of the Bishops substitutes will be appointed. The topics to be discussed, and the order of discussion, and the delegates who are to prepare essays and make speeches, are now being adjusted by the Eastern and Western sections. But the Business Committee will have charge of all these things. The New York Independent thinks that the scare of the British brethren at the mention of a doctrinal *consensus* resulted from the fact that there are doctrinal diversities among Methodists. The Western section never dreamed of controversy on doctrine at the Conference; all it wants is to ascertain what are the specific standards of the several connections, and we hope the Business Committee will procure the data in the premises. The Independent speaks of a British gag on American Methodists; but few will think that it was intended, and none will imagine that Americans would submit to be *gagged*. John Bull learned that lesson in '76. We hope for great harmony in the Conference, and good results from it, for which let prayer be offered by all to "the Author of peace, and lover of concord."

Vanderbilt is drawing near the end of the session. Examinations begin May 9, and end May 23. The commencement sermon is to be preached by Dr. Messick, on Sunday morning, May 22, and in the afternoon Dr. L. D. Oliver is to deliver a discourse before the Biblical Department. Gov. Colquitt is to address the Literary Societies. Commencement day takes place this year on Founder's day, May 27.

We shall have a number of good young preachers, who could do work on any circuit or station which may need supplies. I should be glad for Bishops, presiding elders or others to communicate with me on this point as soon as possible. Some have already done so, and men are being selected. Our boys are *workers*. Give them fields, and they will do good service. We matriculated seventy this session. New Wesley Hall will be open to receive twice or thrice as many, September 1. Let all who are interested send for the new catalogue or "Register," and be sure to comply with the conditions there specified.

THOS. O. SUMMERS.

From Great Britain.

"Truce of St. Patrick." What does it mean? Three days of total abstinence—St. Patrick's day and the day before and the day after the annual holiday. Archbishop Manning enjoins this truce upon the Romanists of his archdiocese. The cardinal pays considerable attention to the welfare of the working classes. Indeed, he evinces more than ordinary interest in all questions of social and moral reform.

The Roman Catholic Archbishop of Dublin has issued three pastorals, and they all refer to the Land League agitation, more or less. Dr. McCabe appears to be in a close place. He lives near to the Viceroy's castle, and Earl Spencer will, of course, use his influence with the Archbishop in the interests of peace and order. Moreover, Dr. McCabe is moderate in his views, and not so Ultramontane as Dr. Croke, Archbishop of Cashel. However, his sympathies are with the league; must of *necessity* be. Romanism in Ireland, since England ruled the country, has been impatient, restive and unloyal under Saxon control. Rome is plant in its method of procedure, the most accommodating of religious systems, and yet, in spirit and aspiration, unchanged and unchangeable. Dr. McCabe's pastoral disapproval of the league is meant for the government more than for the faithful in Ireland. These know, through their parish priests, the real policy of the Vatican, and act accordingly.

And poor old Leo feels how utterly impotent he is to lord it over my country, even the most superstitious and down-trodden, beneath the unscrupulous, all merciless heel of ecclesiastical despotism. Spain has been in this dark and abject plight for ages, and yet that country is relieving itself of the incubus which has kept it so long in the dust. A native Protestant pastor was imprisoned lately by the local authorities for holding prayer meetings. The council of ministers at Madrid have given him a free pardon, and, in reply to the Papal Nuncio, states that neither the concordat nor the constitution is violated, by the toleration the government is determined to grant the Spaniards who are not Catholic, and that no interference of the Bishops and the Holy See against the right of the government, under the constitution, will be tolerated. That is a plain word; let the Pope mind his own business, and attend to ecclesiastical concerns, for we will not permit him to interfere with us. What a snub, especially coming from Spain. Some other Leo's, who occupied Peter's chair, would scarcely have submitted to such a rebuke. But times have changed.

The annual report of the Wesleyan Chapel Committee has just been published, and it indicates prosperity. Two hundred and ninety-five churches were erected during the year. Of this number one hundred and twenty-five are new, fifty-eight have been erected in localities where Methodism had no existence before, and sixty-seven supercede former erections. Accommodation has been provided for 25,689 additional persons. During the year thirteen houses, twenty school rooms, forty-two organs and ninety-five chapel alterations and enlargements have been completed. The entire outlay was £312,518. Much as this is, it is more than £72,000 less than the expenditure of the previous year.

The Coercion Bill is in force, and Land League agitators are being arrested. There are more than thirty of them in prison. This is vigorous work, but it is supposed to have been required by the exceptional circumstances of the country. Possibly so. But unless the government introduces a land bill, ample and liberal in its provisions, so generous as to sweep away the gigantic land grievance, the Coercion Bill will do more harm than good to the peace and prosperity of the country.

OBSERVER.

MARCH 25, 1881.

The Negro in the North.

Under the caption of "Learning from Experience," the editor of the Texas Christian Advocate quotes and comments as follows:

The United Presbyterian, published at Pittsburg, says:

A teacher of freedmen in the South, after having seen the habits of a set of blacks in a Northern town, said she would not like to see her pupils come in contact with them. She knew it would be to their disadvantage. Certain it is, that wherever the colored people are gathered into towns, not settlements in the North, they are in a state of great degradation. Nor are they improving. Good people, interested in them as they belong to an unfortunate race, and so numerous they are so needy, are you wholly unable to help them, since they do not know what to do. There is a wisdom needed on the subject which has not yet been attained to.

The Northern people are waking up to the fact that the problem respecting the colored race, which they intended to work out for the amelioration of all mankind is somewhat difficult of solution. They have in some of their towns and cities a few hundred colored people and they do not know what to do with them. They make up for their failures and directions toward this race at their own doors very comfortably by lecturing the Southern people respecting their duty to these men and brethren who swarm the South by the million. No trite of African blood in the past century has advanced further and faster from barbarism toward civilization than the negroes on Southern plantations. They were brought in contact with a superior race and as they learn chiefly by imitation, they improved rapidly by the contact. They were brought under religious instruction and the missionary gave proof of the fidelity of Southern Christianity to the trust providentially placed at their door. At the commencement of the late war there were not only more negroes in the South who were actual communicants in the different branches of the Christian church than were found in all the missions on the continent of Africa, but they outnumbered all the converts to Christianity won by the labors of all the Protestant missionaries of Europe and America at that date throughout the entire world. Northern churches have come in and gathered this fruit of the self-sacrificing labors of the Southern preachers on the plantations of the South; and then, as they parade their numbers before the world, they proudly say:

what we have done for
vil-trodden negroes of the

writing from the South to
erald, Boston, says:

Keener, in last week's NEW
s ADVOCATE, gave its read-
teresting account of his visit
rk. The statistics show a
nderful work. There are
n thirty native preachers,
nd seventy preaching sta-
l over five hundred mem-
h day and Sunday schools
ude filled with boys and
ng men and women. The
int is going on in that land
s and gold is truly wonder-
yet only in its infancy. The
s of American railroad,
in the direction of the city
ntezumas, will soon be dis-
their immense cargoes of
ings into her streets, filling
e intervening valleys and
nd silver mines from the
nde in the Pacific slope.
ns to be a people and com-
nred of the Lord. To the
people especially does the
me. It seems that there is
g of a natural tie and strong
between the two peoples.
our wisest Bishops said to a
tive of Southern Metho-
herity of Mexico: "Your
n get nearer to these people
an; you were born under
e of the same Southern
there is something like a
ond between you. You can
with them than we can. If
nown that your church in-
hering this field with such
interest, we would have
r resources into some other
this may account, in part,
derful success of Southern
in that land of mountain
y. Woe be to the Southern
if such special charge has
n, and she neglects to enter.
I know of no greater woe
d Reupon her.

r. Markham, the devoted
ful pastor of the Lafayette
ian Church of New Orleans,
the Southwestern Presby-
ve.

ifts have of late also been
by other mercies. Within
lls, twenty-eight members
added to our number, and
teen received at our com-
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twenty-fifth year that the
been in a *majority*, among
ons at a sacramental season
at same period, as the result
ve canvass by the pastor,
cription list to the South-
Presbyterian has been dou-
sult recorded with an ex-
devout thanksgiving, that
is been enabled to place in
sands the best of co-work-
low-helpers, which every
ns and emphasises those
ich, uttered on the Lord's
ay, during the week, on
e page, can receive the
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ditor we are specially in-
th Dr. Markham's activity
ing for his church paper.
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pressed. Perhaps the cir-
of the church paper has
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He evidently thinks so,
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ian Women's Exchange.

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nd meeting of the Christian
Exchange was held in the
Young Men's Christian
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12 m.

one hundred ladies were

M. Walmsley, chairman
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reading of the Secretary's
constitution and by-laws
ued for action, but before
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or women congregated for
rpose of doing good, and
some plan by which the
dependent of their own
at respect to creed, might
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and free discussion on each
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of the New York Wom-
ange, with some necessary
and modifications, were
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sion of ideas in regard to
and scope of a Woman's
to avoid any misappre-
the public mind the fol-
facts are given:

often asked how we receive
and whether we are in
to the Decorative Art
it seems proper to state
an of work and our pur-

ive our work only through
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elally that, in furnishing
for the articles rejected,
because not up to its artistic standard, but in many cases beautiful and salable, they are helping those who, though inclined with a proper work-ethic, can not afford to improve, unless their unfortunate efforts can give them means for another trial.

From these it may be seen that the Exchange in no way trenches on the domain of art, as pickles, preserves and jellies can not be legitimately classed under the head of decorative art.

The following ladies were elected as Board of Managers for one year:

Mesdames Theo. Pritchard, M. R. Cooney, H. T. Bartlette, K. Fuhri, T. G. Richardson, T. V. Copland, D. V. Given, Jr., R. M. Walmsley, Perry Nugent, S. Delgado, J. B. Wallace, Albert Baldwin, T. H. Holmes,—Wharton, Percy Roberts, Chas. Kells, J. H. Allen,—Simpson, Theo. Anze, Fred. Wing, P. N. Strong, J. H. Davis, J. R. Juden, Westfeldt, L. B. Wayne, M. C. Jennings, M. A. Wyckoff.

Subjoined is the list of officers elected from the Board of Managers: President, Mrs. H. T. Bartlette; Vice Presidents, Mrs. R. M. Walmsley, Mrs. T. G. Richardson, Mrs. J. R. Juden, Mrs. Simpson, Mrs. Albert Baldwin; Recording Secretary, Mrs. Theodore Anze; Corresponding Secretary, Mrs. Wharton; Treasurer, Mrs. Chas. Kells.

A vote of thanks was tendered Mrs. Walmsley for so ably discharging the duties of chairman, after which the meeting adjourned, subject to call of Board of Managers.

Miss Francis E. Willard, of Chicago, President of the Christian Women's National Temperance Union, delivered addresses at the hall of the Young Men's Christian Association in this city on Saturday and Sunday last. She left New Orleans on Monday, April 18, expecting to return in the fall. The Picayune, in its notice of her Sunday afternoon lecture, says:

After three or four hymns were sung, Rev. D. E. Mitchell, Secretary of the Association, introduced Miss Willard, who spoke about an hour upon the subject and work of her mission and that of the Union she represents.

The women of the church and Sunday school were doing everything in their power in the North, East and West, and along the Atlantic seaboard, to put down the power of rum. More especially had the work been pushed forward in Ohio to success.

Thirty-four States organizations had been effected, embracing the wards of twenty thousand Christian women. It was war to the knife, and the knife to the hilt, against the rumseller. The crusade was over, the purpose now being organization and Christian women's work.

The purpose of Mrs. Willard in coming South was to visit forty of the leading cities in fourteen States, and effect organizations of the Union therein. As New Orleans was the metropolis of the South, it is intended, upon the invitation of the friends of the cause, to send here some of the very best workers in the Union.

—From a dispatch in our news column it will be seen that Benjamin Disraeli, Earl of Beaconsfield, died at his residence in London, Tuesday morning, April 19. He was a Jew by birth, but a professed Christian. He was born in London, December 21, 1805. A brilliant novelist and man of letters, he had attained to high distinction and power as a parliamentary leader and statesman. Twice he became premier of England, the last time retiring from office in 1880. His last great services to his government were rendered in the Berlin Congress, which brought about the settlement of the Eastern Turkish question. He was raised to the peerage, and made Earl of Beaconsfield, as a recognition of these eminent services.

He was a man of remarkable and varied gifts, and has made a deep impress upon his times. His real merits as a statesman and author will be variously estimated, but there will be none to question the versatility of his genius, and the powers of a mind that were subtle, sagacious and brilliant. Like Palmerston and others of England's most noted statesmen, Beaconsfield's greatest achievements crowned his old age, and belong to that period of life when most men have retired from the stage of activity. We doubt whether his literary works have contributed anything to the betterment of the world. As a statesman, his measures may have advanced the political power and prestige of his country. In private life we believe his character was without stain, and commanded the respect of both political friends and opponents.

—The St. Charles Avenue Sunday-school, Methodist Episcopal Church, South, of this city, held an Easter service on last Sunday afternoon. The superintendent, S. K. Russ, had charge, and the occasion was a very pleasant one. The body of the church was well filled with people. The services consisted of responsive Scripture reading, recitations by the children, singing, and a very appropriate address by the pastor, Dr. Mathews, on the origin, meaning, history, and various manners of observing the Easter festival. Each class sent to the platform an Easter offering of money and of flowers. The floral decorations of the pulpit and chancel were very profuse and very beautiful. At the morning service of this church Dr. Mathews received fourteen [illegible] church on profession of faith.

—So far as we have heard all of our city pastors last Sunday preached on the resurrection, Bishop Keener occupying the pulpit at Carondelet Street in the morning. Nearly all our churches were more or less adorned with flowers. Perhaps the only exception was the Louisiana Avenue Church, in which there was not so much as a bud or sprig. We find there a spiritual sermon, by the pastor, on the resurrection of Christ and the resurrection of dead souls. The entire service was religion pure and undefiled. We liked the simplicity of it, and did not regret the absence of the elaborate bouquets and wreathes. Of this growing tendency to esthetic display, and observance of church festivals, we stand somewhat in doubt. Perhaps there is a middle course, but when the door is once open we fear that the encroachments of formality, style and superstition will overlay that which is spiritual.

On Tuesday, April 12, there was quite a brilliant and impressive marriage service at the St. Charles Avenue Church, the pastor, Rev. Dr. Mathews, officiating. The happy couple, made one in the bonds of holy matrimony, were Dr. David Barrow, son of the late David Barrow, of East Feliciana parish, and Miss Mary Blunt Parham, daughter of Mr. John G. Parham, of New Orleans. The church was handsomely decorated for the occasion, and there was a large assembly present to greet and congratulate the wedded pair. We trust that the pathway of our young friends through life may be strewn with flowers, and that the holy rite, consummated amidst so much of fragrance, beauty and joy, may be blessed by the benedictions of heaven.

DEATH OF REV. D. M. HUDSON.

A postal from Rev. J. Bancroft, dated Tuskegee, Ala., April 13, says: "Our Brother, D. M. Hudson, died in great peace last night." Bro. Hudson was a superannuated member of the Alabama Conference. He was by no means an aged man, but had been in infirm health for some time. Two or three years ago we heard him preach several times at the Seashore camp-meeting, and we were greatly impressed with his short, terse, convincing and pointed sermons. He was a man of extensive reading, and deeply spiritual. He stood among his brethren as one of the purest and most devoted. Those who knew him most intimately appreciated him most and loved him best. We trust that Bro. Bancroft, or some other member of his Conference, will furnish us with a suitable memoir.

—Rev. B. R. Duval, of Virginia, is spending a few weeks in New Orleans. Bro. Duval was for many years a member of the Virginia Conference, but is now a local preacher, and laboring as an evangelist wherever his services are desired. He has laid on our table a little volume containing a narrative of his life and travels in Mexico and British Honduras. It is an entertaining and rather unique account of personal observations, and adventures by flood and field.

—We have but just heard of the death of Mrs. Mary R. Lewis, widow of Thomas H. Lewis, and mother of Rev. Fisher T. Rawson. She died in Jackson parish, La., January 1, 1881. An obituary, furnished by her son, will appear in the ADVOCATE next week. The older Methodists of New Orleans will remember Sister Rawson, afterward Sister Lewis, as she was identified with our church here at a very early day.

REVIVAL AT ENTERPRISE, MISS.

Rev. J. T. Heard, writing from Enterprise, Miss., April 13, says: "Last night closed a good meeting in this place, which began March 27. Thirteen persons professed to find Jesus. We were greatly assisted by Rev. B. R. Duval, of Virginia."

—The Woman's Missionary Society of the Alabama Conference held its regular session at Union Springs, Ala., April 8-9. The annual address of the president, Mrs. E. C. Dowdell, has been received, and will appear in the ADVOCATE next week.

—Rev. J. Perry Drake, of the Mississippi Conference, was ordained elder by Bishop Keener, Saturday, April 16. The ordination service took place in the pastor's office of the Carondelet Street Church, of this city, a number of our city pastors being present and joining in the imposition of hands.

—The Revival Meetings, says the Pacific Methodist of April 1, are continued at Howard Presbyterian Church on Mission street in the evening, and at the Association Hall on Sutter street at noon. Mr. Hallenbeck is at San Jose, and Mr. and Mrs. Stebbins remain in the city singing at the two meetings mentioned. Mr. Moody is stirring the Christian capitalists on the subject of paying the debt of the Young Men's Christian Association, and saying the beautiful building. It is said that he has nearly two-thirds of the amount already subscribed.

Rev. John A. Ellis, presiding elder of the Vicksburg district, Mississippi Conference, informs us that the Vicksburg District Conference will meet at Fayette, June 3-5, instead of May 27-28, as previously published.

Bro. Ellis, writing April 14, says: The work in the district is generally healthful, but not going forward in manifest results. Contractors are beginning their work for the addition to East Mississippi Female College.

The Sugar Bowl, referring to the Sunday ordinance question in New Iberia, La., says:

Rev. Mr. Clay addressed a large audience of colored ministers and influential colored people, last Monday night, on the question of closing business places on Sunday, and we are glad to learn that all the colored church members are strongly in favor of such a law.

The Tennessee Legislature has revoked the charters of a great many small towns in that State, in order that the "four mile temperance law," which provides that no intoxicating liquor shall be sold within four miles of a chartered educational institution, may go into effect.

Rev. Jesse Boring, D. D., presiding elder of the Atlanta District, North Georgia Conference, was married at Atlanta on the 14th ult., to Mrs. Harriet Colquitt, step-mother of the Governor, Bishop Pierce officiating.

Rev. Thomas Harrison has just closed a series of meetings at Meriden, Ct., where over 1,100 persons professed conversion. His biographer compares him to Summerfield, whose methods he so closely follows.

The Australasian Conference has acted upon the matter of the Ecumenical, and decided to send delegates. This completes the circuit of Methodism and justifies the term Ecumenical in an actual sense.

The Revs. J. J. Ransom, J. L. Kennedy, J. W. Roger and wife, and Miss. Mattie B. Watts, left New York for Brazil, on the Germanic, on Saturday, March 26.

Hon. Oliver Hoyt has given Dr. Clark St. [illegible] for the Wesley Monumental Church at Savannah, Ga. He had previously given $2,000 for the same purpose.

Books and Periodicals.

A Brother's Inquest, over a Brother's Grave, by Rev. T. A. Goodwin, is a powerful temperance tract. A drunken brother murders a brother who had befriended him in every possible way. The murdered brother was a Christian, and an upright and valuable citizen. It was the author's brother who was murdered, and his brother, who, under the influence of liquor, did the killing, and who is now in the penitentiary for life. The real murderers are the whisky-dealers and the law makers, who permit and authorize the accursed business. Rev. T. A. Goodwin's address is Indianapolis, Ind.

"How we fed the Baby to make her Healthy and Happy, with Health Hints" is the title of a paper, covered 12mo of 138 pages, by C. E. Paige, M. D. Fowler and Wells, publishers, New York. Price 50 cents. It is about feeding and Caring for infants, and it appears to be a sensible work.

Jeter, Plumer and Doggett, with portraits. Also a Memorial Discourse by Rev. Dr. M. D. Hoge. The pamphlet contains a sermon from each of the distinguished dead, and their portraits. The memorial discourse of Dr. Hoge, is excellent, of course. Those discourses were originally published in the January number of the Southern Pulpit.

—Magazine of Art, April, 1881, is an unusually brilliant number. It has: The Forbidden Book, frontispiece—a very superior engraving; The Dulwich Gallery, with three engravings; Wood Carving, with four illustrations; Italian Modern Sepulchral Art—the Campo Santo of Genoa; Symbolism in Art, with ten illustrations; Our Living Artists—Leon Bonnat, with portrait and two engravings; A Roman Majolica Manufactory, illustrated; Architectural Sculpture, with six engravings; Young Troubles; The Dread in Ancient Paintings, and other articles and illustrations. Cassell, Potter, Galpin and Co., publishers, New York. Price $4.50 per annum.

—Littell's Living Age. The numbers of The Living Age for the weeks ending 9th and 16th April, respectively, contain the following articles: The Unity of Nature, by the Duke of Argyll, and Guizot in Private Life, Contemporary; Fulgoce da San Genignano, Fortnightly; Autumn Wanderings, Cornhill; Portia, Blackwood; Byron, Macmillan; Quakerism in Ireland, Temple Bar; Spiders, Chambers' Journal; A Turkish Madhouse, Globe; With Parodi at Victor Hugo's, Pall Mall; Movements of Plants, Nature; with instalments of "The Freres," "Visited on the Children," the conclusion of "Doctor John," and the usual amount of poetry.

The Sunday Magazine for May, has its usual variegated and excellent illustrations. Among some of the longer articles are: May Day Observances; The Bride, Last and the Doctrine; Ancient and Modern Church Music; Out of the World—chapters 16-19; Parson Thornton; Hard Places in the Bible, by Dr. Dennis; The First English New Testament; Medicine and the Missionaries; The British and the Boers; The Dead Czar.

—Appleton's Journal, May, 1881, has: Aspleton's Greek Lexicon—part second; Onesome of Shakespeare's Female Characters: Desdemona; Byron, by Matthew Arnold; Art Needle Work; Robert Wyeth's Tale; Madame De Stael; King Lear; The Metternich Memoirs; Keble and Newman, by James Anthony Froud; A New English Poet; Editor's Table; Notes for Readers.

—We have received Boston University Year Book, Vol. 8. It contains a very complete statement of the organization, condition and work of this well endowed and prosperous institution.

—Musical Herald, April, 1881, has been received. It is one of the best musical monthlies we are acquainted with. Published by the Musical Herald Co., Boston. Price $1 50 per annum.

—The National Freeman, is the title of a monthly periodical devoted to temperance, edited by Rev. John Russell, and published by Stone and Hall, Chicago. Price $1 75 per annum. We have received the April number.

ADVOCATE CALENDAR.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

To the Legislature of Ohio, some years ago, there was a warm dispute whether or certain proposed railroad should commence at a given point down or at a certain other point up the river. "Who ever heard," said a down-the-river advocate, "of beginning anything at the top? Who ever heard of building a chimney from the top down-ward? Who ever saw a house begunt the top?" Up jumped a Dutch member from up the river county. "Meester Brezident, de gentleman say dat deze beezness ees all von humbug, because ve vants to begin our railroad all de top ov de State, and he makes some seedy comparisons about de house and de chimney. I vould also ask de gentleman von question." Members kept up de State, ven dey begins to build von well, do dey begins mit de bottom ov de well, or do dey begins mit de top ov de well? Vell de gentlemans has answer me dat leetle vun question." The laughter which explosively followed this Teutonic retort, showed who, in the opinion of the legislators, had the better of the argument.

A certain literary gentleman, wishing to be undisturbed one day, instructed his Irish servant to admit no one, and, if any one should inquire for him, to give him an "equivocal answer." Night came, and the gentleman proceeded to interrogate Pat as to his callers. "Did any one call?" "Yis, sur, wan gintleman." "What did he say?" "He said he was not home." "Well, what did you tell him?" "Sure, I gave him a quick answer, sir." "How was that?" "I told him he was his grandmother, a monkey."

A poor history is a very inconvenient thing. So a man found it who lately called on a friend, and in course of the conversation asked him how his good father was. "He is dead, I dog you, do know it," answered the friend. "Indeed! I am distressed to hear it," said the visitor. "I had no idea of it," and he proceeded to express his sympathy. A year after he called again and forgetfully asked: "How is your good father?" The sticker reply was, "still dead."

Said a venerable and eccentric preacher in a recent speech to a promiscuous audience: "Brethren, I can almost shake hands with Moses." The audience were touched to tears, so graphic seemed this expression of his nearness to eternity. But from a part of his hearers there came loud snorts, for his arms, stretched toward the sky in an agitative gesture, were known to be the longest in the conference.

Slightly sarcastic was the clergyman who paused and addressed a man coming into church after a sermon had begun, with the remark: "Glad to see you, sir. Come in." Always glad to see those here late who can't come early." And decidedly self-possessed was the man thus addressed in the presence of an astonished congregation, as he responded: "Thank you. Would you favor me with the text?"

"And what have *you* to be thankful for?" said Mrs. X. to Mrs. Y., as they came out of church together, at the close of a long and frosty sermon upon thankfulness by "one of our exchanges." "I'm thankful that he is'n't our minister," said Mrs. Y., and she hastened home to cold viands which the length of sermon had served up.

One night Uncle Harvey, keeper of a poor-house down in Maine, was aroused by the groans of one of the old men. "What is the matter?" he asked. "I'm dying, Uncle Harvey," said the old man. "I'm dying, so send for the clergyman. I must have something to pass away the time."

Arabella sat on her toes in a chair, clutching convulsively at her skirts. "Oh, Bridget! A mouse! a mouse! Come and catch it quick!" Bridget: "Shure, mum, there's no hurry. If the cat gets away, I can catch plenty more for you, mum."

"No, William," she mournfully interjected, still allowing him to retain her hand, "No, William, I can't marry you. I don't believe you can provide a wife with butter upon your present salary, and I can't eat oleomargarine."

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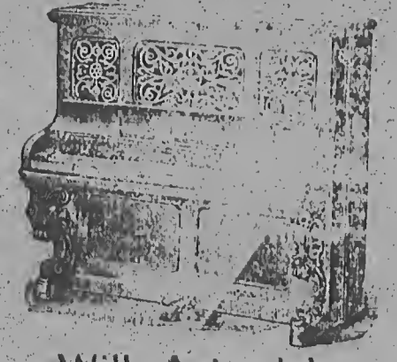


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Agricultural.

STRAWBERRY CULTURE.—Seeing an inquiry about strawberries we propose to offer a few suggestions to those about commencing their culture. Only a small number of people in the country cultivate strawberries at all, and a large part of these do it to a great disadvantage for the want of a little knowledge. One of the most important things is to get the right kind of plants. Old plants are good for nothing, and we would not set even young plants from an old bed. We always use young plants raised from plants that have never fruited. The reason is this: The maturing of the fruit or the seed of any tree or plant is a very exhausting process. A plant produces its fruit and at the same time a number of young plants. Those young plants would have been still better, had they received all the strength of the old plant. We do not think the Wilson strawberry produces so large crops as it did twenty years ago. It is a strong plant and produces much fruit and many plants at the same time. If cultivators had only propagated from young plants that had never fruited it is probable the variety would have improved instead of going backward. Our method is to plant in the spring and cut off any blossoms that may appear the first summer. The young plants in the fall will mostly cover the ground. Either the same fall or the next spring we take a part of these plants to make a new bed, leaving the rest to bear fruit. Thus we always use plants grown from plants that have never fruited. Most plantations contain many plants that bear little or nothing. Some of these seem to be wild plants that have got mixed in; others appear to be seedlings. It is cheaper to make a new bed than to put an old one in good shape; hence we make a new bed every year. There is no dilbenty about the plants only in commencing, and then it is all important. Many get plants from a neighbor's old bed, because they cost nothing, but find in the end that they are worthless. The labor of raising all a family can use is a mere trifle, and we find it cheaper to have them than to go without. We hope the time is not far distant when every farmer will plant his strawberries annually with as much care as he does his corn or potatoes.—A. M. Williams, Syracuse, N. Y.

INSECT FRIENDS AND FOES.—At the meeting of the Western New York Agricultural Society, held at Rochester, Professor W. Saunders, of Ontario, said that it was a common error that all insects are pests to the cultivator. There are many parasites or useful ones which prey on our insect-enemies. Out of seven thousand described insects in this country, only about fifty have proved destructive to our crops. Parasites are much more numerous. Among lepidopterous insects butterflies, etc., there are very few noxious species; many active friends are found among the Hymenoptera (wasps, etc.), the ichneumon flies pre-eminently so; and in the order Hemiptera (bugs proper) are several that destroy our enemies. Hence the very common error, that birds which destroy insects are beneficial to us, as they are more likely to destroy our insect friends than the fewer enemies. Those known as *flycatchers* may do neither harm nor good; so far as they eat the whitemidge and Hessian fly they confer a positive benefit; in other instances they destroy both friends and enemies. Birds that are only partly insectivorous, and which eat grain and fruit, may need further inquiry. The speaker had examined the stomachs of many such birds, and particularly the American robin, and the only cherry he ever found in any of these, was a single one in a whole cherry which the bird had pulled entirely. Robins had proved very destructive to his grapes, but had not assisted at all in protecting his cabbages, growing alongside his fruit garden. These vegetables were nearly destroyed by the larvæ of the cabbage fly, which would have afforded the birds many fine, rich meals. This comparatively feeble insect has been allowed by the throngs of birds to spread over the whole continent. A naturalist, in one of the Western States, had examined several species of the thrush, and found they had eaten mostly that class of insects known as our friends.—New York Observer.

SOILING STOCK.—A writer in a recent number of the Milchy Zeitung, on the dangers to German agriculture from foreign competition, says that his own experience of fifty years, has taught him that regular soiling of cattle is best for the farmer and for his fields, bringing in greater profit and maintaining the fertility of the land at a higher point—that twice as much fodder can be produced on a given surface when a forage plant is allowed to grow as a cultivated crop and reach a certain degree of maturity, as when, as in pastures, it is continually cropped off and trodden down. He believes, as do all the best German writers on the subject, that the most successful system of agriculture in the long run, is that in which a large quantity of stock is kept and fed well, and a careful rotation of crops is followed, in which the same crop is never put twice in succession on the same land.

The soiling system makes it easier to carry out the second part of this programme, and the great variety of crops that can be raised on a long rotation provides a greater variety of fodder for the stock, so that those two features of the best modern agricultural practice work admirably together. The soiling system provides a more uniform ration in respect to quality, and avoids much loss of manure. It may be pretty safely affirmed that the droppings of cattle in the pasture are more than half wasted by drying in the sun, or by too strong dosing with manure in isolated spots here and there. Where land is cheap and abundant, and can not be profitably cultivated and carried up to a high degree of fertility, pasturage over a large portion of the farm may be allowed; but when high farming pays, pasture land is a poor investment, and may eat up a large part of the profit from the cultivated fields.

COWS AND THE WEATHER.—Cows are very sensitive to the influence of the weather. In bright, clear days their vital forces are more active and vigorous, digestion is more rapid, and assimilation and waste are more active, and secretions which, like butter, depend upon the destruction of tissue, are more abundant. Dampness is favorable to transpiration, because it relaxes the delicate membranes and makes the passage of liquids easier, and consequently more abundant. Thus, while the fats in milk diminish, the aqueous ingredients increase in muggy weather; and a given weight of milk makes less cheese than in fair weather. This loss in cheese is owing to the fact that as the albumen of the blood passes over into the milk vessels, the major part of it is converted into caseine, which is coagulable by rennet, while albumen to caseine is effected by the vital forces, and is more or less complete as they vary in strength. The greater energy of bright days increases the per cent. of caseine, and makes that of albumen less. In muggy weather this is reversed. These changes often amount to enough to make five per cent. difference in the yield of cheese in favor of good weather, while the total of albuminoids, as shown by analysis, is the greater in the muggy days. From the decrease in fat and the increase of albuminoids, which are heavier than fat, the milk of the muggy days shows the greater specific gravity, and yields a less per cent. of butter.—Prof. L. B. Arnold.

WHAT IS FARMING?—It is something more than staying on a farm. It is something more than skinning the soil. It is something more than selling hay and potatoes, and bulky crops unanimalized. Farming is a business, a profession, a practical and scientific operation whereby the soil is used for profit and improved under the operation. The processes of nature must be understood and worked in harmony with the chemistry of the earth and air. The processes of the elements must be understood, if not in their technical terms and language, in that sensible understanding, that common-sense way, that their advantage and capabilities may be turned to best accounts. The lawyer works by law and precedent; the physician works by symptoms and indications, the merchant by rules and observations, the mechanic by measures and capacities. The farmer must work by all by rules, laws, observation and experiment. He must be a practical lawyer, doctor, merchant and mechanic of the vegetable, the animal, the trade world about him. He must be a skilled workman in the productive, operative and the commercial circles in which his business lies and his sphere of speculation extends.

HONEY FROM COTTON BLOOM.—Writing in the Southern Enterprise, S. M. H. B. says: The honey from the cotton bloom is clear, almost white, quite as pretty as that from white clover, and better than the clover honey to the taste of most persons who have given opinions on the subject. While I have not tested closely enough to give a settled opinion, I believe the early have not yielded as much honey as the later cotton blooms. For several years my bees have gathered more honey from cotton blooms than from any other single source. They have at the same time brought in a bountiful supply of pollen, that helps our brood rearing and increases the winter stores. I have had colonies to gather four to five pounds surplus honey each day for a week or more, and have had colonies to gather from one to two pounds surplus honey each day for a week or more. These colonies lose enough to carry them through the winter. In my opinion honey from orange blossoms heads the list for both quality and appearance, cotton blooms next and white clover third. Why cannot every cotton planter keep bees enough to make him a good supply of honey for his own table and some to spare for the town-folks? Without the bees it is wasted or goes to nourish the caterpillar, moth; with the bees their larders are well supplied with a delicious sweet.

CARROTS AS FOOD FOR STOCK.—In many respects carrots are preferible to any kind of roots raised in this country for stock. A given weight contains a larger proportion of flesh, fat and milk-forming principles. They impart a desirable color and no undesirable odor or flavor to milk. They are rich in sugar, and are therefore, relished by young stock. When cooked they are readily eaten by pigs and poultry. As food for horses they are very far superior to any roots grown. Many horsemen in this and other cities are at great pains to procure a supply of carrots for their stables. They improve the digestion of horses, keep up their condition, and impart a gloss to the hair. Carrots are almost the only kind of roots that can be fed to horses with advantage.

SHEEP.—A few sheep could be kept upon every dairy farm with profit, and would be a benefit to the pastures, eating that which the cows rejected, and when in winter quarters, they would eat much the cows refused, and so would be of very small extra cost. The raising of sheep is of the greatest benefit to land, because wherever they feed, new and sweet grasses grow and flourish, and the weeds are destroyed. Farmers should raise turnips and feed them to sheep. A neglected, poorly-fed, stinted lamb never recovers, however, well fed afterwards, so as to make as good and as large a sheep as it would have had, had it proper care early. Feed the ewes so that they can supply the lambs with plenty of milk (and the same rules apply to cattle.

HOW TO MANAGE HORSES.—If horses paw in the stable, take a light chain and fasten it above the knee. Let it hang loose, just so it will not touch the floor. If horses kick in the stable, fasten the chain on the hind leg some way. They will keep quiet while the chain is on, and there is no danger of hurting them. To cure a halter-breaker, take a half-inch rope, a little over twice the length of the horse, make a loop in the middle of the rope (so it cannot slip, pass the horse's tail through it, then pass the ends of the rope through the rings of the halter, and hitch the ends. When he tries to pull, the rope will slip through the rings and all the strain comes on his tail. I have seen several horses broken in this way.

ANGLE WORMS.—If the soil is full of angle worms, it is also, doubtless, limpy and hard to pulverize, when broken up with the spade or plow. In this case draining is the principal remedy. An application of salt, also ashes or sand, for the banical effect, will prove beneficial.

HOG CHOLERA.—A writer says there is not much doubt but that the long continued corn diet has brought upon us the plague of cholera. He thinks the quicker the hog raisers prepare to turn their hogs into clover, artichokes and the like, the better it will be for them.

FOWLS.—Fowls seldom tire of milk. They may eat too much grain or meat for health, but milk in any form is both palatable and healthy. The first one or two litters of eggs laid by pullets are not so good for hatching purposes as those laid later.

WOOD ASHES.—Professor Roberts tells us that fifty bushels of wood ashes per acre increased the yield of grass more than any other manure, while ground bone improved the clover.

In agricultural pursuits there are at least three primary considerations applicable to all cases in connection with successful cultivation, namely, draining, manuring, and tillage.

SAWDUST.—Sawdust is too dry to be valuable in manure or composts. Burn the sawdust to convert it to ashes and use those, which contain all there is of value in the sawdust.

Household.

ROASTED SPARE-RIB.—There is no way that a pork spare-rib can be cooked as good as the old style of hanging it on a spit, and cooking it before the fire on the hearth. But as fire-places have been superseded by cook-stoves, we must roast our meats in the oven. Take a side rib and quarter it—that is, cut it through the back-bone and ribs as near the centre as can be; then cut it across the ribs. Rub sufficient salt over it to season it (a great spoonful is enough—some like less;) then give it a good dredging of flour. Prepare a dressing like that for fowls (three pints is enough for one rib); lay the thin side, or end of the ribs, down in the dripping-pan; place the stuffing upon it, and bring the other half over. A few stitches with a darning-needle and wrapping-twine will keep the parts united firm, and when cooked, these can be easily pulled out before laying upon the platter. If the family is small one-half of the rib is enough to cook at a time. Turn a quart of water into the dripping-pan, and set it in the oven to bake.

An hour and a half is plenty long enough time to cook it. Dip the gravy over the meat occasionally, and in fifteen minutes before it is done, turn it over and allow the ribs to come on top, so as to give them a dry roast. If one does not care to go to the trouble of preparing the dressing, it can be omitted. Cook the meat just the same as if it is used. Cold baked spare-rib is one of the nicest meats that can be set on a breakfast-table, and is much more wholesome than when used hot. Either cold or hot, it is an excellent portion of the animal, and the drip that cooks from it, when cleansed, is as nice as lard for any purpose. Pork needs to be thoroughly cooked, in every form, and it is then a tolerably safe article of food.—Farmer's Wife, in Country Gentleman

TO COOK VEGETABLES.—A French cook gives the following general rules for cooking all kinds of vegetables: Green vegetables should be thoroughly washed in cold water, and then dropped into water which has been salted and is just beginning to boil. There should be a tablespoonful of salt for every two quarts of water. If the water boils a long time before the vegetables are put in, it has lost all its gases, and the mineral ingredients are deposited on the bottom and sides of the kettle, so that the water is flat and tasteless; then the vegetables will not look well or have a fine flavor. The time for boiling green vegetables depends very much upon the age and how long they have been gathered. The younger and more freshly gathered, the more quickly they are cooked. Here is a good time-table for cooking vegetables. Potatoes, boiled thirty minutes; potatoes, baked forty-five minutes; sweet potatoes, boiled forty-six minutes; sweet potatoes, baked sixty minutes; squash, boiled twenty-five minutes; squash, baked forty-five minutes; green peas, boiled from twenty to forty-five minutes; shelled beans, boiled six hours; string beans, boiled one to two hours; asparagus, fifteen to thirty minutes; tomatoes, fresh, one hour; tomatoes canned, half hour; cabbage, three quarters to one hour; beet greens, one hour; onions, one to two hours; beets, one to two hours; turnips, white, forty-five to sixty minutes; turnips, yellow, one and a half to two hours; parsnips, one to two hours; carrots, one to two hours. Nearly all these vegetables are eaten dressed with salt, pepper and butter, but sometimes a small piece of lean pork is boiled with them and seasons them sufficiently.

BROWN BREAD.—I have seen in your paper several requests for brown bread. I have read some you have published, but nearly all, I think, had soda in them. I never use that or cream of tartar in anything that can be raised with yeast, which I greatly prefer, always keeping on hand a supply of my own make. In the evening take a large milk bowl, put into it a kitchen cup not quite full of molasses, twice that quantity of luke-warm water, in which dissolve a small piece of butter, one tablespoonful of sugar and one teaspoonful of salt. Then add three-quarters of a cupful of sifted wheat flour, four and a half cupfuls of brair flour, and when it is smooth and free from all lumps, one cupful of lively yeast. I always keep a large wooden spoon for the purpose, as hard energetic beating gives it a good start in rising. Cover the bowl with a clean cloth, and set it over night in a warm place.

Early the next morning it ought to have risen nearly to the top of the bowl. Grease the pans, beat down the sponge and pour the mixture in. When light mix up to within a little of the top of the bread pans, put it into the oven, where it must be watched closely, as, owing to the molasses, it burns more quickly and cannot bear as much heat as wheat bread. When it is a nice brown, slacken down the fire by partly removing the stove lids; put it bake for an hour at least a little over, rather than any under that time. This receipt makes us a small round loaf and an oblong one. When each comes from the oven I have it rubbed with a buttered cloth which keeps the crust from getting hard, and gives a nice, glossy appearance.—Country Gentleman.

BUCKWHEAT CAKES.—One cup of corn meal, one of wheat flour, and four of buckwheat flour, one cup of good, sweet hop yeast; mix with sufficient warm water to make a pouring batter; let it stand over night to rise, and bake in the morning. Save a pint to start the next and keep in a cool place until wanted. If you have part milk to mix with, they will brown better.

REMOVING STAINS FROM MARBLE.—To remove stains from sanitary marble, take equal parts of fresh oil of vitriol and lemon juice; shake up these substances very thoroughly in a bottle; wet the spots with the mixture, and in a few minutes afterward rub with a soft linen cloth, and the spots will be found to have entirely disappeared.

FRIED FRITTERS.—Four eggs, one pint of milk, the rind of one grated lemon, a little salt, flour to make a light batter. Beat the eggs into the milk; add lemon, salt and flour. Fry in hot lard, and serve with sauce.

BLEEDING WART.—Touch over the bleeding surface of wart with dilute nitric acid. Apply with a feather or camel's hair brush, once every other day, or once daily, if found necessary.—New York World.

DRY BRICK WHEAT FLOUR, if repeatedly applied, will remove entirely the worst grease spots on carpets or other woolen cloth, and it will answer as well as French chalk for grease spots on silk.

SLOW BAKING OF MEATS, says Miss Corson, and baking accomplished by irregular heat, are sources of great waste of nutriment and flavor.

The simplest method to remove the hulls from corn, is to make a weak lye from clean wood ashes and soak the corn in it.

TO SELECT NUTMEGS.—Prick them with a pin. If they are good the oil will instantly spread around the puncture.

Scientific.

IVY POISONING.—The poisonous principle of the ivy is probably an extremely volatile one. Persons are not frequently found who are affected during the hotter months, should they pass within half a dozen feet or more of the plant with the wind blowing from it toward them. The period of greatest activity is during the flowering season—from May to October—but the effect may be produced in some cases at any period, even in winter. Susceptibility to the poison varies in different individuals, and in the same person at different times, probably being dependent on the condition of the general health. For many years I was able to handle any variety of ivy with impunity; now the slightest touch will produce decided poisonous results. I believe that the disease runs a regular constitutional course of from seven to ten days, terminating by the peeling off of the cuticle; treatment having at best but little effect, probably only modifying the severity, but hardly cutting it short. Many agents have been recommended as curative, yet they apparently are of more use in occupying the attention of the patient than of actual service as remedies against the disease. Personally, and with patients, I have exhausted a long list of reputed remedies, without real benefit. In the Southern States, where I spent several years during and after the war and where I have seen very much of extremely severe poisoning, the favorite remedies are decoctions of oak-bark and witch-hazel, neither of which ever does any good to my knowledge. After a good opportunity to watch and study the disease in my own case, I have found, that to allay the distressing torment and itching, limewater is beyond doubt at once the simplest, and the best local application. A lump of lime the size of a lemon in two quarts of water is sufficiently strong, and the parts should be thoroughly bathed, the mixture being well stirred up each time it is used. Care must be taken not to get the wash into the eyes if the face be affected. It is the better plan to wet the parts repeatedly, allowing them to dry somewhat, rather than to keep wet clothes on, as is generally done; but where the trunk is largely affected, the underclothing may be kept wet, without danger of contracting cold, if ordinary care as to exposure to draughts be observed.—Dr. W. R. D. Blackwood, in the Philadelphia Medical Times.

While animal life is abundant near the surface of the ocean, and has also been detected near the bottom at great depths, it has been doubted whether any life existed in the intermediate depths. According to Dr. J. Gwyn Jeffries, and Prof. Alexander Agassiz, the results of the late Dredging Expeditions have strongly enforced the conclusion that there is no animated intermediate zone, but that the surface fauna is really limited to a comparatively narrow belt in depth. None of the animals whose remains are found in geological formations older than the Pliocene or Upper Tertiary strata have yet been detected in any exploring expedition. The late Prof. Agassiz and Sir Wyville Thomson, says Dr. Jeffries, "were disappointed in their enthusiastic expectation of finding Ammonites, Belemnites, and other Old World fossils in a living state. I have dredged Miocene fossils on the coasts of Guernsey and Portugal, the latter at considerable depths; but they were petrifactions, and must have come from some fossiliferous formation in the adjacent land, or perhaps in the sea bed." The question as to whence the deep-sea animals get their food, has never been satisfactorily solved. No sources of vegetable supply are known at the depths at which they live, sufficient to furnish any considerable part of the amount of such food that they must require. Much doubt still exists as to the degree of light in the sea depths. The opinion that darkness prevails there is far from being scientifically established; and the contrary has not been determined. Animals living highly organized eyes have been found, as well as blind ones, and some deep-sea animals are brightly and deeply colored.

DECREASE IN THE WATER OF THE GREAT SALT LAKE.—It is well known that within a few years past the condition of the Great Basin in the interior of North America, in regard to rain-fall, has varied materially, and the percentage has been much more than heretofore; this fact being well established by greater increase in the depth of Great Salt Lake, Pyramid Lake and some others. This fact has been handled about as conclusive proof that denuding the country of its primitive forests would necessitate great climatic change.

In the healthy humid portions of the country which twenty years ago were dry and occupied by dwellings or roads are now many feet below water. At the meeting of the California Academy of Sciences, Prof. Whitney presented a communication, stating that this rise has been arrested, and that the level of the water was actually descending.

Whether this is to be a permanent change, or another alternation occurs, cannot now be foretold. It is, however, well established that the Great Salt Lake at one time occupied its entire valley, and thus was of vastly greater extent than at present. It shows also, that general laws cannot, with safety, be deduced from few or from local observations alone.

In the Hotzen Lake, near Berlin, which is of considerable depth, in some parts eighty feet, an interesting operation has been performed in the raising of sunken vessels by means of carbonic acid, a plan originated by Ebner of Vienna. In an empty balloon is inserted a vessel containing sulphuric acid, and surrounded with fused ice or salt. By turning a screw, the vessel is broken, the substances mix, and the carbonic acid, thus generated, fills the balloon which, being connected with the sunken object, raises it to the surface. In the lake in question, a small boat, weighing several hundred pounds, was first sunk. A diver with down with the apparatus, fixed it, and set it in action. Hardly was this done, when the boat appeared on the surface, held by the balloon. On another occasion, says the account given, five heavy sand bags were thrown overboard at a depth of some fifty feet; the diver went down, attached the bags to one another and to the apparatus, and the whole was successfully brought up.

WOOD THREAD.—In a New England journal we find it inforns us that the manufacture of thread from wood, for crochet and sewing purposes, has recently been started at the Abby cotton mill, near the Northoping, in the middle of Sweden. The manufacture has arrived at such a state of perfection that it can produce, at a much lower price, thread that is of as fine a quality as Clark's, and has from this circumstance been called thread "a la Clark." Orders come in faster than they can be supplied.

—Prof. C. A. Young, of Princeton, says that owing to the retarding influence of the tides on the earth's rotation, the length of the day is increasing.

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Christian Advocate.

Some Ineradicable Evils.

It is a truth forgotten by many humanitarians, that there can be no such thing as a full attainment of the benefits they seek for man.

Progress may be made—great progress. Amelioration may be expected in the worst ills. Their task is not altogether like that of Sisyphus. The diseases under which the social body labors are chronic, and can never be entirely removed, but may be alleviated by constant care and great effort.

Perhaps as common a dream as any that floats in the golden visions of enthusiasts, is that the vice of intemperance can be eliminated from the habits of men. But we must think that this is but a dream. The battle of Abstinence and of Self-denial must be fought over again in every generation. This view of the case is doubtless a disheartening one. Many of those who are eager for this reform probably would not care for the labor, if they did not think that they were doing a work once for all. The thought of uprooting a giant evil is an inspiring one. Man love to toil for the accomplishment of some vast exploit that will never need to be done again. "I have wrought out a monument than brass more enduring," is the meed they think of. It is only the calm resolution of the patient Christian toiler which will stand up to the fight, the fight which must be ever renewed. As long as the nature of man is what it is, there will be a tendency in him as strong as gravitation to stimulate his frame with something. Alcohol, tobacco, opium, hashish drive him by force from one of these, and he will seek another. It is the shadow left in us of the transgression in the garden. Eve took the fruit of the forbidden tree, and was conscious of a new and pleasurable sensation. So her children use that which makes them "feel good." In truth, the struggle against intemperance is like that of the Hollander against the sea. Not only must the dykes be made and made like giants' ramparts, but they must be watched with sleepless vigilance, must be repaired before, and when all is done, the old and hungry sea will sometimes make a breach, and roll with fury where it often reigned alone.

Another source of trade is the sorrow that of poverty. There are thousands of well-schemers and relief-loan sperm in all ages, and especially since the French Revolution, who think they can somehow make equal the ancient inequalities in society. But a Wiser than they says to them would time, "The poor shall never cease out of the land;" and the who became poor for our sakes has told us, "The poor we have with us always." It is a painful saying, but all the forces of man cannot make it otherwise. We are bound to help the poor, and all the more for this reason, that the eye of Him who is the poor. In the keen competition of mankind, even as under the auspices of ancient life, some must suffer. All the wild unrest, and hot rebellion, and clamorous outcry, and agrarian schemes, and social reform, can never hold the scales of life even, any more than the stormy waves of ocean can hold a ship steady on the crest of a billow. The effort at social equality is foolish, because it can never succeed. It is wicked, because it teaches the poor to think that their poverty is a crime on the part of their more fortunate neighbors. We are not to teach men that the poor should not strive to become better off, but we should teach them that God's providence has allowed them to be so, and they must seek their remedy for him.

The gospel of Christ is the true banner to be displayed against all evils. And it is the follower of Jesus, who in the long run at this sore battle, will be found to have fought hardest for humanity. Others may shout louder at the beginning, but the "staying power" is with the church of God. The well-disciplined soldier of Jesus knows the depths of the evils against which he fights. In some things he knows that the very best we can hope to do is to stand against the wiles of the devil. He cannot hope to report a final victory. That is reserved for the Captain himself, when he appears.

Under the Roman Empire there were mountaineers in Asia Minor, and in the Morea, and in Spain, who were never fully brought under Roman tribute. And even when the gospel shall have overspread the whole earth, ignorance and poverty and sickness will still be found under the sun among the children of men. After all the vast improvements in navigation since the days of Solon, the ocean still remains a terror to the sons of earth.—*Watchman, Boston.*

Mr. Spurgeon's Conversion.

I will tell you how I myself was brought to the knowledge of this truth. It may happen the telling of it will help some one else to Christ. It pleased God in my childhood to convince me of sin. I lived a miserable creature, finding nothing, no comfort, thinking that surely God would never save me. At last the worst came to the worst. I was miserable; I could scarcely anything. My heart was broken to pieces. Six months did I pray, prayed agonizingly with all my heart, and never had an answer. I resolved that, in the town where I lived, I would visit every place of worship in order to find out the way of salvation. I felt I was willing to do anything and do anything at God would only forgive me. I set out, determined to go around to all the chapels, and I went to all the places of worship, and though I dearly venerate the men that occupy those pulpits now, and I did so then, I am bound to say that I never heard them once fully preach the Gospel. I mean by that, they preached truth, great truths, many good truths, that were fitting to many of their congregation spiritually-minded people; but what I wanted to know was: How can I get my sins forgiven? And they never once told me that. I wanted to hear how a poor sinner, under a sense of sin, might find peace with God; and when I went I heard a sermon on "Be not deceived; God is not mocked," which cut me up worse, but did not say how I might escape. I went again another day, and the text was something about the glories of the righteous; nothing for poor me. I was something like a dog under the table, not allowed to eat the children's food. I went time after time, and I can honestly say I don't know that I ever went without prayer to God, and I am sure there was not a more attentive hearer in all the place than myself, for I panted and longed to understand how I might be saved. At last one snowy day it snowed so much I could not go to the place I had determined to go to, and I was obliged to stop on the road, and it was a blessed slip to me. I found rather an obscure street, and turned down a court, and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was the Primitive Methodists' chapel. I had heard of these people from many, how they sang so loudly that they made people's heads ache; but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so much I did not care. So, sitting down, the service went on, but no minister came. At last a very thin looking man came into the pulpit and opened his Bible and read these words: "Look unto me, and be ye saved, all the ends of the earth." Just settling his eyes upon me, as if he knew me all by heart, he said, "Young man, you are in trouble." Well, I was, sure enough. Says he, "You will never get out of it unless you look to Christ." And then lifting up his hands he cried out, as only I think a Primitive Methodist could do, "Look, look, look!" "It is only look," said he. I saw at once the way of salvation. Oh, how I did leap for joy at that moment! I know not what else he said; I did not take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things, but when I heard this word, "Look," what a charming word it seemed to me! Oh, I looked until I could almost have looked my eyes away, and in heaven I will look on still in my joy unutterable. I now think I am bound never to preach a sermon without preaching to sinners. I do think that a minister who can preach a sermon without addressing sinners does not know how to preach.

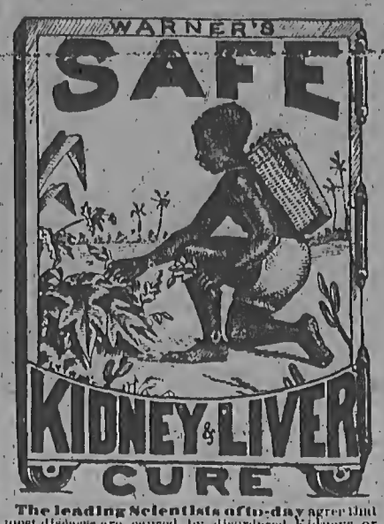
Fabulous Fungi.

A gentleman who recently had occasion to explore the chambers, drifts and caverns of the old deserted Ophir and Mexican mines, says fungi of every imaginable kind have taken possession of the old levels. In these old mines, undisturbed for years, is found a fungus world in which are to be seen counterfeits of almost everything seen in our daylight world. Owing to the warmth of the old levels and to the presence of them of a certain amount of moisture the timbers have been made to grow some curious crops. Some of the fungi in the old chambers are a yard feet in height, and being snow-white, resemble sheets of ghosts. In places one white ago a little distance appears to be white owls, and there are representations of goats with long beards, all as though carved in the purest marble. The rank fungus growths almost conceal some of the drifts. The fungi are of almost every imaginable variety of growth. Some kinds hang from the timbers like great bunches of snow-white hair, and others are great pulpy masses. These last generally rise from the rocky formation, the tops of the drifts, and seem to have grown from something dropped or spilled on the ground as the timbering work was in progress in these mines years ago. These growths have in several places raised from the ground rocks weighing from ten to fifty and even one hundred pounds. Some of the rocks have thus been lifted over three feet from the ground. In the higher levels, where the air is comparatively dry, the fungi are less massive in structure than below, and are finer in texture. Some resemble ram's horns, as they grow in a spiral or twisted shape, while others, four or five feet in length and about the thickness of a broom handle, hang from the cap timbers like sword-fish stalactites suspended by the jaws. One kind, after sending out a stem of the thickness of a pencil to the length of a foot or two appears to blossom, at least produces at the end a bulbous mass that has some resemblance to a flower. In all the infinite variety of these underground fungi it is somewhat strange that not one was seen at all like those growing in the light of day.—*Nothing in the nature of tool-schools or institutions was found.—Virginia City, Nev., Enterprise.*

The Olive Tree.—I challenge the unraveled English reader to tell me what the olive tree is like. I know he cannot answer my challenge. He has far more idea of an olive tree than it owns grow in the fixed stars, or than meditate a flight on them. Let me consider its strangeness, and what a wilful and constant closing of the eyes both most important truths and matters, in the air of the modern artist. Observe a want of perception, not of science. If the not want painters to tell me use of the facts of objective nature. But it would have been well for them to have got and seen the olive trees; to have loved it for Christ's sake, partly, also, for being Lawgiver's staff, which was to the believing Israelites what their double wisdom was which spoke it, to every right hand both heathenish and Christian English-speaking lover, a love like even to the heart. Landscape, as delicate foliage, subdued and faint of hue, as of the ashes of the Bethsemane only to be recognized after long years; and to have traced time for fine the writings of its minute branches, and the spotted bark work of its slight and narrow leaves, untouched the blue dust of the sky, and the small rosy white stars of its spring blossoming, and the pearls of white fruit scattered along its thinnest boughs the right, in Israel, of the stranger, the fatherless and the widow.—*Nothing more than all, the saltness of the middle, silvery gray and tender, silver bloom on a bird's breast, with which, drawn, it yields them, dilations of the mountains. These it would have been well to have seen and drawn, whatever they had been instructive in thing theories.—Ruskin.*

A Touching Romance.—A number of years ago one Jameson, in Wales, in exploring a cave for flint, had been closed, found the body of a young man dressed in a fashion long out of date. The peculiar design of the suit of the time was such as to preserve the body so perfectly that it appeared asleep rather than dead. The coroner were puzzled at the circumstance; no one in the district had been missed within their remembrance, and at last it was resolved to bring in the oldest inhabitant, an old lady long past her eighties (oh year, who had lived single in the village the whole of her life. On being taken into the presence of the body a very strange scene occurred. The old lady fell on the corpse, kissed it, and addressed it by every term of endearment spoken in the language of a by-gone generation. He was her early love, she had waited for him during her long life. She knew he had not proved false to the heart, and so she had kept herself pure for him. Then, as she gazed on the features, so delicate, so full of life, as if the ashes of the Bethsemane only to be recognized after long years; and to have traced time for fine the writings of its minute branches, and the spotted bark work of its slight and narrow leaves, untouched the blue dust of the sky, and the small rosy white stars of its spring blossoming, and the pearls of white fruit scattered along its thinnest boughs the right, in Israel, of the stranger, the fatherless and the widow.—*Nothing more than all, the saltness of the middle, silvery gray and tender, silver bloom on a bird's breast, with which, drawn, it yields them, dilations of the mountains. These it would have been well to have seen and drawn, whatever they had been instructive in thing theories.—Ruskin.*

MISCELLANEOUS.



The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time, and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kidney and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tropical fruit of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restore and keep them in order. It is a **POSITIVE Remedy** for all the diseases that cause pains in the lower part of the body—for Torpid Liver—Headaches—Jaundice—Dizziness—Gravel—Fever, Ague—Malarial Fever, and all difficulties of the Kidneys, Liver and Urinary Organs.

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7.	Coughs, Cold, Bronchitis	25
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10.	Dyspepsia, Bilious Stomach	25
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14.	Salt Rheum, Erysipelas, Eruptions	25
15.	Rheumatism, Rheumatic Pains	25
16.	Fever and Ague, Chill Fever, Agues	50
17.	Piles, Blind or Bleeding	50
19.	Catarrh, Acute or Chronic Influenza	50
20.	Whooping Cough, Violent Coughs	50
21.	General Debility, Physical Weakness	50
27.	Kidney Disease	50
28.	Nervous Debility, Spermatorrhœa, Old	1 00
30.	Urinary Weakness, Wetting the Bed, Old	1 00
32.	Disease of the Heart, Palpitation, Old	1 00

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, April 18, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	6⅞	6⅞
Ordinary	7⅛	7⅛
Good ordinary	8⅝	8⅝
Low middling	9⅝	9⅝
Middling	10⅛	10⅛
Good middling	11⅛	11⅛
Middling fair	12⅛	12⅛
Sales to-day	2,600 bales.	
Receipts since our last	6,858 bales.	
Receipts previously	1,427,152 bales.	
Sugar, ₱ lb.:		
Fair	@	6⅞
Fully fair	7⅛	7⅛
Prime		7⅞
Choice		
Yellow clarified	8⅜	8⅜
White clarified	9¼	9
Powdered		
Crushed		
Molasses, in bbls., ₱ gallon:		
Common		25
Fair	28	35
Prime	38	40
Choice		
Rice, Louisiana, ₱ lb.:		
Common	3¾	4
Fair	4⅞	5⅛
Prime	5⅝	5⅞
Choice		

GROCERIES.

Butter, ₱ lb.:		
Western	8	36
New York	20	32
Coffee, ₱ lb.:		
Rio ordinary	10	10¾
Rio, fair	12¾	12¾
Rio, prime	13¾	13¾
Cheese, ₱ lb.:		
Western factory		
English dairy		
Candles, ₱ lb.:		
Best brands		12
Corn Meal, ₱ bbl.:		
Choice K. D.		₱ 85
Flour, ₱ bbl.:		
Superfine	3 00	
XX	4 75	4 90
XXX	4 75	5 25
Choice		
Choice family		
Fish:		
Mackerel, No. 1 in bbls		8 00
Half bbls		4 50
Kits		1 95
Mackerel, No. 2 in bbls		6 75
Half bbls		3 50
Kits		85
Mackerel, No. 3 in bbls	5 50	6 75
Half bbls	3 00	3 50
Kits	75	
Codfish, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Coal, in casks	12½	20
Coal, in bbls	16	24
Linseed, raw	58	60
Linseed, boiled	61	63
Cotton seed	32	40
Lard	58	85
Soap, ₱ box:		
Magnolia		2 10
Olive		2 50
Palm		
Castile		2 75
Soda, ₱		
Starch, ₱ lb		3½
Salt, ₱ sack:		
Coarse	1 00	1 025
Fine	1 35	1 40

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		
White		63
Mixed		61
Oats, ₱ bushel:		
Western		50
Red rust proof		
Bran, ₱ 100 lbs		
Choice		90
Hay, ₱ ton:		
Prime		30 00
Choice	31 00	32 00
Cow Peas, ₱ bushel:		
Mixed		2 50
Clay		2 60

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	10	10¾
Shoulders	6¾	6¾
Sides, clear rib	9¾	9¾
Sides, clear		10¾
Hams, sugar-cured	10	11
Mess Pork, ₱ bbl	17 75	19 00
Dry Salt Meat, ₱ lb.:		
Clear rib sides		9
Clear sides		9¾
Shoulders	6¼	6¾
Lard, ₱ lb.:		
Choice, in kegs		
Choice, in tierces	12	12¼
EXCLENTS.		
Potatoes, ₱ bbl:		
Irish	2 50	3 00
Sweet	2 00	2 75
Onions, ₱ bbl:	3 00	5 00
Apples, ₱ bbl.	3 00	4 00
Cabbages, ₱ box		
Sour Kraut, ₱ bbl	14 00	16 00

BALING STUFFS.

Bagging, ₱ yard:		
Jute		
Jute		
Baling Twine, ₱ lb		17
Ties, ₱ bundle:		
30 lbs and under ties		1 65

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens		4 75
Young do		3 25
Ducks		4 00
Geese	4 00	6 00
Turkeys	18 00	22 00
Eggs, ₱ dozen:		
Western	15	17
Southern	15	17
Honey:		
Strained, ₱ gallon		
Comb, ₱		
Pecans, ₱ lb		
Louisiana		
Texas	5	8
Oranges:		
Louisiana, ₱ bbl		
Foreign, ₱ box	₱ 75	3 50
Wool, ₱ lb.		
Louisiana	20	21
Texas		
Feathers, ₱ lb		
Geese		
Hides, ₱ lb.		
Country green	6	8
Dry salt	11	12
Dry flint	12	13
Ox Horns, each		6
Tallow, ₱ lb	5½	6¼
Cotton Seed, ₱ ton		
In sacks		
Meal	21 50	23 00
Oil cake	22 75	23 50
Cooperage, ₱ each		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 50	1 55
Half barrels		1 05
Kegs		70
Oak Staves, per 1,000		
Kegs		
Barrels		
Extra lard	95 00	100 00
Extra hogshead	135 00	140 00
Extra pipes	55 00	181 00
Tobacco:		
Low lugs		4¾
Medium		
Good to fine		
Low leaf	5¾	5¾
Medium	6¾	7
Good	7¾	8
Fine	7¾	8
Selections	10	12

"Out of Work.

and sick with my kidneys for years," writes Mr. Alexander Ferris, of Chenango Forks, N. Y., recently. "He used Warner's Safe Kidney and Liver Cure. Now he says, "I cheerfully recommend it to all persons suffering in the same way."

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restoring power in a 50 cent bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

MONTGOMERY, Ala., April 12.—The State Medical Association met here at twelve o'clock to-day and organized. An address was delivered to-night by Dr. Baldwin, of Huntsville. A large number of doctors are here, and many others are expected to-night.

MACON, Ga., April 12.—Thirty special reports to the Telegraph and Messenger, indicate less than half a peach crop in Middle and Southwestern Georgia, the fig trees killed, plums half a crop, pears and cherries badly damaged, apples and strawberries not much injured. The Lecompe pear is a failure in some sections.

MEMPHIS, April 12.—The Appeals' Hernando, Miss., special says: A severe wind storm passed over this country, one mile north of Hernando, this afternoon, blowing down houses, trees, etc. Dr. A. Landerdale and wife were severely injured. Several negroes are reported killed, but owing to the swollen creeks we cannot obtain fuller particulars.

Hernando is twenty miles south of Memphis.

IOWA CITY, Iowa, April 12.—Miss Hattie Denell, the fasting girl, died at noon yesterday and was buried this afternoon. Immediately after death a post mortem examination was made by Dr. Cowperthwaite, Dean of the Homeopathic Department of the University. Not a drop of blood was found in the body, which weighed forty-five pounds. The stomach was also entirely void of any substance. No further particulars have yet been made public.

NEWBURGH, N. Y., April 12. The trial of Beaumont B. Buck, of Texas, now a cadet at West Point, for the shooting of John G. Thompson, Jr., last June, at Highland Falls, was begun this afternoon in the Court of Oyer and Terminer, now in session in this city, Judge Cullen, presiding. A jury was secured and the case was opened for the people. The first witness will be sworn to-morrow morning.

VERMILLONVILLE, April 13.—Hon. Edward Eugene J. Monton, Judge of the Twenty-Fifth Judicial District, died at his residence near here to-day, after a protracted illness. He was serving his second term of office.

DALLAS, April 13. An interesting piece of news with certain well informed persons here, is to the effect that this morning, at their meeting in Philadelphia, the directors of the Texas Pacific elected Jay Gould, President, and H. M. Hoxie, General Superintendent. The latter's appointment, to succeed Uriarge Noble, excites the chief interest, and is regarded in the light of progress of a scheme of vast consolidation of Gould's Southwestern lines. Mr. Hoxie, who holds a similar position in the International management, will, it is thought, be elected at once to be general superintendent of the Iron Mountain Road.

MEMPHIS, April 13.—The Appeal's Hernando, Miss., special gives the following particulars of the tornado which devastated the country yesterday. The cyclone did serious damage, Commencing a mile north of Hernando, it struck Mr. Ryley's steam gin, completely destroying it and carrying away a wagon, team and driver included, landing them in a ditch half a mile distant. His blacksmith shop was also carried some distance. Frank Howard's house was carried nearly one hundred feet yards, but not injured. L. Robertson's house was blown down. Jim Hunter's cabin was next struck, killing Lize Evans and stunning two children, who have not spoken since. The house was torn to pieces and covered by fallen trees.

Dan Glover's cabin, on the Bank's place was blown to pieces, severely injuring him and his wife, and killing one child; Glover is not expected to live. Mrs. Humphrey's house was swept away and two persons wounded by falling timbers. Bob. Lackland's house was also demolished. The tornado next blew down Johnston & Co.'s, and A. D. Lauderdale's stores, totally demolishing them, strewing their goods for miles.

Dr. Lauderdale's residence was also razed to the ground, dangerously wounding the doctor and his wife.

Three hundred yards further on a negro cabin was swept away.

The Lauderdale House is blown down and beyond that, another cabin. John Chamberlain's stables and outhouses were demolished. L. Gear's dwelling was leveled, and all the cabins on Will Johnston's place were swept away.

Crossing Camp Creek bottom, the cyclone blew down Ben. Harwell's house, instantly killing him; his wife and child escaped unhurt. The track of the tornado is about one hundred yards wide.

Deputy Sheriff Sikes Johnston was caught and blown off his horse, which was carried in the air, and had both legs broken. Mr. Heflin says he saw a man in the air, and one or two reported missing. Men were blown all over the fields like barrels and nearly beat to death against the ground. Many farms are totally demolished.

MONTGOMERY, Ala., April 14.—Work will commence in a few days on the Montgomery Southern railroad, and it will be rapidly pushed forward to connect with the Pensacola and Atlantic railroad at some point in Florida.

YANKTON, April 14.—It has been ascertained that the gorge which has caused the flood upon the bottom lands extends from Yankton to Vermillion filling the river for more than thirty miles with solid ice, which rises in places to the height of thirty feet above the surface of the water. Nothing but extremely warm weather or the use of powerful explosives will release it.

MEMPHIS, April 14. Dr. A. D. Landerdale, who was wounded by the blowing down of his house Tuesday, near Hernando, Miss., died to-day. The same cyclone was destructive in the neighborhood of Commerce, Miss., destroying cotton gins, cabins, fences, trees, etc. H. W. Fly's store in Commerce, was unroofed and the stock of goods damaged by water to the extent of $3000.

NEW YORK, April 15.—Bradstreet's will publish to-morrow a summary of the cotton situation, with regard to both the old and new crop, down to the close of March. Port receipts and overland movement for both was 481,315, against 1,959,191 for the same time last year, an excess of 22,451. Estimating the receipts for the season the same as last year, gross actual yield for the crop of 1881, of 6,283,163.

As yet there are no indications of any sudden falling off in receipts. The stock at interior towns is no less than a year ago. The port receipts for the first twelve days in April have been 48,000 more than for the same time last year. Estimating the probable increase of receipts during the remainder of the year, the total yield is placed at 6,422,000 bales.

NEW YORK, April 16. The Chronicle's telegrams report all cotton above ground in Texas killed by frost, and replanting necessary, from same cause, in portions of Alabama and Mississippi.

NEW YORK, April 18.—A dispatch from Chewacla Lime Kilns, Lee county, Ala., says: A cyclone passed over this place yesterday, sweeping everything in its course. Many houses were unroofed, and the house of W. H. Howard was completely torn to pieces. A heavy wagon in his yard was lifted in the air and carried seventy yards. No one was killed.

DANVILLE, Va., April 18.—The Virginia Conference of the African Methodist Episcopal Church, South, has concluded its labors. Yesterday Bishop Daniel A. Payne, D.D., (colored) preached, by invitation, at the Main Street Methodist Episcopal Church, (white,) which is the largest and wealthiest church of that denomination in Virginia. Bishop Payne was formerly President of Wilberforce University, in Ohio. He was assisted yesterday in the services by Prof. Johns, from West Indies, and Ehler Lloyd, both colored. The church was filled with a white and colored people.

FOREIGN.

CONSTANTINOPLE, April 12.—Earthquakes of considerable violence have begun again in Chio. It is estimated that barely twenty-houses remain habitable in the whole island. Forty-five villages have been totally destroyed, and the population in many localities has absolutely disappeared.

BERLIN, April 14.—The famous anti-Jewish petition was sent to Prince Bismarck yesterday. It consists of twenty-six volumes, comprising 14,000 sheets, with 255,000 signatures, including those of noblemen, retired generals and officials.

CHIO, April 11.—The latest returns state that 2000 were killed and 10,000 injured by the recent earthquakes.

CONSTANTINOPLE, April 16.—Advices from Bagdad state that the ravages of the plague are terrible though not extending beyond the sanitary cordon. Four thousand inhabitants have quitted Nedjed and encamped in salubrious localities. Nedjed and Djidjara were burned on the 6th inst. The disease has become most virulent the afflicted dying in ten hours after being attacked.

LOUISVILLE, Ky., April 15.—At a meeting of the Louisville presbytery of the Presbyterian Church South, this morning, Dr. Stuart Robinson resigned his position as pastor of the Second Presbyterian Church, giving as the reason, his age and failing health, which make it impossible for him to bear the toil and trouble of active ministerial duties.

ST. PETERSBURG, April 15.—All the Nihilists except the woman Hessy Helfman, condemned to death for connection with the Czar's assassination, namely: Russakoff, Michaloff, Kibaltschitsch, Mirbach and Sophie Pieofsky were hanged at 10.0 o'clock this morning. Michaloff's rope broke twice. Order was not disturbed. There was an immense concourse of spectators.

LONDON, April 16, 5:30 A. M.—Lord Beaconsfield is dead.

THE NEW ORLEANS PACIFIC.—In a short conversation, says the Shreveport Standard, of April 9, with Maj. B. H. Greene, who has just returned from New Orleans, we learned that work on the New Orleans Pacific was progressing favorably. Eight hundred tons of rails has already arrived at Alexandria, and more will be pushed forward as rapidly as possible. The road has been reinforced with laborers all along the line, and track-laying will be commenced from four different points, thereby assuring the completion of the road through to New Orleans by at least the first of September. An engine and some cars will be shipped to Alexandria by steamer next Saturday, to be employed in track-laying.

A cotton gin and press on wheels manufactured by a New Haven company, worked successfully in Texas, last season. With this apparatus may be handled daily 10,000 pounds of seed cotton. The cotton is compressed into small bales of about one hundred and twenty-five pounds each, or quarter bales. These bales are superior in many respects to the large rumbroon bales now in use. The daily output of this gin press is about twenty-five of these small bales. Our cotemporary, *Cotton*, unrivalled and unapproached in its sphere of usefulness as an exponent of cotton interests and the vast industrial concerns identified with them, has an extended notice of the new invention and photographs of it may be seen at this office.—*America*.

NATIONAL WEALTH. It is stated, on good authority, that the annual increase of wealth in England is $325,000,000; in France, $375,000,000; in Germany, $200,000,000; and in the United States, $825,000,000. In the total valuation of property, the United States ranks third on the list of the great Western nations. The property of England is valued at $44,000,000,000; that of France at $30,710,000,000; and that of the United States at $33,000,000,000. So much for the aggregate wealth, and the annual increase of it in each of these favored countries. As our annual increase is nearly three times the amount of that of either of the two countries named in our statement, we shall soon be as rich as the richest; and after a while how much richer than the richest our moderate supply of figures would hardly enable us to compute.—*Philadelphia Methodist*.

DEATH RATE. If five and a half per cent. die every year, it is equivalent to one eighteenth of the population per year, so that in eighteen years they would all be dead, and the average life of man would therefore, have to be eighteen years. But as man on the average only propagates between the ages of twenty and forty-six, the average duration of life must lie between, say thirty-three; so the average mortality in order to keep up the native population without addition from abroad, must be one in thirty-three per year, or three per cent. This corresponds with three generations per century. The births have of course to keep up with the deaths, and not be less, as is now the case in France; but they can never amount to five and a half per cent. If people were to be born and die so fast as that, every generation would be extinguished in eighteen years.

The Bank of England was incorporated in 1649. It covers five acres of ground and employs nine hundred clerks. There are no windows on the street. Light is admitted through open courts; no mob could take the bank, therefore, without cannon to batter the impense walls. The clock in the centre of the bank has fifty dials attached to it. Large cisterns have been sunk in the court, and engines in perfect order are always in readiness in case of fire.

CAMP MEETINGS.

SEA SHORE CAMP MEETING.—The Camp Meeting for 1881, on Sea Shore Camp Ground, will commence on Wednesday, July 13, 1881.

PHILIP BALLARAN, Secretary. W. B. FOSTER, President.

DISTRICT CONFERENCES.

The Vicksburg District Conference will be held at Fayette, June 3-5, Bishop Keener presiding. The change of time is made to enable Bishop Keener to be with us. JOHN A. ELLIS, P. E.

Pensacola District Conference, Alabama Annual Conference, will convene at Georgiana, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of their charges as specified by the Discipline. Make an earnest effort to raise the collections ordered by the Discipline and Conference. I hope the Stewards of the several charges will make liberal payments on their pastor's salaries, so that it can be reported at the District Conference. Pastors will send the names of their lay delegates and local preachers to Rev. L. Patterson, Georgiana. Let earnest prayers be made by the churches for an outpouring of the Holy Spirit upon the District Conference.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Franklin Street	Apr. 24
Eastern Shore, at Daphne	30, May 1
Tensaloosville, at Tensaloosville	May 7, 8
Citronelle, at Citronelle	14, 15
Grand Bay, at St. Elmo	21, 22
Saggsville, at Ft. Madison	28, 29
Grove Hill, at Coffeeville	June 4, 5
St. Stephens, at Andrew Chapel	11, 12
Bladon Springs, at Mt. Zion	18, 19
Okatuppa, at Jones' Chapel	25, 26

16 G. G. RILEY, P. E.

MARIANNA DISTRICT.—SECOND ROUND.

Marianna station	Apr. 2, 3
Cerro Gordo mission, at Mt. Tom	9, 10
Geneva circuit, at Friendship	16, 17
Big Creek circuit, at Mt. Zion	23, 24
Greenwood circuit, at Andrew's Chapel	30, May 1
Campbella mission, at Dogwood	May 7, 8
Headland mission, at Blackwoods	14, 15
Holmes' Valley circuit, at Orange Hill	21, 22
Freeport and Walton, at Freeport	June 4, 5

The District Conference will convene at Freeport Thursday, June 2, at 7 P. M.

14 A. J. COLEMAN, P. E.

GREENSBORO, DIST.—SECOND ROUND.

Greensburg circuit, at Union Chapel	Mar. 31
Newbern circuit	Apr. 2, 3
Greensboro station	9, 10
Havana circuit, at Mt. Pilgrim	16, 17
Forkland circuit, at Trinity	23, 24
Livingstone and Eutaw, at Eutaw	30, May 1
Green circuit	Thursday, May 5
Bolingbroke circuit, at Bolingbroke	7, 8
Livingstone circuit, at Sumpterville	14, 15
Demopolis station	21, 22
Uniontown circuit, at Clark's Chapel	28, 29
Benton circuit, at Christopher's Chapel	June 4, 5
Uniontown circuit, at Bright Water	11, 12
Butler and Mt. Sterling, at Mt. Sterling	18, 19

13 G. THOMAS, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Brandon station	Apr. 9, 10
Pinola circuit, at New Providence	16, 17
Magnolia circuit, at Poplar Springs	23, 24
Calvert circuit, at Theodore	30, May 1
Ludlow mission, at Mt. Zion	May 6
Trenton circuit	7, 8
Mt. Hebron	13
Philadelphia circuit, at Hester's Chapel	14, 15
Walnut Grove circuit, at Scotland	21, 22
Beech Springs	28, 29
Carthage circuit, at Carthage	June 4, 5
Newton circuit	11, 12
Lake circuit	18, 19
Raleigh circuit	25, 26
Forest circuit, at Forest	July 2, 3

12 J. M. GANS, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs, at Scranton	Mar. 12, 13
Handsboro, at Handsboro	26, 27
West Pascagoula, at Mt. Pleasant	Apr. 9, 10
Whippingtown, at White Plains	23, 24
Perrington, at Log Town	May 7, 8
Biloxi, at Biloxi	14, 15
East Pascagoula, at Zion	21, 22
Moss Point, at Moss Point	28, 29

District Conference, at Moss Point, May 27, 28, 29.

12 T. S. WEST, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Delhi and Madison circuit, at Delhi	May 7, 8
Winnsboro circuit, at Winnsboro	14, 15
Oak Ridge circuit, at Good Hope	21, 22
Rayville circuit, at Target	28, 29
Trenton and Monroe, at Crotton	June 4, 5
Quinby circuit at Faulk's Chapel	11, 12
Mud Creek circuit, at Schermerhorn	18, 19
Bastrop circuit, at Island	25, 26
Floyd circuit	July 2, 3
Providence and Perrin Grove circuit	9, 10
Tensas Chapel, at Tensas Chapel	16, 17
Tensas circuit, at Wesley	23, 24
Watergoose, at Vidalia	30, 31

The District Conference will convene at Delhi, on Saturday, May 7, at three o'clock P. M. The District Stewards are D. S. Travis, L. S. Womble, J. S. Beazley, P. A. B. Williams, T. P. Shufford, A. J. Gibson, John Conner, A. S. Helmbold, G. H. Johnson and S. T. Jackson.

16 H. F. ALEXANDER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City	May 7, 8
Franklin	14, 15
French Mission	21, 22
New Iberia	28, 29
Abbeville	June 4, 5
Vermillionville	11, 12
Lake Charles	18, 19
Sugar Town	25, 26
Opelousas	July 2, 3
Plaquemine	9, 10
Washington	16, 17

District Conference will convene in the Methodist Episcopal Church, South, at Franklin May 12 at one o'clock P. M. District Stewards will meet me at four o'clock P. M. Saturday May 7.

5 A. M. JOHNSON, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Pulido circuit, at Belle Bower	Apr. 16, 17
Logansport, at Rowell's School House	30, May 1
South Bossier, at Edgerly	May 7, 8
North Bossier, at Ringgold	14, 15
Meetings on Cat Meeting sport	21, 22
Shreveport	28, 29
Coushatta, at Pearl Point	June 4, 5
Springville, at Nemsville Chapel	11, 12
Mansfield	18, 19
Natchitoches	25, 26
Pleasant Hill, at Marvin Chapel	July 2, 3

District Conference will convene at Mansfield June 1, at 7 P. M.

C. C. MCDONALD, P. E.

HOMER DIST.—SECOND ROUND.

Sparta	Apr. 16, 17
Linn	23, 24
Homer	30, May 1
Vernon	May 7, 8
Dodson Village	14, 15
Rochester	21, 22
Haynesville	28, 29
Bonnyville	June 4, 5
Farmerville	11, 12
Webster	18, 19
Minden	25, 26
Arcadia	July 2, 3

2 J. A. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Moreau Street	Apr. 17
Algiers	May 1
Louisiana Avenue	8
Lafourche, at Huddlesonville	15
Felicity street	22
Baton Rouge	29
Plaquemine and Gross Tete, at Plaquemine	June 5
Carondelet street	12
St. Charles Avenue	19

11 J. B. WALKER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Beuf and Evergreen	Apr. 2, 3
Rapides	9, 10
Cotile	Wednesday 13
Wilmington	16, 17
Jena	23, 24
Trinity	Thursday 28
Columbia	30, May 1
Harrisonburg	7, 8
Sicily Island	14, 15
Little River	21, 22
Alexandria	28, 29
Spring Creek	June 4, 5
Avoyelles French mission	9
Simsport	11, 12

The Alexandria District Conference will convene on Thursday, May 26, at ten o'clock, A. M., at Pineville, La.

The District Stewards will please meet on Friday, May 27, at Pineville, La.

12 F. G. BOCETT, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Pulido circuit, at Belle Bower	Apr. 16, 17
Logansport, at Rowell's School House	30, May 1
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12 F. G. BOCETT, P. E.

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NEW ORLEANS.
Articles for Fishermen of all Kinds.
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Fire assets, excluding paid-up capital	$9,881,426 21
Paid-up capital	1,228,500 00
Total fire assets	$11,109,926 21
Fire liabilities	3,944,558 23
Making the surplus for policy-holders	$7,165,367 98

Losses by Chicago Fire in 1871 $3,239,091
Losses by Boston Fire in 1872 $1,429,729

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NEW ORLEANS, October 20, 1880.

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SINGER
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FIVE YEARS.

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AMERICAN CHINA HO
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We append a few prices:
The American China Dinner and Tea Set, comprising Pieces, for $12.
A Real French China Dinner Pieces, for $ 7.
English Stone China Dinner Pieces, for $10.
English Stone China Chamber prising 10 Pieces, for $
Decorated Chamber Sets, with Colored Bands, 10 Pieces, f
Glass Goblets, from 60 cents dozen.
Particular attention given to Orders pertaining to the House-Furnishing Orders promptly attended to. We have a full and complete stock of holiday goods examine before purchasing.
W. C. SHEPARD,

Carpet and Oil Cloth W
ELKIN & CO
100 - - - CANAL STREET
New styles of
MOQUETTE, VELVET, BODY BR
TAPESTRY BRUSSELS, with borders
3-PLY and INGRAINS in great
OIL-CLOTHS of all widths
WINDOW SHADES and CURTAIN
CORNICES and CORNICE P
MATTINGS of every description
CURTAIN GOODS, TASSELS, Cords
Our prices for corresponding qualities as low as any house in the South or We

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desires to inform the public patrons that his Stock of Par Chamber Suits and Dining-R both fine and medium, has b as complete as at present, wi lower than ever.
His stock of Furniture is country trade is very large, a inducements are offered to buyers.
Orders from the country especial care and prompt att
W. G. TEBAUL
47 Royal Str
New O

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Better Known as Chop
NO BRANCH STORE IN
MEN'S, BOYS' AND YOU
CLOTHI
HATS, BOOTS, SHOES, FURNISH
ETC., ETC.
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New Orleans, La.
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at most reasonable terms.

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AND ARMS
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(Late Chief

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carefully; great variety of styles in
of writing. For sale by dealers gener
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Christian Advocate.

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Christian Advocate.

LINUS PARKER, D. D., Editor.

T. LATHROP & CO., Publishers.

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REV. JAMES A. GODFREY.
REV. W. L. C. RUNNICUTT.
LOUISIANA CONFERENCE.
REV. JOHN MATHEWS, D. D.
REV. LINUS PARKER, D. D.
REV. CHRISTIAN KEENER.

THE CHORISTER

BY F. D. WEATHERLY

Our Foreign Missions.

The Advocate of Missions, edited and published by the Missionary Secretary, Dr. Wilson, is a grand missionary paper. From the April number we give some interesting excerpts:

Wilson, writing of his recent trip to Mexico, says:

"Each day of our stay added to the interest awakened as we saw more and more clearly the opportunities opened, and witnessed the urgency and untiring labor of our superintendent to satisfy all the demands of his position. Our prudent counsels as to his health were met by us and simple statements of the work made upon him, enough to convince two men of stalwart vigor and energy. The work grows on his hands. There is now within his district, and more than all, that he can attend to. A new center of operations must soon be established, and will be located northward until the confines of the Mexican Border Mission be reached, when with the Central Mexican Mission. Every day the antagonism to the Protestant movement weakens. The government has put its power in the way of fanatical violence, and much of the people is shaking itself from the slavery of priest-craft and superstition. The channels are opening, and the waters of life begin to flow freely into every nook and corner of the land. The missions have settled into agreements which obviate the necessity for collisions, and labor harmoniously toward the end, the salvation of all the people. Free pulpits, true Christian living, devoted, loving Christians will soon bring their power to bear upon the scattered multitudes; then nothing will be wanting but a revolution of power from on high without which the most plans, most generous expenditure, most faithful labor, will be of no avail.

"We are blessed in our representatives in the Mexican Mission work. Each one of them is an honor to the church. They ought to be fully sustained by unceasing prayer in their behalf and by such contributions as will enable them to make the footing wherever they enter in their Master's name.

"On our way to Vera Cruz we stopped a day and night at Orizaba, an opportunity to look in upon the church there, and to the Bishop and Deacon Severiano Gallegas, the teacher in charge at that place. We must resist the temptation to recite scenes, and defer much that we long to say to another time.

"Elias Robertson, writing from Laredo, Texas, of the Mexican Border Mission, says:

"We have prayer-meeting on Wednesday nights, at which I always make a short talk. Our American Sunday-school is the most interesting ever saw. We have six faithful teachers, who are earnestly endeavoring to make good impressions upon the minds and hearts of those whom they are instructing. Our need is means with which to purchase literature. Our preaching follows the Sunday school. I usually preach from the text of the Sunday-school lesson.

"The Mexicans have service on Tuesday, Thursday, and Sunday nights. Also Sunday school and preaching Sunday morning. It does my heart good to see them, old and young, engaged in worship. Though I can not understand what they say, I like to hear them tell of the goodness of God in bringing them to the true light. Their language has a sacred melody, and their songs are musical indeed. O how I long to learn the language! It is one of the absolute, indispensable necessities for any one here to speak it. Imagine yourself in a mighty multitude, wishing to speak but can not, desiring to hear but can not understand. I feel I am virtually excluded from many places because I can not enter their humble homes and address them in their native tongue. I am making some progress, however; but it seems there are so many things in connection with my work to claim my attention, and occupy my time, that I can not make that rapid advancement in the acquisition of the Spanish which I desire to make.

"Rev. A. P. Parker writes from Shanghai, China, October 11:

"During the year, too, we have had, on the whole, enlarged congregations—especially so at Trinity; a deeper interest there and at Christmas Chapel among the women; an increased number of inquirers, and a goodly ingathering of probationers throughout the bounds of our work; while some very staunch believers have been added to the church. One of our most faithful preachers and several members have been removed from our midst, but we are thankful to say that in every case there was substantial ground for hope, and some died triumphing in the gospel—a matter of profound astonishment to heathen friends and a powerful confirmation of the truths of Christianity in the hearts of believing spectators. So marked, indeed, has been this testimony, and so profound the weight of conviction conveyed thereby, that we have been led to attribute as much benefit to this means of preaching Christ as has been the result of an equal number of the most powerful sermons that have been delivered from the pulpit during the twelve-month.

"Rev. W. W. Royall, writes from China, January 17:

"The Nantziang work promises healthy expansion, and Brother Reid seemed hopeful of the outcome this year. His new parsonage is a model of comfort and convenience, as well as of durability. We would do well to have many such. It is excellently built, and will last doubtless several generations. The girls school seems to be doing well under the faithful care of the Misses Rankin. Would that we had scores of ladies of such piety and intelligence! They are at home plenty of them but they are burying their talent. May God's Spirit draw them here, where they can multiply it a hundred fold! O how this land cries out for help! It is agonizing to see the moral wretchedness of these people.

"In Shanghai, too, we hope for better things when we get our new church completed. It is proposed to put it on the lot where we now have the old 'Christmas Chapel,' the Chapel School, and the dwelling so long occupied by our dear Brother Landuth. This place is well known to the Chinese both in Shanghai and also far into the interior. It is called 'Dzangka 'troh 'dzau,' or the 'Dzang family wooden bridge.' The name is quite familiar out here. Hence the new church would be already well known, and would, therefore, be advantageously located. A new residence is needed, and we are trying hard to get a lot some two furlongs or a mile to the north of this place, so as to be in a rapidly growing part of the city, and one more favorable to health than the location we now occupy. The place we now have is not a healthful one, and it is a matter of urgent necessity to get a better location. Upon this may depend the presence of some of us here; for health is absolutely necessary. Land is excessively high, however, and we need a good place. I hope the church will come manfully to the rescue. Dr. Allen's church is well and strongly built, pretty and attractive. They have an excellent organ; and it is a great attraction to the Chinese. The latter make admirable music themselves, but seem to have a taste for that which is good. So, taken altogether, the prospect is cheering. The missionaries seem all in good heart, and that counts for much.

"Rev. C. F. Reid, January 31, from Nantziang, China, writes of a trip made in company with Dr. Allen:

"We reached Chiing-poo, Saturday afternoon. Leaving the Doctor on the boat, I went in search of Dzang—our native preacher—whom I found busily engaged arranging our new chapel for Sunday service. We have never had a fair chance at this place, for two reasons: first, the Catholics are very strong; second, we were only able to secure a remote, out-of-the-way place for our chapel. Yet some of our best workers are the fruit of our labor here. This year I determined, if possible, to secure a more favorable location, and enlarge the work, by opening a day school for boys. After considerable cautious inquiry, the right place was found and secured. It is admirably suited to our work, being located on one of the principal streets, and is large enough to furnish room for chapel, school and room for preacher and teacher, both of whom are on the ground, ready to begin work with the new Chinese year. Sunday morning Dr. Allen preached the opening sermon. The chapel was literally packed. At first they filled the seats, but as the people crowded in to hear, those who were seated were compelled to stand, in order to make room for others. And there they stood for an hour, many of them giving the closest attention to the Doctor's discourse. We left Chiing-poo the next morning, feeling that our chances for doing good were much improved.

"About one o'clock P. M. we arrived in Kading. No special changes have taken place here since last writing. We have three schools—two for boys, and one for girls—all three are in a prosperous condition. Lee, the native preacher, is a man of great earnestness and marked ability. Of late he has been doing a great deal of country work, in the way of preaching and selling books. This pleases me very much—all the more because it is his own idea, and indicates a disposition to do all he can.

"Some changes have been made in Nantziang since writing my last letter. Dsan Tsz Zek (C. K.) Marshall is my assistant this year. To make room for him, I was compelled to add two rooms to the native parsonage. I also made some necessary repairs on the chapel; for, though we hope this will be the last year we shall use it as such, we could not avoid doing some patching, even for so short a time. I never felt the need of a new church more than I did yesterday. Long before the appointed time for Sunday school it was found that the crowd was to great for our usual exercises. So we made no attempt to hear the classes. Brother Marshall began to preach to them. In less than five minutes there was not space enough in the church for one small boy to squeeze in—both the aisle and the space around the pulpit being packed. I went and stood in the front door during the whole sermon, to keep the crowd outside from pressing in on the already too densely packed congregation. It is not every day that we have such crowds as we had yesterday, but they often fill the house till there is not even standing-room; and if we had a large, commodious house, I am sure many more would attend regularly.

"Dr. Allen writes of a very interesting missionary tour in China. We give an extract:

"Accordingly, when the time came, I set out with Brother Reid, presiding elder of the Nantziang District, and first visited Tsung-pu, where I preached for him on the occasion of opening a new and more commodious preaching-place in that flourishing little city. Thence we went on to this home at Nantziang, where I left Brother Reid, and picked up Brother Mclain and my little son, Arthur, who had gone so far, sixty miles overland. We then visited Kading, one of our first stations, a walled city some twenty-four miles from Shanghai, and thence on by Tsingpu to the large prefectural city of Sung Kiang (Song Kong), where Brother McLain had an opportunity to see, for the first time, the place which it was hoped to see himself and wife occupy.

"Returning from this trip, after some few days' absence we picked up Brother Loehr to our number, and set out for a more extended tour, during which we visited Woigdai village, at which Brother Reid has a preaching-place, and Kwan Shan, a city of fifth rate, near Suchow, where we have a native preacher stationed in connection with the Suchow District. Thence we went on to Suchow, the great capital of this province, where Brother Parker 'hobbs the fort.' Here Brother Loehr's eyes were opened and his ears too, for that matter, for the welcome accorded him by the hoodlums and scalawags was as unusual as unexpected. From every street, thoroughfare, alley and lane, poured forth a continuous stream of boys, released from school by the Chinese New Year, and every boy yelled at the top of his voice, not, 'Yankee Doodle's come to town,' as the Bedouins did when I landed at the foot of the great pyramid in Egypt, but *Yang-kuay-tsz, Yang-kuay-tsz, Lah liz loong, Lah liz loong*, which, being interpreted, means, 'The devil's come to town! A thief! a thief!' Brother Loehr, however, was too modest to think it all intended for him self, as did the late William H. Seward, who, when entering the city of Peking, mistook a funeral procession to be an imperial escort, sent to greet, and went so far as to place himself in an attitude to receive an address of welcome from the emperor.

"After keeping Sabbath in the mission churches there, and spending one day in visiting the chief points of interest in the city, we again set sail, this time for the lake and mountain region near by, where we had the opportunity of seeing some of the finest temples—Buddhist and Taoist—in this part of the empire.

A Voice from Texas.

Away out here on the frontier of civilization, as is thought by the people of the "States," we are in full sympathy with the extraordinary advanced movement of the public mind all over Christendom upon the great subject now intensifying the antagonism to legislation, legalizing the iniquitous and disastrous liquor traffic.

We believe that "prohibition does prohibit," albeit the "wish is father to thought," that it does not, as assumed by the representatives of the liquor advocates in the face of the attesting and incontrovertible facts demonstrated by experiment, which is of more value than any dogmatic assumption predicated upon the perversion of these facts. Anyhow, our people groaning under the intolerable incubus of a licensed traffic, are determined to throw off the burden imposed by a legislation in the interest of grog shops at their expense. They dance, but the people have to pay the fiddler. The wonder is they have borne it so long in silence. But they are fully aroused now, here and everywhere, and woe, politically, to him, as a legislator, that would interpose the barrier of a disgusting and false plea that "prohibition invades private rights, antagonizes the spirit of liberty, coerces morality and religion, and all that kind of balderdash. We have it *ad nauseam* over here from the representatives of the infidel whisky ring, subsidized by that clique which will be swept away as chaff before the tempest. A little common sense without any great pretension of being learned in the law, distinctly comprehends that all law is predicated upon the recognition of the elementary principle that private rights are subordinate to community rights, and must yield precedence.

No man can claim legislation in his favor at the public expense. Sumptuary laws are not invoked by the people clamoring for the abolition of the liquor traffic, to save society from utter wreck and ruin. They demand, and mean to enforce, it, that they shall not be taxed beyond their powers of endurance to sustain a traffic, in the interest of those who fatten upon the woes of humanity at the expense of the taxpayer. If law was not instituted to protect society from the demoralization of crime by police regulations; then what are its functions? And what so prolific of crime as the grog shop, the "pint law" and all such abominations, that should be swept from the statute book, as a disgrace and shame to the civilization of the age.

Such law makers must and will be ousted from legislative halls by the outraged moral sense of our trusted constituency. The time is not distant, when all over this broad land, the people in their majesty will sweep from power and place, those who are not the exponents of their will, stern and unrelenting, but the subsidised tools of grog shops, their aids and abettors. Texas is wide awake and duly solvent, and the small minority in our last legislature, who, in the interest of the whisky ring, prevented the expression of the will of the people, at the ballot box will be buried deep beneath their indignation.

Glad to know that my own, my native land is being stirred profoundly on this great subject, involving so much of weal or woe to untold millions; and that such men as the gifted Steele, Galloway and Hunnicutt, and such practical legislators as McNeil, and matter of fact men as Conroy are found battling for the great cause, which, may God defend.

No one is personated in this article, except as the representative of a class who antagonize the extraordinary moral movement, simultaneously stirring the hearts of philanthropists.

H. M. WOOTEN.

Arkansas Correspondence.

MR. EDITOR: You did me the kindness to say that it seemed unnatural for me to be in Arkansas, intimating that I would be missed in Alabama.

I must say at first I felt as if I were some distance from home, but now I feel very differently. Last Saturday was a high day with me. I had the unexpected pleasure of meeting Rev. W. D. Davis of the Little Rock Conference. We were together in the army, he being chaplain of the First Arkansas Regiment. We came home from the army together, joined the Montgomery Conference at the same time and for three years were class-mates. He then transferred to this state and I had lost sight of him. I really did not expect to meet him any more this side the better land; when, to my great joy he came with Bro. Johnson to the Quarterly meeting, and introduced himself as the same man I had known so long and loved so much. We talked much, especially of the Army of Tennessee and Alabama Methodism.

I have found this to be a fine field for usefulness, and to those who are interested in the matter, I say that I am well pleased with this country. The Methodist Church is strong, numerically and otherwise covering the ground she stands on tolerably well, needing some amendment to her theory and practice, I think. I was not at all pleased though, when I learned how my transfer was made. According to the direction of the Bishop, letters were written by men who knew me well and were above suspicion, as lovers of the church, and sent in care of the Western Methodist in due time for the Conference; but it so happened that they did not reach the seat of the Conference at all. They learned by some means that I was expecting to transfer, so they strained a point and crosslifted me in at the back door, or as my presiding elder expressed it to my wife, "they took rough at a venture." I was greatly mortified when I learned how the matter stood, but there was no help for it then.

Bishop Pierce ventured however, to give me a good circuit having now twelve appointments and the prospect of others; and financial ability to raise $2,000 for church purposes. I also found a good parsonage, and since my arrival have raised and expended $100 00 for furniture and some much needed repairs. So we are now quite as comfortable as ever we were on the other side of the river, which is saying a great deal. There are more regular class and prayer-meetings held and I believe more family altars than any circuit I have ever traveled. It seems to me that more preachers are needed here of a certain class. Alas, for the vineyard, that class can not well be spared from the East, or any where else. I refer to those preachers that come up fully to the Marvin standard: "Men that love God and not money; that have souls and not their race." As to the whisky question, I am glad to say, it is an open field and a square fight, money on one side, and a vast multitude of earnest workers that love God and humanity on the other. Great changes have already taken place for the better.

It is indeed refreshing to walk to the Postoffice here and see that piece of goods box tacked over the sign, "Star Saloon." It saluted me a few times after my arrival, but thanks to a kind Providence it salutes me no more. So may it ever be. This is certainly a good country for farmers. Pork could hardly be sold at three cents per pound, and farm hands are eagerly sought after, and paid from $12 50 to $15 00 per month.

The Pine Bluff and Camden railroad is to be built this year, which will be a great advantage to this part of the State. Yours truly,

W. W. GRAHAM.

PRESCOTT, Arkansas, April 6, 1881.

From Shreveport, Louisiana.

MR. EDITOR: About ten days ago, we organized Caddo Lodge No. 18, of Independent Order of Good Templars. I am informed that this is the first move in the good cause of temperance that has been made in Shreveport in a number of years. From the character and members of the organizers of Caddo Lodge, we have every reason to believe that the war on intemperance, that "surpassing evil" as Dr. Mathews calls it, having been inaugurated, will be vigorously and uncompromisingly prosecuted to a glorious issue. There is already considerable *esprit de corps* exhibited by the young men who have devoted themselves to sober lives and, to the untiring effort to persuade others to do the same. I regard this organization as the lighting of a bright light to shine in a dark place. The other side have had it all their own way long enough and it is indeed a hopeful sign that some of those who believe that Whisky & Co. should not control social, business and public life have at last awakened to the necessity of doing something more than theorizing, having determined hereafter to practice what they preach, and live what they believe.

The farmers all around are just now quite busy and are, we believe, having weather favorable to their operations.

Shreveport air is always full of railroad matters, and there is scarcely an issue of our local papers without some news in it, on this live subject. What I get out of it all is, that it will not be many months before we can go the Crescent City all the way by car, and that the gap between this city and Monroe will be rated at an early date.

As to our church, I can certainly report that everything is moving on well. The congregations are attentive, and the "glorious gospel of the blessed God" is having its effect. There have been some conversions and additions, and the class and prayer-meetings are steadily increasing in interest and spiritual results. Of Conference collections, we have taken the mite for Centenary College, and the one for Foreign Missions, the people acting most generously in each case. It is to be hoped that the brethren will not forget to raise their Centenary money. A few days since we began to get subscriptions for the building of the new church, I am glad to report that our success, so far, is most gratifying. It looks as if a beautiful new church for the Methodists of Shreveport, will have its foundation laid in the not distant future. By faith, prayer and willing, loving sacrifices it will be done. Pray that God may be with his people in Shreveport in all that they undertake for his glory.

J. T. S.

Good Words.

The day lies slowly in the western sky;
The sunset splendor fades, and wan and cold
The far peaks wait the sunrise, cheerily
The gold-haired cedar lifts its wanderers to their fold.
My weary soul, that faith would cease to roam
Take comfort, evening bringeth all things home

Homeward the swift-winged sea-gull takes its flight,
The sliding tide breaks softly on the sands;
The red sailed boats draw shoreward for the night
The shadows deepen over sea and lands;
Be still, my soul! Hides home—the heart's desire—
Behold, one evening God will call thee home.

When Anaxagoras was told of the death of his son, he only said, "I knew he was mortal." So we in all casualties of life, should say, "I knew my riches were uncertain, that my friend was but a man." Such considerations would soon pacify us, because all our troubles proceed from their being unexpected. Plutarch.

As the light which illuminates our atmosphere, and gives brightness to our dwellings, and vision to every eye, is from the sun, and is dependent on its rise and motion every day, so we and all our mercies, and all our strength, for every day and hour of our lives, come from God, and are dependent on him. Bate.

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love. Washington Irving.

He who brings ridicule to bear against truth finds in his hand a blade without a hilt. The most sparkling and pointed flame of wit thickens and expires against the incombustible walls of her sanctuary. Landor.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. George Macdonald.

We are told that we must become as children to enter into the kingdom of heaven; methinks we should also become, as children, to know what delight there is in our heritage of the earth. Bulwer Lytton.

Truth is the bond of union and the basis of human happiness. Without this virtue there is no reliance on language, no confidence in friendship, no security in promises and oaths. Collier.

Polished steel will not shine in the dark; no more can human reason, however refined and cultivated, shine efficaciously but as it reflects the light of divine truth from heaven. John Foster.

The Providence which watches over the affairs of men works out of their mistakes, at times, a healthier issue than could have been accomplished by their wisest forethought. Froude.

I pity the man who can travel from Dan to Beersheba, and cry, "'Tis all barren!" And so it is, and so is all the world to him who will not cultivate the fruit it offers. Sterne.

If the Church of Christ were what she ought to be, twenty years would not pass away ere the story of the cross be uttered in the ear of every living man. S. H. Calhoun.

Any man may walk up to a cannon's mouth, but it is only one here and there that will walk out against men's opinions because he thinks it is right. Anon.

Men must rather tip their eyes than to their ears; the effect of precepts is therefore slow and tedious whilst that of examples is summary and effectual. Seneca.

Libraries are the shrines where all the relics of saints, full of true virtue, and without delusion and imposture, are preserved and reposed. Bacon.

A friendship that makes the least noise is very often the most useful; for which reason I should prefer a prudent friend to a zealous one.

The same Bible that gives us the Ten Commandments, enjoins that clearly which believeth all things, hopeth all things. Carlyle.

Study is the game of childhood, the ambition of youth, the indulgence of manhood, and the restoration of age. W. S. Landor.

A weak mind is like a microscope, which magnifies trifling things, but cannot receive great ones. Chesterfield.

O, how little a thing it is to look into happiness through another man's eyes. Shakspeare.

All other knowledge is hurtful to him who has not honesty and good nature. Montaigne.

The moment a man is satisfied with himself, everybody else is dissatisfied with him.

A judicious silence is better than truth spoken without charity. De Sales.

Love is lowliness; for the wedding ring sparkles no pride. Richter

The heart has reasons that reason does not understand. Bossuet.

He that has no bridle on his tongue, has no grace in his heart.

Our acts make or mar us; we are children of our own deeds.

A little impatience subverts great undertakings.

Christian Advocate.

THURSDAY, APRIL 28, 1881.

WHAT LIFE HATH.

Life hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The Summer toil, when Nature's frown
Looks only on our tears.

Life hath its faithless days,
The golden promise of the morn,
That seemed for light and gladness born,
Meant only moon-tide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys, too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Towards sunlight hopes that soon must set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasseled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plenteous ripening, bread and pure rich wine,
Full hearts for harvest tunes.

Life hath its hopes fulfilled,
Its glad fruitions, its blest answered prayer,
Sweeter for waiting long, whose holy air,
Indrawn to silent souls, breathes forth its rare,
Grand speech by joy distilled.

Life hath its Tabor heights,
Its lofty mounts of heavenly recognition,
Whose unveiled glories flash to earth munition
Of love and truth and clear fulfillment,
Hush'd mount of all delights.

Evangelical Magazine.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN ROSENIUS.

Second Quarter Lesson VI.

GOLDEN TEXT: *"I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee."* Luke 15:18.

SUNDAY, MAY 8, 1881. LUKE XV. 11-24.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The three parables of the lost sheep, the lost piece of money and the prodigal son must be considered together as one great lesson setting forth the same great truth. The great truth is *God's mercy in saving the lost.* This is set forth in the first two parables—the lost sheep and the lost piece of money—from the side of God's sovereign grace. In the last, that of the prodigal son, from the side of man's free will. In the former *God's work* is displayed; in the latter, *man's;* and yet they are all one, for we may say that the wandering sheep is not brought home against his own will; and, on the other hand, the prodigal son would never have arisen and returned had not God's grace sought him out and given him the will and then the power to do so. It is to be regretted that these parables should have been separated by *apices* in the international series. These pearls are to be seen best as the divine Artist has grouped them. None of the parables of our Lord have suffered more at the hands of the gilders of fine gold than these, especially the last one.

The drapery of this exquisite picture has been pressed out of all shape by often and unskillful handling. It has been subjected to microscopic investigation, until the very threads of the canvas upon which it is limned can be seen, and the marks of the hairs of the brush have been detected, and mistaken for part of the picture. The great truths intended to be portrayed have been lost in the study of the mere detail. It has been gazed in by men who saw, like the man who, looking long and intently upon a majestic monument, forgot to notice its awful height and commanding beauty, for the interest he took in the image of a dog at its base, which the sculptor had put there as a mere scale of measure.

So are some of the critics of this parable.

Verse 11. And he said, A certain man had two sons. Remember the charge against which Christ was defending himself was: "This man receiveth sinners and eateth with them." The complaint against him was, *too great friendliness* to sinners, and *too little regard for the just.* He has already answered them by an appeal to common sense, or rather to common consciousness. The difference in his conduct toward them, the just, and toward sinners, is to be accounted for in the very difference of their respective relations to him as a Saviour of sinners. A Shepherd would act very differently toward a lost sheep from the way he would act toward those in the fold. The money changer would regard in very different ways the coins safe under lock and the one lost in the dark room. That all the anxiety of the shepherd should go out after the lost sheep, and all the care of the money owner should be centered on the lost piece, and that the sheep in the fold, and money in the strong box, should be for the time forgotten is no wonder, *but just what should* be expected under the circumstances.

But the divine Artist paints a third scene, in which the relation between a *person* and *a person*, and not the relation between a person and a living thing, or the relation between a person and a value, is made the illustration of the relation existing between God and a sinner, out of which grows the infinite mercy of our Heavenly Father to you and me as sinners.

The central figure in this last scene is a father, a forgiving, indulgent, loving father. It is not the prodigal boy, nor is it the son, who was this father's *stay at home, not* the mansion, *not* the servants and the feast and the rejoicing; these are all in the picture, but they are put there to bring out in clear relief the Father. When the Master, by his divine touch, finished this most beautiful picture in all the gospels, so beautiful that it storms the strongest fortress of the soul, and makes its way to the sympathy of the rudest, and surprises the most callous into the emotion which finds its best relief in tears, he did not, like some rude artist, label it, "This is the prodigal son." This is man's work, and, as is always the result when man attempts to improve upon the Maker's work, the original is only marred. Let the name go, and look at the picture from a better standing-point of view.

A picture of a man who had two sons, one that gave the father little trouble, and the other, the younger, that cost him much. The most of the history is taken up by the younger son, because this is the history of a father's heart, and this younger son held the largest place in his father's heart, simply because he was in more danger and trouble than his brother, who was the more gifted in character. The history of this younger son, acted out by him in a thoughtless, unconscious way, was from the very first a dreadful experience in the father's bosom. The swift movement of the prodigal from home and plenty to beggary in a far country, by a strange fascination, distracts our attention from the father, but he really is the great actor in this tragedy of a life wasted, and all but lost forever. The father's heart, by the prophetic power of a father's love, ran through the entire roll of the son's part in the drama, besides running out a thousand others just as alluring. His yearning soul, in love for his boy, ran out the whole dreadful length of every path to death in search of his son, until his love found him, and, by many a weary step, drew him back to a son's place in the old home.

The Golden Text gives us the right point of view: "I will arise and go to my father." God regards a sinner as this father regarded the prodigal. We are then to remember, through all the wanderings of this son, a father's love follows him. The sinner has God for his Father, and nothing that he can do will destroy this relationship, while, at the same time, it is in the power of the *son* to so ignore this relationship as to lose all its blessings and turn them into curses. Keep before you the thought of the relationship—God's ownership in every man. The lost sheep *belongs* to the man who seeks it; the lost money to the woman who lights the candle to find it; the prodigal son belongs to the father, by a stronger tenure than that of mere possession, even by the love of a father.

He is a *son*, a member of the family; not a stranger. Christ does not picture the one son born in the happy home, and the other as belonging to a different family, and having to be taught at length the happiness of the good father's house, and seek admission to it; he is *already in it. He goes away from it.* Thus the picture that Christ draws is the fall of *a son*, of one who is ruled and treated as *a son.* The sinner's attitude in this life is not so much that of one fighting to gain a promised prize as that of one fighting to retain a treasure already bestowed upon him. It is not that *he may win*, but *lest he lose* his adoption as a child of God, that he must watch and pray. This prodigal very nearly lost this privilege forever. Many of the children of God have left home never to return again.

Verse 12. "Father, give me the portion of goods that falleth to me." And his request is granted. God has made man's will free, and when he choses to depart he forces us not to stay; neither does he send us away empty; but lets us go with bodily blessings and mental endowments and worldly goods, in which we choose to seek our happiness. 13. "into a far country." The far country is forgetfulness of God. Here he wasted his substance with riotous living; his substance is all that God permits the sinner to retain when he goes from God. By sinful conduct, all mental gifts and powers, all noble impulses and all kindly affections are wasted like the prodigal's money.

Verse 14. "And when he had spent all." At first he found a certain pleasure in his new life. Sin has its pleasures, but the fascination of these pleasures is soon reached. So this prodigal learned ere long.

"A mighty famine in that land." A mighty spiritual famine—a lack of all that can satisfy and feed the soul. In reality this *famine* is always in this far country of forgetfulness of God, but is only felt by those who live there, as they one by one come to realize their true state and *come to themselves.*

Verse 15. "And he went and joined himself to a citizen of that country." It is only a question of time how long a sinner may enjoy his own self-respect and be his own master. He will end by hiring himself to the devil, to serve him at any wages he may give him.

Verse 17. "And when he came to himself." All this time he has been beside himself. Sin is insanity. The first step in recovery is: he goes into his own heart. He sees what and where he is. A sense of sin, the first honest gaze into the foulness of his polluted heart. He awakes to a realization of who he is and from where he came and to where he has fallen. I am my father's son! Think of it! And here I am, infinitely below the position of a servant in my father's home. The resolution is made. He arises and starts for home. Will he reach home? Has he strength left to get back? But, while we are wondering, the father finds him. When he was yet a great way off his father saw him, and had compassion, *and ran*, and fell on his neck and kissed him. This is the crowning scene in this picture of a father's love. Had our Lord represented the father as listening patiently to the son's confession, and graciously granting him a new trial, and promising, if his conduct proved the reality of his profession, to pardon the past and restore him to favor, we would have thought the prodigal very mercifully dealt with; but this, seeing him afar off, running and falling on his neck and kissing him, is such an excess of love and goodness that in the mere story it seems unnatural. What earthly father would do this much? But this is not a picture of an earthly father, but of "our Father which art in heaven."

He sees the returning sinner while yet "a great way off," while his heart, as yet, is only beginning to turn to him, and he waits not until the wanderer is come all the way back. God is waiting to be gracious, at once welcoming, receiving, restoring the penitent. God does not wait until trial can be made of the genuineness of our repentance. He saves us upon our coming. The Father helps his son most of the way home, for he found him just as he had started from the far country. How sweet the journey home! What a time of rejoicing when father and son walk through the gate of the old home.

Superiority of the Spiritual.

MR. EDITOR: THE NEW ORLEANS CHRISTIAN ADVOCATE is again instructing and comforting our home circle with its readable articles and fresh and living editorials.

If to educate is to feed the mind and soul, the position of an editor is fearfully responsible. And is not the idea of feeding the chief element in the old, yet fresh and loving word, education.

Is not *educare* and not *educere* the root word? I am inclined to this rendering. The Lord, in giving his last instruction to Peter, says: "Feed my sheep;" "feed my lambs." The great *teacher* is the best and only infallible authority. The mind, its susceptibilities, needs, powers, adaptations and hidden springs were open to him. "Thou hast searched me and known me." He never made a mistake, for he knew nature in all her wide domain: The material, vegetable and animal kingdoms, were all his own, and he was at home in all their varied departments. The spiritual kingdom is equally his own. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things." My mind luxuriates in the idea that the soul is the real person, the immortal, not born to die.

Bishop Marvin uttered a wholesome and a sublime truth when he boldly said: "Spirit is the only absolute substance." Our system of instruction fails to emphasize this essential truth. We call the young around us, and instruct them as to the reality and relations of the mineral, vegetable and animal kingdoms, and only incidentally refer to the spiritual universe. How different the teachings of the Holy Scriptures. The first and last chapter presents the spiritual as the source of all things. "In the beginning God created the heavens and the earth." "The Spirit and the Bride say come." Without mind or spirit there could have been neither thrones, principalities or powers, no minerals, vegetables nor animals. How blank and cheerless the system which denies God.

To be without God is to be without hope. There is not so much difference between the present and the future. The faithless, the lost here, are in the precincts of perdition, the agony, the blasphemy and supreme woe, ever and anon felt, are evidences of eternal wretchedness which is in reservation. The same spirit and the same consciousness which is a witness and comfort to the child of God, witnesses to the unregenerate, the fiery indignation which awaits them. As ministers do we honor the Holy Trinity as we should, giving equal and undivided honor to Father, Son and Holy Ghost. Faith in God through our Lord Jesus Christ, by the Holy Ghost, is the one great principle which harmonizes the soul, and puts it in the plane of true thought. Enoch walked with God. His faith was the means by which his whole being was elevated. And he is still walking with God. His whole being turned toward God in true, and becoming a temple of the Holy Ghost, living and moving in him; what more now? The man of grace have found glory begun below. Faith in God underlies all virtue and true intelligence. Mind without it, angelic or human mind, is a curse to its possessor and the world, the stronger the mind the worse and the greater curse. Dore's brief description of the devil, "mind without God," is as impressive as clear. The Holy Scriptures honor and inculcates faith, and plainly declare its necessity. Without faith it is impossible to please God. Not the intellect, position or wealth of Abraham is commended, but his faith. We frequently hear it said that the heart is greater than the head. With equal emphasis we may say faith, a sound faith, is the matter of chief concern. Examine yourselves, and see whether you are in the faith; *prove* your own selves. Faith controls thought, affection, conscience and the life. Yours truly,

JAMES A. PEEBLES.

Faith.

We would say a word about this all-important doctrine. We fear the tendency of the prolix disquisitions and learned discussions on the subject is to darken counsel by multiplying words.

When we remember that it is the condition of salvation, we do not wonder that satan makes his most fearful onsets at this point. If he can foil us here, he has us in his power. He will make an effort to cause us to believe that it requires the exercise of some intellectual effort of which we are incapable. Nothing is easier than to believe the truth. Infidelity requires a greater amount of credulity than Christianity. We are apt to overlook the most radical and the most charming aspect of faith—*its utter simplicity.* The innocent, unsophisticated child furnishes an example of the purest, strongest, most sublime exhibition of faith. "If a child ask bread of any of you that is a father will he give him a stone? Or, if he ask a fish, will he for a fish give him a serpent?" "If ye, then, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give good thing to them that ask him." Given God's omnipotence, and such assurances of his fatherly love and willingness, what room is there for doubt? Except ye be converted and become as little children, or unless ye receive the kingdom of God as a little child, ye cannot enter therein. The child simply takes God at his word. A little girl was absent from Sunday-school. The teacher inquired after her. Another child replied she is sick, but she will be well soon, for I prayed God to make her better. The recovery of her mate was in her mind assured, because she had prayed for her restoration. God give us simple, child-like trust and confidence.

Faith is well-nigh all powerful. "If ye had faith as *a grain of mustard seed* ye might say to this mountain be thou removed hence, and it should obey you." "Elijah prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. He prayed again, and the heavens gave rain." If the church exercised the faith that it is her privilege to exercise she would soon "come forth clear as the sun, fair as the moon, and *terrible as an army with banners.*" "Lord, increase our faith."

The wisdom and love of God are vindicated in making faith the stipulation in compliance with which we are to be saved. Did our salvation depend upon the payment of a certain amount of money the poor could not be saved. Did it depend on some great feat of physical strength, many of the needy afflicted sons of our apostate race would be excluded. Thank God the condition is of *universal application*, and a man can believe when he can do nothing else. "If thou canst *believe all things are possible* to him that believeth."

J. A.

TULLAHOMA, March 15, 1881.

Colportage Sketches No. 2.

BY A. M. JONES.

A MEMBER OF THE FLOCK.

It was a hot sultry morning in August. My horses were making full speed over a beautiful level road, endeavoring to reach a protracted meeting by eleven o'clock, ten miles ahead. The country had been canvassed, except the families on the road, and I was anxious to stop at every house and reach the church by the appointed time. On hailing at the residence of a well-to-do farmer, with a large front yard, an elderly lady put her head out at the window, and very significantly asked my business. I forced a smile, and as pleasantly as possible wished to know if she wanted a Bible. "We has two now," was the blunt reply, "but how does you sell 'em?" "Almost for nothing; come out and look at them." Leaving the window, she said: "I'll be there in a minute." Just at that time two young ladies, who were sweeping the yard, came around in front. Addressing the elder, I said: "Do you have a Bible of your own?" "We have Bibles enough, sir." "Yes; but don't you want one of your own?" "No; members of the floor has no use for Bibles." Not understanding her meaning, and being a little confused, I exclaimed: "Members of what?" Very coolly she replied: "Members of the floor." After a moment's silence, though the mind was exceedingly active, I divined her meaning, and said: "You dance?" "Yes, I do dance, and will dance whenever I git ready, and don't care who knows it." "You ought not to dance, but get a Bible, read it, be good, and get to heaven." "I love to dance, sir, and will dance whenever I please, but I don't go to church like some folks, and stay a week. I believe in work myself." "I know wicked men like to dance, and go to balls and places of vice, but I am sorry to hear a young lady say she loves to dance." "Well, I reckon women enjoy it as well as men, don't they?" "I suppose they do, but it is not proper for a lady to dance with wicked men, and you ought to quit it, get a Bible, and become religious." At this she straightened herself up to full height, and seemed to grow at least two inches taller, and, pointing her finger direct at my face, said: "I tell you, sir, I love to dance, and will dance whenever I please, and don't care who knows it. And, if I do dance and don't have one of your Bibles, I am just as good as them who goes about here sellin' things and tryin' to cheat the poor folks out of their work." Having delivered this speech, she drew her sun-bonnet close about her face, turned away with the most supreme contempt, and made the dust fly. When the old lady made her appearance she said: "My daughter always says what she thinks; you need not mind her." She thought the Bibles nice and cheap, but, as they had two, declined taking any. Having filled my mission at that house, I went on reflecting. Even the most ignorant know the teachings of the Bible are incompatible with dancing.

That Pint Law.

MR. EDITOR: As a general rule, I do not engage in newspaper controversies. My opinions are deliberately formed, and, when published, left to defend themselves. But there is just spice enough in this "pint law" discussion to tempt me to deviate from my usual course. "Gilderoy," Hon. J. W. McNeil, "W. L. C. H.," and even yourself, Mr. Editor, appear in opposition to my views, personally placing at a great disadvantage, however strong my position may be. Nevertheless, I am neither annihilated, vanquished nor convinced of being in error. I still believe that the opinions expressed and vote cast by me in the Mississippi Legislature were correct, and founded on sound reasons and true political economy. I had had unusually good opportunities for observing the workings of the liquor laws heretofore in force in this State, and had seen how often the laws were evaded by means of bribery and perjury, so cunningly devised as not to be punished. Hence I deemed it best to remove some of the restrictions the law had thrown about the liquor traffic, especially since such removal of restraints would add to the revenues of the State, and redound to the benefit of the public schools. The result in this part of the State has not disappointed me. Neither crime nor drunkenness has been increased. The courts require no longer time for the transaction of business than they did before the "pint law" went into effect. But the public revenue has been increased, and the temptation to bribery and perjury has been lessened. Consequently I am not ashamed to aver that I spoke and voted in favor of the passage of the "pint law."

Now, as to the question of prohibition and kindred topics. Whenever the advocates of that policy convince me of the truth of three propositions, or any one of them, then my convictions will be changed, and I will be prepared to go any lengths with them in suppressing the making, selling or using of all wines and liquors. The three propositions are these:

1. It is inherently sinful to use wines or spirituous liquors.

2. Jesus committed a great sin when he wrought his first miracle by turning water into wine.

3. The advocates of total prohibition are wiser and better than their Lord and Master.

All of which propositions it is needless to say I deny first, last and always. Furthermore, I contend that it is neither right nor expedient that either the church or the State should undertake to prohibit the *use* of liquors, because it is not morally wrong to drink wine or whisky. To drink to drunkenness is no greater sin than to eat to gluttony or to fast to excess to illthinness.

T. L. MELTON.

Obituaries.

LEWIS.—Died in Jackson parish, La., [illegible] January 1, 1881, Mrs. MARY REBECCA LEWIS, of the late Hon. Thos. H. Lewis, of Opelousas, about seventy-five years.

My mother was born on the Blue Juniata, in Sylvania, about the year 1805. Her maiden was Pennepacker, and she was descended Henrich P., noted in the early history of that She became a Methodist when quite young, perienced some sort of trouble in consequence her early life, however, I know but little. She married at the age of seventeen, but lived, I believe, scarcely a year; and left She then moved South, taught school three Memphis, and thence to New Orleans, In 1834 she married my father, Fisher Rawwhom she lived until his death in 1846. She mained in New Orleans until she married Col. an old friend of both my parents, in 1858, removed to Opelousas. Col. Lewis died war, and she lived in Opelousas until years ago, when she came to live with me. not at all satisfied with her surroundings character of the country, church privileges being so very different to what she had been used to. Her mind also lost its tone, and childish. Always given to melancholy, year of her life was sad in excess thereof. bore her trials and privations with patience mother was too well known by a large friends to need much from me, yet I desire the story of her life, like that of many other ful ones, will prove a blessing to the reader.

She had but three weeks schooling and inspired a respectable education and a good knowledge. She had very diverse experiences those surrounded with the comforts of life others battling with poverty, yet under all stances she was ever the faithful Christian, and spending to the full limit of her [illegible] young Christians owed their first impressions to her warning and counsel. My minister has been encouraged by her words and comfort. She loved the church, Methodist without bigotry or selfishness, just, as she had opportunity, labored for church and her race. It was her [illegible] and only to hark in her bible the texts of the preachers she heard, but also [illegible] their sermons, and among her papers was this made of the ministers who officiated since for several years past. She kept up with most of her late pastors until her eyesight failed so much. The Sunday school was her joy, letters among her papers from several who thus communed with her after the parish. I could say more, must fear to exceed due limits. I have by means "As one mourneth for his mother I could have her again, and yet I have wish for her. I have no doubt she is freed from all infirmities of flesh and the robes of the redeemed, and with [illegible] fingers the harp of a heavenly was no worker with Whom to make others who crossed the flood, and I see as she walks those golden streets with who preceded her, and I fancy I can their voices as they tell their wanderer glorify his name whose grace led them

Dying in her condition there was [illegible] her departure for some days before did not speak, and when she spoke words, but if I read the Lord's will doubt as to meeting her among the

CAMMACK.—Mrs. ALICE CAMMACK Simpson county, Miss., July 6, 1831, home in Tipton county, Miss., forty-nine years, eight months and was the daughter of Pheriba and E and my father were married February was converted and joined the Methodist in 1853.

How dear to my heart are the memories mother! yet how difficult for me to picture the many beautiful traits of her plainly manifested in the every-day life; her sweetness of temper, her gentle position; her gentle spirit; her sacred and happy smiles which greeted every one she met; her desire to please everybody; ing efforts to support, train and educate her unceasing prayers at the throne of little ones, her words of advice and counsel none but a loving mother knows how patience of hope, and labor of love in ness; her devotion to God, and really meek submission to all the dispensations dence, these are some of the lovely traits which beautified and adorned the mother, and rendered her a model in the of life, as a mother devoted and tender and daughter, obedient and affectionate, ber, true, thoughtful and obliging as than, forgiving and forbearing.

My mother was energetic, industrious, in all her household affairs. She was grateful in entertaining strangers, her open-hearted, her table bountifully supplied, often has the weary itinerant minister, while journeying from post to post in the of his duties, found a well prepared and lodging under her roof.

My mother made no loud profession religion. She was not demonstrative, but ever ready on suitable occasions to the hope that was in her, and like a [illegible] ready, willing and anxious to go and to be buried with the people of

This being the way and manner of her then how easy to tell how she died. glorious and triumphant. She passed spirit land as quietly, calmly and sun on a still October evening. No [illegible] to die. She only began to [illegible] without a mother to teach and [illegible] my mournful pleasure to be present [illegible] visited her last illness, but I never see her again in the flesh. I [illegible] to return to my distant field of [illegible] preaching her on the subject of [illegible] am just here, I know not why. I am willing and ready to die, perfectly happy; I feel that God [illegible] release from all my bodily suffering and in a short time I received the [illegible] aged and bereaved father: "Mother is dead. She passed away like the [illegible] until the oil is spent. She suffered a cough was almost incessant, no rest, sleep, but her body, which [illegible] now at rest. Oh, how calm and [illegible] will never see her dear face in this [illegible] in this life, but there is a [illegible] vision made for a happy reunion [illegible] where there will be no more pain [illegible] with friends, but all will be [illegible] ever. One more day and I shall [illegible] mother's face for the last time in [illegible] final bye for you and me. The [illegible] have is the hope of meeting again [illegible] of the river of death, where [illegible] and where beauty smiles like a [illegible] flower."

Yes, dear father, you have lost a [illegible] have lost a tender mother. The [illegible] friend and the church a consistent [illegible] has gained heaven. She has conquered enemy. She has fought the last battle won and she has gone to inherit the [illegible] which remaineth for the people of God. the sunshine of bright delirance, to the angels, to sing sweet songs of [illegible] gaze with wonder and admiration upon [illegible] powers and wisdom, and goodness God, forever and forever. Then to ones, a mother, two brothers, two sisters, ten children, ten grandchildren, many friends, weep not, but say the will of [illegible] and endeavor from this moment to [illegible] broken family in heaven. What a [illegible] be!

KEITH.—Died, March 12, [illegible] Daisy, infant daughter of Rev. W. [illegible] Keith, of the Arkansas Conference, [illegible] in Northport, Alabama, February [illegible] indeed, a lovely infant—beautiful [illegible] perception, and sweet disposition, [illegible] developing into the most promising [illegible] loss is the more painful because [illegible] child in that happy little home.

Marriages.

BARHAM—PARHAM.—At St. Charles Avenue Methodist Church in New Orleans, on Tuesday, April 12, 1881, at 1 P. M., by Rev. John Matthews, Miss Mary Hunt Parham, youngest daughter of John G. and Mrs. Mary T. Parham, of New Orleans, to Dr. David Barrow, son of Mrs. Susan A. and the late David Barrow, of East Feliciana parish.

Nashville and Richmond Christian Advocates please copy.

ROSE—HOPE.—At the residence of the bride's mother, March 24, 1881, by Rev. T. S. Ruddle, Mr. R. F. Rose to Miss Ida K. Hope, all of Morehouse parish, La.

NEWTON—ROSS.—At the residence of the bride's mother, April 13, 1881, by Rev. T. S. Ruddle, Dr. L. J. Newton, Jr., of Hamburg, Ark., to Miss Lucie Ross, of Bastrop, La.

ROGERS—WYNN.—At the residence of the bride's father, Mr. Wm. Wynn, April 13, 1881, by the Rev. George W. Brown, Mr. John F. Rogers, of Louisiana, to Miss Mary F. Wynn, of Attala county, Miss.

FINLAYSON—THORNTON.—At the residence of the bride's father, Dr. Thornton, at Centreville, Newton county, Miss., April 10, 1881, by Rev. J. L. Peebles, Mr. D. G. Finlayson to Miss Alice Thornton.

EDWARDS—MAGEE.—At the residence of the bride's mother, Mrs. Gabrielle Collins, April 14, 1881, by Rev. B. S. Rayner, Walter Edwards, son of Major Edwards, to Miss Mary William Magee, all of Washington parish, La.

BRACEY—RAWLS.—At the residence of the bride's father, in Terry, Miss., April 20, 1881, by Rev. W. H. Leith, Mr. Geo. G. Bracey to Miss Augusta A. Rawls.

FORD—NEELY.—At the residence of Mr. Benjamin Washburn, in Franklin parish, La., March 24, 1881, by Rev. A. C. Coney, Mr. S. J. Ford to Miss Emily Neely, both of Franklin parish, La.

LEA—PURTLE.—At the Methodist Church in Wesson, Miss., March 9, 1881, by Rev. W. B. Lewis, Mr. L. L. Lea and Miss Rispie Purtle.

KIMBALL—LEA.—At the residence of the bride's mother, in Wesson, Miss., March 31, 1881, by Rev. W. B. Lewis, Mr. S. T. Kimball and Miss Lea.

HOSKINS—McLEAN.—At the Methodist Church in Brookhaven, Miss., April 5, 1881, by Rev. W. B. Lewis, Mr. J. W. Hoskins and Miss E. B. McLean.

Christian Advocate.

THURSDAY, APRIL 28, 1881.

WAITING.

wailing and wishing our courses we pave;
ail for the port as we battle the wave;
railing forever from cradle to grave.

ing for morn, so serene in its light;
ng for noonday, so brilliantly bright;
ng at eve for repose in the night.

ng for zephyrs in spring time that blow,
ng for summer and flowers that grow;
ng for winter and swift falling snow.

ng is ever the bosom's refrain,
oments of pleasure and moments of pain,
ng, though stricken again and again.

ng in childhood for youth's joyous time;
ailing," says youth, "but I'll certainly climb
e top of the ladder on reaching my prime."

anhood awaiting the time when he may
rest in a calmer, a happier day,
are shall relieve from the worrying fray.

ng when fortune spreads brightly her smile;
choice are the pleasures the pathway be-
ile,
always is something to wait for the while.

ng in poverty, anguish, and grief,
ng for heaven to send us relief,
g the heart that the trial is brief.

ailing for joys that will never appear;
g for voices we never shall hear;
g for moments that never are near.

g when sinning and worn in the strife,
weetest forebodings the bosom is rife,
g the dawn of a holier life.

ng at last for the spirit's release;
g a rest in the Dwelling of Peace,
wailing and longing forever will cease.

Missionary Address.

ed by MRS. E. C. DOWELL, President of the Alabama Conference Woman's Missionary Society, at the session at Union Springs, Ala., April 8-9, 1881.

words, "I that speak unto thee" was the first distinct announce- recorded of the Messiahship of ord. He had left Jerusalem after assover, going into the country his disciples. Hearing of the im- ment of John, he sought to re- himself and his followers, yet from the dark shadows of the San- n, and the immediate vicinity of ody-minded tyrant, Herod.

iding the beaten track of the val- the Jordan, he takes the more ri- ute to Galilee, through the bean- historic, but despised country of maritans. At noon, foot-sore and , they arrive at the memorable of Sychar. The disciples left ffere alone, while they repaired neighboring city to buy food. It ot the hour the women of the city y resorted thither; but for some , wonderfully momentous to her, an of Samaria came, at that ha hour, to draw water. Who could gested the result of that inter- tween Christ and the despised -sinner in the worst acceptation term, as applied to womanhood; versation, introduced by our was not so much to satisfy thirst, draw her away from her low plane ught, up to the comprehension of me truths about to be revealed . I. That God is a spirit, and hat worship him, must worship spirit and in truth, and then, therto unrevealed fact, that he, pe of Israel, the Messiah, who tell her all things was even peaking to her. The revelation ade in this obscure, sinful wo- was received with unquestioning , and, immediately obeying the impulse within, she forgot her ot, forgot she was of no repute, everything, but that Messiah had and going to the city, she, the issionary of the new dispensa- vited to Christ the men of her and "many believed on him, for ying of the woman." This led o Jesus, and many more believed, two days he tarried with them, ring on the inhabitants of that songs, eternity can alone unfold. e been thus minute in the narra- the story, so familiar to the read- the New Testament, that you directed to one point particu- The use our Saviour makes of ry lowliest, poorest, most insig- t ones. In his moulding hands ullest clay becomes the life ing, beautiful statue, the veriest d reed, gives forth music, charm- ieglected ears. Timid, shrinking an, women, take courage from l know that whatsoever is com- d you of the Lord, you will be strength for the doing. Recall ur, when first you recognized a personal Saviour. You re- with a glad heart the one talent and with no thought of hiding he precious gift, the impulse was, , without choice language, to o the good news abroad, to give he glory, and induce others to nd partake alike of this priceless

ng as this spirit of loving grati- l-obedience was followed, the rned brightly on the altar of eart, and the fruits of the spirit ours. But soon, alas too soon! merciless foe, Satan, not with d frost and frost greet," but in rs low, soft and sweet suggests: give yourself all this concern, wenty one talent, others possess- , five, ten, are comfortably com- and not wearing themselves out g so rapidly in this race; take e quietly, reflect on the best s of investment and be sure you ber, first of all it is written, y begins at home." "Well," you shall I build a family altar, o lay securely the precious e? That is rather a public place, might be misplaced by strangers n where, oh where shall I my Lord's money, that it may nd increase mightily for him?" you are shrinking and hesita- our arch enemy comes again, is his wont, quotes scripture: into thy closet, shut to the door." eans family religion, home in- You accept this cross, so for it is so easy to carry it a lit- le in the closet; no danger of under it in the public high- of being thought a "fool for sake," or beside yourself, and erly come to the conclusion, or better say, yield to the ten- and your one talent is safely away in the closet under lock . There is no danger now, says who since the hour the words oken: "the seed of the woman ruise the serpents head," has been 's unrelenting, unflagging foe; in his persistent efforts for her nd through her, the ruin of the take your talent out with you, n the spirit's pleadings. "Oh ys Satan, "take it out occasion- w it to the children and a few friends; indeed, you may even carry it to church or commune, if you desire; but keep it in your own bosom. If a revival occasion comes, you will thus be ready and can easily double it."

All will be decently done. No fanaticism, no conspicuous peculiarity, and be certain you remember, it is also written: "If you wish to learn anything, ask your husband at home." Be quiet, be gentle, hush, hush; and the world approves this sentiment and the flesh shrinks back, and you give place. Meanwhile the utterances of the spirit grow fainter and fainter, until at last only its sighings are heard at long intervals, and you sink back into that common and respectable type of passive Christianity which now so effectually hinders the progress Zion. What at the beginning, was felt to be the natural emotion of a free born child of God, is now characterized as the untempered zeal of a young convert; something to be endured by those who have outgrown that sort of demonstration, sneered at by the large majority of the unconverted church members who fill our pews so comfortably. Satan is delighted—he has us now where he can softly leave us, at ease in Zion—slumbering, sleeping, your precious one talent, robed in its snowy garment, refined, buried.

When the Master comes demanding his own with usury, what will be your plea? Lord, I was a woman, ignorant, timid, had no influence; I was not constituted like Hannah, nor Ruth, and you did not place me in responsible positions like Deborah, and Esther, and as for Phebe and Dorcas, they were dubbed the Mrs.-Jellabys of modern times, and so it was impossible to take their roles. Not being a strong minded person of the women's rights order, I left to my more prudely organized sisters, church work and missionary enterprise. But, notwithstanding all this, I am esteemed an excellent woman, and will adorn heaven if all that is said of me is true. I bestow all of my goods that I can spare from my comfort, to feed the poor. I go regularly to church, pay my dues, am not forgetful to entertain all the distinguished persons who visit our city, ministers included. I think on the whole I have done my duty; and though I only claim to be an humble, poor Christian, yet I am a very good woman. Do I overdraw the picture? Is not the church filled to-day with a self-complacency, a selfishness astonishing to angels, amusing to devils, and is it not this spirit that will at last boldly assert; "I knew thee, Lord a hard man, reaping where thou hast not sown, and gathering where thou hast not strewn; and I was afraid and went and hid thy talent, lo, there thou hast that is thine." Our dear brethern of the ministry are party responsible for this, for they tell us constantly we are the life of the church, the Aarons, and Hurs, who are holding up their hands in all church enterprise. My sisters, let us not deceive ourselves, nor forget we are the wives and mothers of the malefactistic, worldly men of the age, and the churches. We have failed to impress even our own households with the divine reality of our religion.

Come then, while we have opportunity from this strong little citadel of self, that the chivalrous world, and also the church, has so kindly helped us to build around ourselves. Here in this organized field of labor, the Woman's Missionary Society, we offer you a place for your undeveloped energies—here you may put out at interest your one talent. Those who have already entered upon this work will bear me out in the statement, that not so much for the heathen world after all are we laboring, but we find that this work is telling on our own homes and churches, for good in a greater rate, than it is for China, Mexico or Brazil. Ours is a faithful God, and it is true, eternally true, that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Proverbs xi, 24. Read the Prophet Haggai, and consider the condition of those living temples of the most High God. To you he saith: "Ye have sown much, and bring in little; ye eat but ye have not enough; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste. Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit."

In the survey of the work proposed by our organization, I confess to a decided opinion that to concentrate our efforts on China would best advance the kingdom of Christ in the whole earth. It is unnecessary that I quote Bishop Marvin's utterances on this subject. He felt this empire was the key to all heathendom, and possessing this we had the whole. I would call your attention to another fact in this connection. The Chinese women need our help more than do those of Mexico or Brazil. The women of the last mentioned countries, have a form of idolatry as far above that of the Eastern World, as of old, the art culture of the Greek exceeded that of the Roman. The sorrow-laden woman who bows before the crucifix, and looks up at the thorn crowned brow of a suffering God, feels there is compassion in that divine face; and oftentimes her faith is lifted up from the shadow to the substance and her heart renewed. The man who has through his said his prayers to the virgin, and been familiar with the beautiful conceptions of the Madonna and Child by Raphael or Murillo, could scarce turn on the woman at his side with brutality. So I conclude those women with their homes, their altars, their sweet faced Madonnas, their images of Christ are a thousand-fold better off, than their Chinese sisters, whose habitations are those of cruelty and darkness; their worship that of demons and monsters of hideous mein. The one is recognized as a human soul; the other, a soulless beast of burden. I think I can bring this even more nearly home to every mother's heart. If an edict had gone forth, that the beautiful girl baby in your arms must be torn from you, and consigned to the tender mercies of the inhabitants of either of the above named countries, which would you choose for your bright-eyed darling? I need not answer, never China, never, never. Then if these women be in such hopeless bondage, let us throw all our weight on the lever, resting on Mount Calvary, and being now by our Lambuths and Allens, so successfully adjusted for the prizing up of these women, from darkness to the marvelous light of the gospel.

Think of the capacity for endurance exhibited by these women of the celestial empire. Despite the fact, that for lo, these six thousand years Satan has had them bound, they have had the strength to bring forth and rear one-third of the human race—and this, in the face of the most grinding tyranny and degradation hellish ingenuity could devise.

Shall we not try to God, day and night, cry mightily—loose this woman and let her go; unbind her feet from the shackles and snares of idolatry; lift her up and let her go leaping and praising God; looking away from the earth, so full of the tears and blood of her daughters; away to the heaven above her, where from Jesus she shall hear at last, the sweetest words that ever fell on the listening ear of womanhood: "Come unto me all ye that labor, and are heavy laden, and I will give you rest."

For this let us work, and pray, and give; and when it is accomplished let every thing that hath breath praise the name of the Lord. And we, with the blood-washed millions from China, India, Japan, Mexico, Brazil, the Isles of the sea, will join in the mighty chorus; Lift up your heads, oh ye gates; and be ye lifted up, ye everlasing doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory.

Religious Intelligence.

MISSIONARY.

—Lady Li, wife of the viceroy of the Province of Peh-Chili, was very sick, and could get no relief from Chinese treatment. Miss Howard, an American missionary physician, was called in, and Lady Li recovered. Full of gratitude for the results of Western medical skill, the viceroy established a dispensary, which has now developed into a fine hospital, established by native funds, for the benefit of sick and suffering Chinese, and in charge of Drs. McKenzie and Howard. The cure of Lady Li and the opening of the dispensary in the governor-general's own official residence, are already known to our readers; but the erection and formal opening of the London Mission Hospital are an outcome of a most notable event in Chinese missions, not expected so soon. The Rev. Henry D. Porter, who writes for the Advance an account of the opening of the hospital, regards the movement as very auspicious, perhaps special. The opening took place in December, and was attended by the viceroy in state, many other Chinese officials, and a number of foreign consuls being present. When the governor had been seated in the place of honor, an address, written in "elegant classical Chinese," was read by a young preacher of the London Mission. The viceroy received the paper after it was read, and rose and said: "Truly, Dr. McKenzie, you make a fine account of my little effort to assist the poor. How am I worthy of your many compliments?" The viceroy then inspected the rooms and apparatus, and then he heard more addresses from foreign consuls. To these a reply was read by the viceroy's interpreter, "in correct and elegant French." Following this came the feast, after which the governor left, and the boom of cannon and the sound of music. On the Sunday following a union service was held in the hospital, at which the four societies at work in Tientsin, with their one hundred or more communicants, were represented. The building is in the Chinese order of architecture and cost 4,000 taels—about $6,000. The whole amount, except about 500 taels, has been subscribed. The dispensary and hospital together involved an expense of 7,000 taels, of which the viceroy gave 1,000 and other high officials the remainder.—New York Independent.

—While the missionaries of the Church Society in Uganda are waiting for a return of friendship on the part of Mtesa, they are busy translating. Mr. Mackey, at Kagri, has translated the Gospel of St. Matthew into the language of Uganda and is preparing a simple catechism. The last letter received from him was dated November 1st. Mtesa had sent canoes to Kagei, for reinforcements for the French Catholic Mission. The canoes, which were three months on the voyage, brought a letter from Mr. Pearson, dated Rubagi, July 29th. Mr. Pearson stated that the affairs in the capital had not improved and he had difficulty in getting food. Mtesa was talking of going to war with Miramho. His army had recently returned from a war against Usoga, and Mr. Pearson saw the king's share of the captives—three hundred women, more dead than alive, being marched to the palace. He had understood that a thousand of the captives died on the march to Rubaga. The Waganda envoys reached Usui November 23, on their way to Uganda. They were accompanied by Messrs. O'Flaherty, Stokes, and Litchfield.

—The invasion of Persia by the Koords is at an end. They desolated and laid waste the land. The missionaries in Persia have been wonderfully protected in the midst of great dangers. Recently the Rev. B. Labaree, of Oroomiah, had an interview with the Minister of War, the next in power to the Shah. The great man received the missionary with great cordiality, and assured him that he had just received a communication from Teherni, stating that Earl Granville had, at the request of the American Government, telegraphed to the British minister in Teheran, directing him to ask the Shah's Government to efficiently protect the American missionaries against the reported animosities of the Persians of Oroomiah. Mr. L. says: "I doubt if ever hard-pressed missionaries in a foreign land experienced a more grateful surprise."

The missionary expedition of the American Board to Bihe, Central Africa, has arrived at Benguela. Mr. Bangster writes very favorably of the present healthfulness of Benguela, of the herding of the Portuguese officials, and of the accounts he has received of Bihe. The Governor is to give him a letter to the King of Bihe, whom he hoped to see by the end of January, though he had been told he would have to wait three months for porters. Of the Bihenans he heard glowing accounts. They are strong and lusty and live in a climate where no quinine is needed. He was very anxious to leave Benguela before the heavy spring rains come on, when the place is very unhealthy. Communication can be had from Bihe with the coast monthly.

The New York Christian Advocate says, "Under the direction of William Taylor, a party of three started for the mission-field of Chili Feb. 1: Prof. Lemon, bound for Santiago; and Misses Potter and Spink, for Concepcion. The Rev. G. M. Jeffrey, of the Des Moines Conference, started February, month to join his brother in the educational and evangelical work at Concepcion. He is an alumnus of Iowa Wesleyan University and Boston University. On Wednesday last, Feb. 9, at a special service held at 805 Broadway, he was ordained deacon and elder by Bishop Harris, assisted by several elders. Mr. Jeffrey goes by the way of the Isthmus of Panama; thence by steamer to Valparaiso; and thence by railway to Concepcion. The trip will require about thirty-five days."

—There are nine principal Baptist Mission stations in China. The Board of the Southern Baptist Convention has three—Canton, Shanghai, and Tung Chow. The American Baptist Missionary Union has three—Ningpo, Tsahyfeg, and Swatow. The English Baptists have two—Talyuenfu and Tsingchowfoo. The Seventh-Day Baptists, of the United States, have one—Shanghai. At these stations there are something over 2,000 communicants.

—William Hurr, an Ottawa Indian, was recently ordained by a Baptist council in Indian Territory. The second chief of the Sacs and Foxes was present, to ask that Mr. Hurr be sent as a missionary to his people. "The Shackles," said he, "are not inclined to listen to the pale-face," and then he quoted the words of Gray Eyes, the principal chief: "Send us an Indian on whom we can depend. Then we will hear him."

MISCELLANEOUS.

—The Waldensian Church reports that progress has been made in all departments the past year. Matteo Prochet writes of changes in public opinion as follows:

"At Pighorol, at the very gates of the Vaudois Valleys, clerical agitation, which has for its center the pulpit of the Catholic Cathedral, has had the effect of bringing hundreds of hearers to the meetings of our evangelist and to the funeral services conducted by him in the cemetery. All honor to the authorities who have done away with the distinction between a Protestant and a Catholic cemetery! The good example which they have given in this matter has greatly contributed to remove the prejudices of the middle class of society. At Susa the gross attacks of the Canon Pelnotti have also served to bring us a number of hearers. At Aosta the front of our chapel, decorated with the inscription *Capella Evangelica* and the escutcheon of the Vaudois Church, is set exactly opposite and in contrast to the famous fountain erected in memory of the flight of Calvin. At Ivrea a pastoral diatribe of the bishop, directed expressly against the Evangelicals, has called forth on the part of our evangelist a pamphlet, 800 copies of which have been sold. At Favale (Elgura,) where itinerant evangelization is pursued with success, many thousands of copies of the most beautiful of our hymns have been bought up, and may be heard sung in stables, houses, schools, in the fields, and even in certain Catholic Churches."

—The preservation of the renowned Exeter Hall, London, for religious and philanthropical purposes, when it was on the eve of passing over to trade, was made the subject of rejoicing at the re-dedication the 20th ult. The building was purchased for £20,000 by four worthy gentlemen and presented to the Young Men's Christian Association. In the renovation of the building there has been spent £3,000, and of this all had been secured except £500 at the time of the re-opening. While the meeting was in progress, an anonymous contributor sent in £500 and the Lord Mayor added £100. The Archbishop of Canterbury made one of the most thorough-going speeches on the occasion and deeply deplored that only 3,000 young men belonged to the Association in London, inasmuch as there are 250,000 engaged in business houses in the city.

—The Rev. Mr. Hale, of Baltimore, writing of his visit to the Old Catholic Congress of Baden-Baden, says: "On five consecutive Sundays I assed five different liturgies. At Baden-Baden, with Bishop Reinkens, an Old Catholic German liturgy; in Lincoln, the Anglican liturgy; in Inverness, the Scottish liturgy, and in Queenstown, the Irish liturgy." "Thus," he continues, "in a little over six weeks, I was welcomed as a brother Churchman by representatives of six Churches besides our own, with all of whom we are in communion. Besides this I enjoyed fraternal intercourse with the Holland-ish Old Catholics at Utrecht, and had attended service with my old friend, the Archpriest Pribojeff, in the Russian Church at Paris."

—The Waldenses have a new church nearly ready for occupation at Milan. The edifice is, externally, 60x80 feet, with an extension on the front at the left. One of the side chapels of the old church, with part of the porch, was saved intact. In the porch at the right end there remains an ancient winding stone stairway, which leads to the choir and organ loft above. These Waldenses, who, in the persons of their ancestors, stood firm in defense of their views and principles in the centuries before the Reformation, and suffered therefore, at the hands of Papal Rome, persecutions and martyrdom, now at last have found a permanent home on this spot, consecrated a thousand years ago to the service of God.

—The Protestant theological professors of the Reformed Church of France do not get very large salaries from the State. According to an order issued February 12th, five professors of the first classs in Paris are to receive 5,000 francs each; one of the second class is to have 6,000 francs. In Montauban the professors of the first class are entitled to 5,400; those of the second class, 5,000; and those of the third class, 4,000. The Catholic professors in Paris receive 6,500 and 5,500; and in the provinces, 5,000, 4,500, and 3,500.

—The Prussian minister of public worship, Herr Von Puttkamer, claims that the Ultramontanists exaggerate the condition of the Catholic Church in Prussia. He presented in the House of Deputies statistics showing that, out of 2,418 priests excluded by his predecessor from giving instruction in the schools, 1,369 had been readmitted under the present administration, and the number of parishes without spiritual care had been reduced.

—An article in the Episcopal Recorder calls upon Low-Churchmen to unite with the Reformed Episcopal Church, for the following reasons: "1. Because of the Romish germs in the Prayer-book of the Protestant Episcopal Church. 2. The sad results thereof as it is seen in a general advance all along the line into High-Churchism and Ritualism. 3. Evangelical Episcopalians desire a scriptural and liturgical form of worship."

—Mukrakis, a fervent evangelist in the Greek Church, who was educated in Germany, and has been trying to introduce new ideas into the church in which he still labors, after suffering several months' imprisonment last year, is again before the courts of Greece on a charge of heresy. He is a stalwart advocate of religious liberty, and has many followers among the clergy.

—The Emperor of Austria, who had previously given 120,000 francs to the Catholic Churches of Jerusalem, has given the Sanctuary of Nazareth a magnificent Gothic altar and a beautiful statute of our Lady of the Rosary in marble of Carrara, besides a gift of 14,000 florins.

The Salvation army has been divided and the two wings are now arrayed against each other.

Our Young People.

THE TWIN BOYS.

A FAMILY SCENE.

Crawling and walking,
Jabbering and talking,
Riding and peeping,
Running and leaping,
Stumbling and falling,
Crying and squalling,
Fighting and fussing,
Hugging and bussing,
Sulking and pouting,
Laughing and shouting,
Coming and going,
Singing and crowing,
Playing the men with papa's old hats,
Riding the dogs and teasing the cats,
Then shouting aloud with joy and glee,
O mamma and papa, come and see!
The mother, alive to all their joys,
Quickly responds to her darling boys.
Now papa, won't you lay down that pen
And take a look at your little men?
Why mother, are those our little boys
That are the candy and broke the toys?
But now I see them riding their horses,
Acting the men and playing the bosses
If "variety is the spice of life,"
Then you and I enjoy it, dear wife.
What a paradox these children are,
That bring so much joy as well as care!
But so the Lord doth wisely ordain
To mingle pleasure along with pain.
Then let us pray that our noisy boys
May lighten our cares, lighten our joys,
May prove our staff and comfort through life,
Then smooth our pillows in death, dear wife,
And when all the scenes of life are o'er,
We may greet them on the other shore.

—A. H. Cabaniss

From Our Little Friends.

LETTER FROM TEXAS.

TERRYVILLE, TEXAS, April 12, 1880.

DEAR MR. EDITOR: I hope for once you will not mind my entering your little circle, as I would like to tell you of some of my wanderings in Texas. It is now nearly a year since papa brought me to Victoria. I was very much pleased with the place and people. Through the efforts of our dear good brother Wools, whom we all love very much, and the help of the Presbyterians, they had just completed a pretty, neat little church, and we had a fine Sabbath school, as well as a large interesting Bible class. We only remained there a few months however when my Uncle concluded to move to the country. We had a delightful ride through the vast prairie covered with flowers of every hue.

The prairies are very beautiful, reminding one of the ocean, the waving grass as far as the eye can reach, a fit emblem of the waves of the mighty deep. But the eye wearies of the glare and never varying scenery of the prairie, and it was quite a relief when about three o'clock that hot August afternoon we drove into a beautiful Post Oak Glade. Here we halted for a rest, and a most delightful one it was to get out of the cramped back and stretch full length, (big folks as well as little ones) on the cool green grass, feasting at the same time upon delicious water melons. An hour or so later, feeling quite refreshed we resumed our journey, as we had yet quite a distance to go. Some time after dark Grandma remarked: "I think we are nearing our home, as I see the lights of the town." The driver smiled significantly, and replied, "he thought she was mistaken," and the next morning we discovered the cause of his amusement. What grandma thought was the lights of the town, proved only to be fireflies, which are very large and beautiful in this part of the country; but the town, "Oh, where was it?" Well it remains still in our imagination, for we have never found it. It is true we have a store, and several very pleasant neighbors, and since we have gotten acquainted, find it much more pleasant than at first. The country is thickly settled with a good, honest, industrious and very religious class of people. We have preaching once a month. Mr. Duval is our pastor, and is a good, earnest preacher. We have a regularly organized Sabbath school of about fifty attendants. There was a very good camp meeting held about two miles from here last year, and they intend to have another this summer, the later part of June. I would like very much to attend as I have never been to a camp meeting, and perhaps may give you a description of it later.

But for fear of getting my letter too long, and of its getting into that interminable "waste basket," I sign myself your little friend, ANNIE DYER.

ORVILLE, ALA., April 13, 1881.

MR. EDITOR: As I am going to school, together with my two brothers, and we all have to make speeches for every Friday evening, I write to thank you for the poetry which is in your paper. This is a nice little village. We have a tolerable good Sunday school every Sabbath, evening at 3 o'clock. I go with my brothers, little sister and auntie. Our superintendent has left us to go to school, but left his brother to fill his place. My papa preaches here, every first Sunday. I am a little girl nine years old and would like to have a place in your paper to write once in awhile to you

MAGGIE ESTELLE GILLIS.

FLOYD, LA., April 15, 1881.

MR. EDITOR: As I have never seen a letter from this place, I thought I would write one. Papa takes the ADVOCATE, I like it very much. I live in the country, four miles from Floyd. I do not go to Sunday school, it is too far. I don't go to school, Mamma teaches me at home. I have two sisters, one older than me and one younger. I am fourteen years old. Don't drop my note in the waste basket. Yours respectfully,

LIZZIE CASSETTY.

Johnny's Nap.

Johnny's room opened out of Sister Mac's and after he had gone to bed he heard Mac reading aloud to Cousin Helen who had come for a little visit. It was a funny story, about Rip Van Winkle, who went to sleep upon a mountain and slept for twenty years. When he went to sleep this country was governed by the King of England, but before he woke the war for Independence had been fought and now the people were choosing a president. Everything was changed, and he couldn't understand it all. At first he couldn't find any one who knew him, for most of his friends were dead. At last he found his daughter and went to live with her, where he was very happy.

Johnny did not feel sleepy at all, strange to say. But as he lay there listening to Mac's pleasant voice, he thought how nice it would be if he could take a good, long nap, and wake up to find that schools were all out of fashion, and boys could play all the time and never have any lessons to learn. How nice to go fishing in the river every day in summer, and skate and coast all winter long! Then he wouldn't need to eat his breakfast so fast, for fear of being late. He wouldn't have to study verbs and map questions, and, best of all, there wouldn't be any sums to do. "Oh, but wouldn't it be nice to be like Rip Van Winkle?" he thought. "I'd just like to try it for a little while, any way."

Johnny thought he did go to sleep, but all at once it was daylight, and there was a loud shouting in the street below. He hardly knew how he did it, but he was dressed in a jiffy, and running along in the midst of a crowd of boys towards the river.

"Why, here's Johnny Blake, sure's the world!" cried Sam Green, one of Johnny's best friends. "Where have you been all this long time, Johnny?"

"What do you mean?" asked Johnny.

"Why, it's more'n a year since I saw you!" said Sam, "and I'm glad enough you've come back again, for it's dreadful hard for a feller to find anything to do nowadays, no school, and nothing to do but play from morning till night. I'm so tired of it I don't know what to do."

"Hurrah!" cried Johnny. "You don't mean it, though, Sam? Isn't there any school any more now, honest?"

"Not a bit of it," said Sam. "Didn't you know that?"

"Hurrah!" cried Johnny again, "I declare, I do believe I've been and taken a nap like Rip Van Winkle. That's just what I wanted—no school, and plenty of time to play. But where are we going now?"

"Oh! don't you see? Ned Jones is going to duck Freddy Nye in the river, and we're all going down to see the fun," was Sam's reply.

"That's mean!" said Johnny. "I don't call that fun, for a big boy to treat a little chap that way."

"I know it," answered Sam; "but, you see, we don't know what to do with ourselves nowadays. We must have a little variety. We can't play all the time. Oh dear! I wish they'd have a school again. Mother doesn't have dinner ready, either, till I'm just about starved. She says it doesn't make so much difference now there isn't any school. We can eat one time as well as another."

"Ho! that's nothing," cried Johnny. "I guess I'll have time enough to eat all I want to now."

The river was half a mile away from the village. Before the boys could reach it they had to turn down a broad cart-road shaded on one side by trees. On the other side was a sloping bank facing the south and Johnny was suprised to find that it was covered with boys lying at full length on the grass. Such a sight as that was! All had unwashed faces and tumbled hair. Some were fast asleep, and others were lazily blinking at the sky.

"What are they doing there?" asked Johnny.

"Nothing," said Sam; "what else have boys got to do, nowadays, anyhow?"

Just then they reached the river, and Johnny saw Ned throwing off his jacket and getting ready to put Freddy overboard.

"Wait a bit, Ned!" he called out; "I won't see Freddy treated that way. Come Sam, he's in my sister's Sunday school class, and let's stand by him, won't we?"

"Sunday school?" said Sam. "Oh dear! I should think you had been asleep, Johnny. Why, don't you know there isn't any Sunday school either now? Folks think there isn't any use of having them any more than the other kind of schools, nowadays. You see the boys almost forgot how to read the Bible, or any thing else, by this time, and the little ones don't learn how, and so 'tisn't any use to try to know anything any more, I s'pose. I tried to get a place in a shop the other day, but the man said they'd have to give up keeping shop pretty soon; for if the boys don't study 'rithm'tic, they can't learn how to make change, and how can they buy or sell anything?"

"That's true," said Johnny. "I didn't think of that. But oh! the Sunday school's the worst thing to give up. It's wicked to play Sundays, and I don't see what we can do all day. Miss Morant tells us such splendid Bible stories, too, after we have said the lesson. And the library books and papers, don't you have any now?"

"Course we don't," said Sam.

Just then there was a splash in the water. Ned Jones had pushed Freddy off the bank, and Freddy called out, "Johnny! Johnny!"

Johnny sprang to help him, but why what was the matter? Ha, ha! sure enough, he had been asleep, and it was all a dream, for there were the bed-clothes tucked in so tightly that when he tried to spring he could only struggle to get out. And Mac's voice was calling from down-stairs, "Johnny! Johnny! come down to breakfast, or you'll be late at school."

Johnny was glad enough to go to school that day, and when he told Sam Green about his dream, they agreed together never to say they hated school again.—Eliza Payson, in the Sunday School Times.

HE COULD BE TRUSTED.—Rev. Richard Cecil, who lived to be a greatly useful minister, was born in London, in 1748. When a boy he was strong-willed, but brave, straightforward and thoroughly to be trusted, hating all that was mean, shuffling or deceitful. One day his father, who had business in the city, took little Dick with him and left him at the door of the East-India House, telling him to wait there till he should finish his business and return to him. Taken up with other matters his father forgot all about him, and left the house by another door. Richard, in the evening, was missed by his mother. His father now remembering where they had parted, said: "Depend upon it, he is still waiting for me where I left him." Immediately returning to the spot, there, to be sure, he found poor Dick faithfully waiting, as he had been for hours, and as he had been ordered to do.

Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

LINUS PARKER, D. D., Editor.

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THURSDAY, APRIL 28, 1881

Busybodies.

These persons are thrice referred to by name in the Epistles. It describes those who attend very diligently to other people's affairs and neglect their own, Paul avers concerning one church: "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." History repeats itself. Under given conditions the same traits of character are developed. In what church, ancient or modern, or in what religious society, or secular for that matter, has not this mischievous, idle activity prevailed more or less? Diligent in meddling, but utterly lazy as to any useful industry.

The same apostle, with true Pauline force and point, referring to certain women of the Christian society, says: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." Of the three places where busybodies are mentioned, it is fair to say, that only this one applies wholly and unmistakably to the better sex. There were such women in the church in apostolic times, women who gave both Paul and Timothy no little trouble, we should judge. They were women of a social turn, who neglected their domestic duties, and devoted much of their time to neighborhood and society gossip. It does not appear that this running about and tattle were connected with sewing societies and missionary meetings, or with women's exchanges or temperance circles. It was gossip, pure and simple, connected with no kind or pretence of useful work. It was perhaps merely tattle about other people, the unbridled tongue turned loose upon the world in general, and the members of the church at Ephesus in particular. Idle hands and busy, flippant, bitter tongues! How naturally, and almost necessarily, they go together! Modern society is not clear of this evil. Female busybodies we may hope are rare, but one sinner of this sort destroyeth much good. A woman perverted into a busybody is an angel fallen; the noblest work of God blighted, frightfully distorted and horribly deformed.

Peter places the busybody in very disreputable company: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." An overseer in the concerns of others seems to be the character here described; assuming to be bishop in another's diocese. To put the busybody in such company is significant. Not as bad as a murderer, or a thief perhaps, but bad enough to be named in the same connection. The Christian may go out of his own proper province or sphere, and thus awaken an opposition, or even persecution, greatly to his own detriment and to the damage of the cause of Christ.

These busybodies, so clearly described and pointed out in Scripture, are of various classes. There is the social busybody, who is always stirring up strife among neighbors, retailing and even manufacturing domestic scandal, and ferreting out and giving publicity to the private and domestic affairs of families. Everything of this kind discovered is a sweet morsel too good to be kept. Friendly confidence and hospitality are abused, every principle of good breeding is trampled on, and there is nothing concerning the homes and circumstances of others too sacred to be proclaimed abroad. Throw out the mischievous and meddlesome gossip, and nearly one-half of the current talk of the world would be silenced. Taboo the weather and personalities, and what would many of the most voluble people have left to talk about?

There is the religious busybody, one who neglects his own soul, and his own religious character and duties, in looking after the conduct of his brethren; in censuring the conduct of church affairs, or in keeping a sharp eye upon the pastor and his family. There are these religious busybodies who make the church a means and convenience of gratifying their love of tattle, and their lust of censure and fault-finding. Nothing pleases them better than to awaken feelings of jealousy and suspicion, and to keep the society in a buzz of excitement and strife. There is a good church activity, and also that which is only and supremely evil.

And then there are other busybodies in the religious and political world, who attend to every mission to set things right, and to reform other communities than their own. Our national politics, for the last few years especially, illustrate this proclivity to interfere with the affairs of others. Hoards of reformers leave their own section filled with licentiousness, illiteracy, and pauperism, to improve a civilization already better than their own. They would reform the South, while their own section is reeking with infidelity and vice. Blind to the needs of their own people, they see nothing but ignorance, ungodliness and barbarism elsewhere. This class of busybodies is a strange compound of conceit, arrogance, sectional prejudice and fanaticism. They are busybodies in other men's matters, and so absorbed therein as to overlook the work to which they are called nearer home. They know the South and its needs, the negro and his interests and capabilities, better than those who have made a lifetime study of these matters, and who, by long experience and observation, are perfectly familiar with every aspect of them.

For the offices of charity, fellowship and mutual improvement there is an open door. But this is something different from a dogmatic, officious and sectional meddling. There is a line in manners, morals, religion and politics, to be distinctly drawn and carefully observed, between our own business and other men's matters. Socially, religiously, politically, the busybody is a great evil, and a curse to the whole world, and all the greater curse when he affects the rolls of piety, patriotism and benevolence.

Ad Clerum.

The ambition that is allowable or possible, in the minister of spiritual mind, is to be largely useful. His supreme aim, after being a completely consecrated and holy man himself, must be to save as many souls as possible, and in all things to glorify his divine Master. Place-seeking is scarcely admissible at all. If he makes the most of his powers, by diligent study, by living close to God, and by self-sacrificing labor, the place will take care of itself. Let him seek to be a good minister of Jesus Christ, and a field worthy of him will always be open. He may never reach the largest and most important churches, because, when he has done his best, he may not be equal to these positions. But he will find a work suited to his capacity, and one in which his maximum of usefulness will be developed. If he cannot tolerate the conviction that there are abler and better men than himself, he will probably be always dissatisfied, and regard himself as a wronged and injured man.

A preacher may feel that the motive which underlies his desire for an important appointment is the wish to be more useful. He has thought of the greater personal prominence it would give him, and also of the liberal salary, but he does not imagine that these considerations have had undue weight. They may, however, have influenced his mind more than he is aware, and, while endeavoring to persuade himself that his eye is single, an unhallowed ambition is at the bottom of his aspirations. It may not be possible for even devoted men to be indifferent to position and salary, but, where these rise into prominence, the ministerial character is already wrecked.

There are some things that must be accepted as belonging to the preacher's lot. Beecher, Talmage, Hall and some others do well financially. They have a wide fame, and large pay. But such prizes as these are few, even in the wealthier denominations, and are only for such exceptional men. In the itinerancy, with salaries ranging from three or four thousand to three or four hundred dollars, the high places and high pay are very few, and these are only for those who have capacity and availability to fill them. It must be so in the nature of things. Some men are better than others, and some have larger gifts and attainments than others. The man who, on entering the ministry, sets out to win the best places and the most ample support is likely to fail, because the place-hunter is not fit for any place, and because he is little better than spiritually fallen from the start. If he be truly great and good, and endowed with gifts for usefulness and success, he will reach the high places from force of character, and without desiring or seeking them.

It is true that God alone can fully estimate men, but a man's brethren, and the churches, are tolerable discerners of spirits. They may not think as highly of him as he thinks of himself, but their judgment may come nearer the divine estimate than his own.

In any case a faithful minister ought to be comfortably supported. We do well to insist upon this as a duty the people owe to those who [illegible]. But, in fact, it has never been so, and probably never will be until righteousness prevails over covetousness. Those who enter the ministry have the prospect of inadequate support and poverty before them, and expecting it, they are not likely to be disappointed. It is to be endured for Christ's sake and for his kingdom.

In old age there is poverty. The young minister knows this, at the first, as well as anything can be known. It ought not to be so. It is a shame that men, who have given their active years to the church, should be doomed to an old age of dependence and want. But with this prospect before them they choose the path of duty, and accept the consequences. There is necessity, as things are, that the gospel be preached at this terrible sacrifice. It has always been so; perhaps it always will be. Heroism in the ministry is probably worth all it costs. The men who do their best to make things better, but without murmur face and accept the inevitable lot, will have their reward hereafter.

Death of Dr. Punshon.

Rev. William Morley Punshon died, in London, April 14. He was the foremost orator of the British Wesleyan Conference, and also, in almost every respect, one of the greatest and best of English Methodist preachers. His death takes from the approaching Ecumenical one of its most prominent attractions. Those who are looking forward to that occasion will deeply regret that they shall not see and hear Dr. Punshon. He was a man of large brain and also of large heart, capable of rising above sectional prejudices, and utterly incapable of narrowness, or bigotry. He was eminently an ecumenical man, broad and catholic in his views and sympathies, and possessed of a noble and generous spirit.

Several years ago he spent a few days in New Orleans, and, on a week night, preached in the Carondelet Street Church. He was a burly, rugged looking Englishman, of large stature, and with a face indicating gravity and strength, rather than brilliancy or spirituality. The sermon was on the text, "Ye are the light of the world," and, in beauty of style, melody of tone, gracefulness of manner, and quality of thought, was in striking contrast with his personal appearance. Our interest and delight in the sermon were complete, and only marred by the feeling that he might stop too soon. The preacher and the sermon reminded us of a great mountain, whose massive form is adorned, with silvery cascades, bright flowers, and lighted up and glowing in the softest sunshine. The impression of reserved power, of forces partially deployed, of abundant resources but little drawn upon, was too marked to be forgotten. The sermon was rich enough, but we felt that there was a mint behind it whose vaults had scarcely been touched. We have reason to believe that he had a specially warm fraternal feeling for Southern Methodism. From Zion's Herald we take the following outline of Dr. Punshon's life:

He was born in Doncaster, England, in 1824, and fell in the prime of his life and intellectual ability. He early exhibited his remarkable power of descriptive eloquence, becoming a loved preacher in 1850. He was a pupil of the Wesleyan College at Richmond, and soon after entering Conference became one of the most popular of the young preachers of England, drawing great crowds wherever his name was announced. He entered the lecturing field, his subjects being portraitures of character and historical themes, exhibiting great brilliancy and wealth of illustrations. He won a remarkable reputation with his "Daniel," "Bunyan," "Wesley," "The Huguenots," etc. By his lectures, although at a severe draft upon his physical powers, he contributed $50,000 to the Wesleyan Chapel fund. The death of his wife, leaving him with young children, for whose care no one seemed so well adapted as her sister, who had been a member of his family a marriage to whom is still illegal under English law—occasioned his removal to Canada in 1868. His ministry in Toronto was eminently successful; the finest church edifice of the denomination in the Dominion remaining as a permanent monument of his success and vigor. A beautiful volume of his lectures and sermons, published in this city in 1873, bears on its cover a miniature outline of this elegant structure—the Metropolitan Methodist Church, Toronto; and as its frontispiece has a very finely-engraved and excellent likeness of the now departed and much lamented minister. Upon the death of his second wife he returned to England. In the interim he was a delegate to our General Conference at Brooklyn. No one who heard his address to the Academy of Music on that occasion will be likely to forget it; it was a marvelous exhibition of chaste, moving and melting eloquence. In 1874 Mr. Punshon was chosen president of the Wesleyan Conference; finding in the various occasions offered a large opportunity for the illustration of his remarkable platform and pulpit power. He was then elected a missionary secretary, which office he filled, with his usual ability, up to the hour of his failing health.

Lessons from the Census.

Another national census has been taken, and its publication daily expected. Last summer the enumerators were abroad in the land. They literally went from house to house, and asked for an inventory of our goods and chattels, tenements and hereditaments, our names, ages, occupations, etc. But for the authority of a great nation behind this enumerator, his interrogations would have been resented as an impertinence. We are not usually favorable to those who are curious about our private affairs, and especially when they come with a purpose to reveal them. Yet all had to yield and disgorge. The ages of many—a secret of the old family register—had to be told, however reluctantly. Endeavoring to ascertain this little chronology, the enumerators had some amusing episodes with certain ancient maidens and their anxious mothers. Miserly possessions, unknown to the community or the tax collector, were forced to record under the imperative exactions of solemn oath. But the purpose of this article is to gather some lessons for practical, future good. If God has written for us "sermons in stones," we ought to find a "sermonette" in the census.

1. *The mistakes of the census.* After every possible care and precaution mistakes will occur. Either the enumerator failed to visit each home or made mistakes in the general summary. The most skillful, expert accountant will not escape error. An absolutely correct census return is a human impossibility. But in God's books—the census of the skies—there will be infinite exactness. Neither omission nor exaggeration will be found. Every column will be correct to the last conceivable decimal. Not a name will fail to appear, nor a virtue or deed escape the record. There will be no confusion in the tabulation. In the column of saints will be all the sanctified, both great and small, from all lands and times. Not one too obscure to be counted, and not one in that column "without a wedding garment." In the column headed "*The Wicked*," with wide, dark leaded lines, will be found all that knew not and hated God. Not a saint in that calendar, and not a mistake in that dark summary. Reader, God is now taking his census. His enumerators are now hovering over the earth, and shadowing our daily walks. In which column shall our names be found? What will the infallible and imperishable census of God reveal concerning us?

2. *Disappointments of the census.* The full returns, when published, will bring to many disappointment and mortification. Their exaggerated hopes are doomed to be unrequited. Patriots and publicists may have extravagant estimates of the decade's increase. We will not attain the grandeur of wealth and population so fondly anticipated by some. Different departments of labor, commerce and manufacture will share in this feeling. Then, again, one section is disappointed, if not infuriated, at the unexpected progress of another. Partisans, in anticipation, have been mortified to madness, and the cry of "fraud" is heard. Special agents have been sent South to verify certain returns. Nor will the churches escape. Their comparative strength in numbers and wealth may not equal the estimate of sanguine sectarians. They will now be tempted to suspect sister denominations of liberal counting. This writer listened, a few days ago, to a warm discussion concerning the relative numerical strength of the Methodist and Baptist denominations in Mississippi.

And so God's census will reveal disappointment and despair. Names we fondly hoped were recorded among the just will be found among the lost. Deeds of our own we had credited to Christian charity will be charged to fulsome vanity. Children, for whom parents prayed and hoped to meet again, will not be seen in all the ranks of the glorified. Heaven will have its surprises. No doubt that was truth, quaintly expressed, when an old divine said: "In heaven I shall have three surprises: first, in not finding some I had expected to see; second, in finding some I did not expect to see; third, in finding myself there."

3. *Value of the census.* As a national enterprise, it has great value. The composition of the lower House of Congress is controlled by it. Tax levies are based upon it. Revenues and expenditures are connected with it. Statesmen and political economists are eagerly awaiting its publication. Other nations will read it with amazement, and John with Mr. Gladstone in his estimate and prophecies of "our kin beyond the sea." So the churches prepare and publish statistics. From these they estimate their popular claims and influence. Thus they measure growth, and take courage for the future. But here our analogy and enumeration fail us. Statistical tables are inadequate measurements of Christianity. Spiritual things are not capable of computation by arithmetic process or algebraic equation. Largely intangible and invisible, they are known only to the eye of God, and are recorded in the census of the skies. Our pride of numbers may avail us nothing with the Lord. There is but one census mentioned in the Bible, and a curse fell upon that. Bishop Huntingdon has well and aptly said: "God does not count his followers, but weighs them. He delighteth not so much in numbers as in character."

But God's census books in heaven will have their value. They will vindicate the divine administration. Every saint from every world, and every fallen spirit from outer darkness, will acknowledge that the Judge of all the earth did right. They will see that God dealt justly, and will give him additional praise. Justice and mercy were the habitations of his throne. And now this moralizing will cease, with the prayer that all who read these lines may have their names enrolled among the glorified in the census reports of the new Jerusalem.

C. B. G.

Book Burning.

Mr. Editor: Did I do right or wrong in burning those misleading, polluting and trashy novels? I will tell you the circumstances that led me to do it. In what most people call the middle of life, wife and I had a large family of children, growing up to man and womanhood, under our parental and guardian care—five of our own and seven fatherless and motherless orphans, making a round dozen in all. I think we felt the great importance of training up those five boys and seven girls to be intelligent and good citizens and Bible Christians in all the relations of this life, and to be ready for a better life hereafter. As they all came into our hands in infancy, or nearly so, it gave us the opportunity of training them early to walk in the way they should go, and it gave us great pleasure to see them, so early in life, embracing our views of a theoretical and practical Christian life. But it required a persistent and ceaseless effort on our part to keep them from the evil influences around them. We determined to give them all at least a good business education. One result was we had a reading family. But when several of them had advanced several years in their teens we began to notice that sundry books and pamphlets, "which do not tend to the knowledge or love of God," but in a contrary direction, had come into their possession, and were being read by them. Some were premiums for good lessons from irreligious teachers, some in the way of special gifts, and some, after having been read by the gay young people of the neighborhood, were put by them into the hands of our children with a high commendation. Wife and I protested against such trashy, and too often impure, books as injurious, both to their minds and morals, but still they were being read. In 1853 we had a camp meeting at old Springhill, in Jefferson county, and we were there with our large tent and large family. The Lord was with us in great spiritual power. Among the numerous conversions we had the unspeakable joy of numbering several of our dear little lambs. When our meeting closed our presiding elder, Rev. B. M. Drake, D. D., gave us one of the best valedictory exhortations, as to what should be our future walk, I ever heard. To the young converts he spoke at full length. Among the dangers to be guarded against he emphasized that of reading books of fiction, especially the yellow-backed frothy, trashy and polluting literature of the day, which he believed had the foundation for the downfall of many a promising boy and girl. He advised them, in order to their establishment in a life of holiness, happiness and usefulness, to confine their reading mostly to the Bible and the orthodox and substantial literature of the church. I could sanction all he said, and it put my conscience to work about those novels that had crept into my own household. I had never approved of it, but they were there and being read. Would I permit any one to introduce sugar-coated poison into my family, that might undermine the health, perhaps, endanger the lives of my dear inexperienced children? No! Why, then, should I permit their minds to be poisoned and polluted, and the final salvation of their souls endangered by reading such books as our old experienced presiding elder had earnestly advised them not to read? My course of action was soon determined on. While at camp meeting the yellow fever had been declared epidemic in Natchez, and several ladies concluded to go home with us and remain until it abated, one of whom had been greatly blessed at the meeting. That afternoon they were all too weary to do much with books, but next morning they began to look for something to read. I reminded them of the fatherly advice of our presiding elder, as, with tearful eyes, we were closing our happy camp meeting, and told them that I had hundreds of such volumes in my library as he had recommended them to read, but after awhile I saw some of them looking over those books of fiction. My mind was made up, but I said nothing. They soon laid down their books for dinner, and then they went out calling on some of our near neighbors. I got me a cotton sack, and gave the book cases and tables a close examination, and bagged every book which I honestly believed might warp or pollute the minds of our dear children; then, taking a box of matches, I repaired to a cane brake near by, put them in a pile and touched them off, and, after sitting by and stirring up the burning mass until the last leaf and letter was gone, I quietly returned to the house. The next morning there was much inquiry and diligent search made for missing books. Ma, or Aunt Jane as our orphans, who were our nephews and nieces, called her, have you seen anything of that book of fashions, the "Reverie of an Old Bachelor," etc." She answered she had not seen them since yesterday morning; perhaps they had been ask their Uncle John about them. After awhile one, as the representative of the party, ventured to ask me. I pleasantly replied that the last I saw of them they were passing off in smoke and ashes. I did not scold, speak a harsh word, but told them plainly I could not risk having their minds and morals endangered by such books any more, and if I found them about the house I would dispose of them in a similar way. My house has not been troubled with methodistically proscribed (?) novels from that day to this. Of twelve children all became members of the church during their minority. Four of our wards are dead, but it is the assurance that they were taught right or wrong in forever those books of fiction and fashion I have no regrets to utter about. My conscience still approves the course I took, and have kept it now. I learned to burn bad books from the Bible. See Acts xix. 19.

J. G. Jones.

Port Gibson, Mississippi.

General Knowledge in the Pulpit.

Dr. John Hall, in a recent lecture, as reported for the Methodist Recorder, says:

"This is an age in which general knowledge is very widely diffused. The causes are patent to all: cheap literature, magazines, newspapers, the rostrum, scientific discussion. This factor must have some reaction from the pulpit. But how is it done?

1. Not by setting ourselves up in the pulpit as teachers of science, art or history. Because, in the first place, our sermons will become devoid of spiritual power. The Head of the church has not promised to bless these. His promise is to the preaching of the Gospel. In the second place, we will be putting ourselves in competition with those who give their life time of study to these things, and who are better qualified to teach them than we can hope to be.

2. Not by trying to settle scientific disputes in the pulpit. We must accept the results of scientific investigations when they are firmly established, and we can reason upon them and draw our own conclusions from them. But it is not best for us to enter into the turmoil of discussion over them.

3. Not by attempting to settle the so called "conflict between science and religion," for we will be almost sure to magnify the danger in the minds of those who hear us. We perhaps start doubts that we will not be able to allay. But we can make use of attained results in science as illustrations of divine truth. We must not forget that there are two kinds of scientists. So much has been said about the conflict between science and religion, that the term "scientist" has come to be almost synonymous with opponent of Christianity. But there are Christian scientists who hold the same truths that we hold, and look at religious questions in the same light that we do. Again, there are undevout scientists. Some are open to conviction, and are partly open. We must not denounce them prematurely, we must have respect for the difficulties which they think themselves involved, and for their weakness. We must recognize this difference in knowledge in substance, but not in the form of our sermons. Drop a word of the evidences of Christianity now and then, not formally, but incidentally, by way of illustration, so that those who have heard the other side, will say, "Our minister knows about it."

You will have professional men in your congregations—doctors and lawyers; but do not preach law to lawyers, or *materia medica* to physicians, but let them see that you can comprehend something of legal science and are not ignorant of the importance of the medical profession. A acquaintance of mine tells of a lawyer who sat for several years in his congregation without seeming to be touched by religious influences. One day he met him, took him by the hand, and said, "I have been pleasing this case before you for several years now; do you not think I have

won it, and are you not ready to give me a verdict?" The words came to [illegible] ed from his own profession, and at the next communion, he presented himself for admission to the church.

We remove difficulties without knowing it sometimes. There are young men in New England who think they holda monopoly of a certain kind of ideas. And they think that if their ministers knew these ideas, they would not preach as they do. We must dissipate the hallucination. Show men that we have weighed what can be said against Christianity as well as what can be said for it. This we must do informally, not formally. Suppose that a man were to go into the pulpit and announce that he was going to preach on the Divine existence, that first he should present the cosmological argument, then the theological, and follow that by the ontological. Why, the young people would not know what he meant, and the children would go to sleep. But there are ways in which all these arguments can be presented in their substance, without formally doing so. In this way we will cultivate religious tolerance in ourselves. Those who have never mingled much with men will think that the line of ideas they have is the best, and the only one of any worth. We must avoid this, for we will find people of very different cast of mind and ilnes of ideas from our own. We will find the scientific mind, the æsthetical, the philosophical. The Bible recognizes these. They must not all be compressed into one mold. We must lead them to use their peculiarities in Christian ways, so that like the trees of paradise they will each bring forth fruit after his own kind. We must likewise come in contact with them, and study so as to know how to feed the various minds.

Missionary Items.

Our name

"Little Workers for Missions."

Our motto,

"The World for Jesus."

Our prayer

"Thy Kingdom Come."

Our Purposes

1. To give ourselves to Jesus.

2. To pray for our missions and missionaries.

3. To increase our knowledge of mission work and our mission fields.

4. To make all we can, and give all we can to the missionary cause.

MR. EDITOR: The Sunday-school children of Franklin Street Church, Mobile, have for many years contributed a large part of the amount raised in the church for domestic and foreign missions. So it must not be understood by the announcement that they have just organized themselves into a missionary society, that they have only now become awake to the importance of our missionary work. For purposes of education, I have thought best to form them into a society, and the foregoing is our constitution. The name is not poetic, but very clearly describes the nature and objects of the society. No one who hears the name will ask what is proposed to be done by the organization. It is pretty to be called "Rose Buds," or "Busy Bees," but it was thought best that the name adopted should be significant. These children are to be workers, not *buzzers*, and they are going to work for missions. The motto, too, is good, and the prayer is in the very words of Jesus. The purposes of the members of the society will commend themselves to all.

I hope to hear of other societies organized on this plan in the bounds of the Alabama Conference. They have the "Rose Buds" in Virginia, and, under the able management of Uncle Barry," they are doing a noble work. Let us have a similar institution in Alabama, to be known as "Little Workers for Missions." I shall be glad to hear from any preachers or members of the church, who will enter into this work. As soon as societies are organized let that information be communicated to the ADVOCATE, and let correspondence be at once begun between the societies organized. I will cheerfully do anything in my power to assist in this work, and, if the matter grows, I am sure the editor of the ADVOCATE will do as much for the children as does the editor of the Richmond Advocate, who gives sufficient space in his paper for all communications on the subject. Let us have a hundred or more societies of "Little Workers" before the next session of our Conference.

HENRY D. MOORE.

Mobile, Alabama.

Note by the Editor: Let us hear from the little workers. Our columns are open to them.

The Louisiana Sugar Bowl, of April 14, published at New Iberia, La., speaking of the crop prospects says:

During the past week the weather has been much warmer, and, aided by the good rain which fell last week, the cane crop, both plant and ratoons, has shown more vitality than it was thought it possessed. At last the young sprouts commence to show themselves above the ground, and if the warmth but continue and the drying winds abate, we hope yet to see a good "stand" in most fields.

We cannot, however, now reasonably hope for a large crop this year, for it is at least a month late, and even under the most favorable circumstances, we need not expect it to attain the size, and maturity it had done at the commencement of the last sugar-making season. Besides, there is no disguising the fact that the prolonged cold of the spring has done considerable damage, certainly to the stubble crop, and perhaps to the plant cane. The fall planting, from which the most is generally expected, seems to be the worst of all—quite rotten in many places. We learn from Mr. A. Boucherenu, who has lately passed over nearly the entire sugar district, gathering statistics for his annual report, that this complaint about fall planting is almost general, while everywhere the planters were despondent about their stubble crop.

A RELIABLE WITNESS.—Rev. J. M. Weems, writing from Moss Point, Miss., says:

We would be glad to have you with us during our District Conference. We expect to lay the corner stone for our new house of worship at that time, and are hoping for a revival. I have received seven members this year, and the work is moving forward satisfactorily. Preaching, prayer and class meetings are well attended. I am satisfied that the results of my efforts to get the ADVOCATE into every family is yielding a hundred fold to the glory of God. Hereafter this shall be my first work at the beginning of each new year.

Bro. Weems is one of our best agents; his people take the ADVOCATE, and read it, and his work prospers. Working for the paper "yields a hundred fold." That is the testimony. Let our pastors in Alabama, Mississippi and Louisiana all try it. Send up a rousing list of subscribers for the NEW ORLEANS CHRISTIAN ADVOCATE, and we will underwrite for the result.

Our Temperance Delegate.

At the late session of the Louisiana Conference, Rev. John Pipes was elected delegate to the National Temperance Convention, to meet at Saratoga Springs, June 21. Bro. Pipes has arranged his work so as to go, but his expenses ought to be paid by the Conference. Brethren should remit to him at once. It will require about $20 from each District. Pastors and presiding elders can easily raise this amount. Bro. Pipes address is Mansfield, Louisiana. The money should be collected and remitted within the next two weeks.

Methodism in Nashville seems to be moving forward. Rev. J. M. Wright, in Nashville Christian Advocate, April 16, says:

McKendree, Rev. Jos. S. West, D.D., its able pastor, will soon be fully recovered from the fire; and with her elegant and capacious church, she will be ready to take her place in the very front of the great contest. The class-meeting, the Sunday-school, the Woman's Missionary Society, and other organizations, proclaim this great church a working church.

Elm street, under the pastorate of Rev. R. K. Brown, is a working church, and the Lord has blessed them abundantly. The pastor has admitted to membership, about one hundred since Conference. The missionary spirit abroad in this church has prompted them to establish a mission at Tindall Hall, where they have accomplished much good. The pastor has recently closed a meeting there with ten conversions.

The other Methodist charges in Nashville are also reported as highly prosperous.

Rev. D. C. Langford, of the Mississippi Conference, has met with a deep domestic affliction. Writing from Beauregard, Miss., April 21, he says: "The angel of death has visited our family, and has taken our precious little Mazie Hannah, who was six years, nine months, and twenty-one days old. She died on the nineteenth instant. Our hearts are so sad, because our most precious and brightest jewel is taken. Pray for us, and ask the church to pray for us, that this sad affliction may be sanctified to our eternal good."

A protracted meeting in the Methodist Episcopal Church, South, Lebanon, Tennessee, of fifty-eight days' recently closed, resulted in 238 conversions. The pastor, in closing his account of the meeting in the Nashville Christian Advocate, significantly adds: "We are taking steps to give our church edifice a thorough overhauling." This is certainly one indication of the genuineness of the work of grace.

Rev. E. B. Foust, writing from Mountingsport, La., April 20 says: "We have been well received on the Mountingsport circuit. We do not think the spiritual condition of the church is as it should be, but there are some signs of prosperity. I trust that the Lord will revive his work this year."

Rev. Dr. Theo. S. Savage, district superintendent of the American Bible Society for Kentucky and East and Middle Tennessee, has been spending a few days in New Orleans. Bro. Savage resides in Covington, Ky., and is a member of the Kentucky Annual Conference, Methodist Episcopal Church, South. The pastors of our city churches were greatly gratified by his presence at the preachers' meeting on Monday last.

that his special work is prospering, and that many of our churches in Kentucky are enjoying refreshing and powerful revivals.

—We give on our third page, the missionary address of Mrs. E. C Dowdell, president of the Alabama Conference woman's missionary Society. We commend this excellent address to the prayerful consideration of all the women in the church. Sister Dowdell makes a special plea for China, and her reasons are strong ones. Some will agree with her that China should have the preference, others may direct their offerings to other fields, and yet others will divide their gifts and labors among all our foreign missions. There is an earnest call for all to work and pray.

—Our Sunday School periodicals, for May, are hard to excel in beauty of typography, and in the excellence of their contents. Dr. Cunnyngham's work displays learning, diligence and good taste. The Visitor is a gem of rare beauty, the Magazine a storehouse of biblical knowledge. All our schools should be liberally supplied with our Nashville Sunday School literature.

—We regret to learn that Rev. R. A. Davis and wife have recently experienced a sad bereavement. Their little daughter, Mary Leona aged 18 months died at the parents' residence in Bossier parish, La., April 14. May the afflicted family be graciously supported in this hour of sorrow.

—The Central Methodist, Callettsburg, Ky., has come out in a new dress, and form. It is exceedingly bright and attractive in appearance, and is a live sheet, edited with vigor and ability.

Rev. John Pipes, writing from Mansfield, La., April 16, says: "Between Railroad and Local Option, our people are excited above fever heat."

Rev. Dr. Leftwich, writing to the Wesleyan Christian Advocate from Pulaski, Tenn, April 13, says:

Five weeks ago a revival of religion literally "broke out" in my congregation and, increased in power and extent until it absorbed everything and has failed to convert the town to Christ. Up to date over one hundred and seventy souls have been converted who are known to me and whose names I have recorded, with many more in many places, as the revival influence extends all over the town and for out in the country; and hundred and forty have united with my church, with more to follow. "At least one hundred backsliders have been reclaimed, not counted as the converts, many drunkards have been reserved, whisky has been emptied in the streets, and many old hardened sinners have been born again." More than fifty families now have family worship where the voice of prayer and praise was never heard before. Old feuds have been settled and love reigns in the hearts and homes of the people. We know not whereunto this will grow.

MISSIONARY WARFARE IN MEXICO. A note from the City of Mexico, April 7th, says:

"A recent letter of excommunication, etc., by the Bishop of Querétaro against the missionaries of the Methodist Episcopal Church, in that city, in imitation of the Archbishop of Morelia against the Southern Methodists, has created great excitement in that city and this. Serious results are feared. On Sunday the mission house was attacked, but the mob of fanatic Romanists was dispersed by a detachment of Federal troops stationed there. It is understood that the city police and governor are on the side of the Bishop. The telegram of to-day says without Government help the missionaries will have to retire for safety.

"The increased number of Americans coming into the country has given occasion for the Romanists to urge their argument against American missionaries that their object is the subjugation of Mexico, which argument has been urged also by the Mexican Church of Jesus, although professing to be Protestant, and receiving its support from United States." Richmond Christian Advocate.

A letter from Elam Johnson, Atlanta, Ga., conveys to us, says the Wesleyan Christian Advocate, of April 20, the gratifying intelligence that sister Mr. Lane is rapidly recovering from her severe attack, which the doctor denominates great nervous prostration. She has a host of friends who have been greatly distressed at the accounts published, and will be glad to hear of her prospect of entire recovery.

Brother McLaine will remain with her in Atlanta, and will probably take work in that vicinity.

The anniversaries of the Baptist benevolent societies are to be held at Indianapolis, beginning May 18. May 20 a General Conference will be held, at which the question, Whether a General Conference representing the Baptists of this continent is desirable? will be discussed.

Postponement of the Mississippi State Sunday School Convention.

In response to urgent expressions from various parts of the State, and believing a fuller attendance will be secured, the time for holding the State Sunday School Convention has been changed, to Wednesday, July 20th.

Vice Presidents representing the twenty districts are urged to organize each county and report as soon as practicable. Members of Executive Committee are ready to extend any aid within their power.

We hope every town and county will have a delegate at Jackson, July 20th.

The prayerful efforts of all interested in Sunday School work are earnestly requested.

Delegates to the International Convention at Toronto, Ontario, June, 22-24, who can not attend are requested to give notice by 10th of May, in order that vacancies may be supplied and a full State representation secured.

L. P. BROWN,
Ch'm'n State S. S. Executive Committee.

Meridian, April 12th, 1881.

The Secretary Explains.

MR. EDITOR: Your correspondent, Bro. H. D. Moore, in discussing the missionary movement in the Alabama Conference, says that an explanation is due from me showing how a resolution, adopted at a missionary mass meeting, came to be incorporated with and published in the official report of Conference proceedings. I would reply that there was no order of Conference to that effect, nor was any needed, as it was published under the head of "Miscellaneous," and captioned "Missionary Enterprise." The matter was mentioned on the Conference floor; its advocates claimed for it unanimity; no one seemed to dispute their position, hence I inserted it as an item of general interest, as also the accompanying resolution requesting presiding elders to hold special missionary meetings during the sessions of their District Conferences.

R. B. CRAWFORD,
Secretary Alabama Conference.

EUFAULA, ALA., April 23, 1881.

NOTICE.—The commencement sermon of Port Gibson Collegiate Academy will be preached Sunday, June 19, by Rev. C. G. Andrews, D. D., president of Centenary College. Gen. J. D. Vertner will deliver the address to the Alumni Association June 21.

The manuscripts of the first volume of "History of Methodism in the Mississippi Conference," by Rev. John G. Jones, has been forwarded to publisher.

J. A. B. JONES.

Alabama S. S. Convention.

The Superintendents of Sunday Schools in Alabama are requested to send the names of parties who expect to attend the State Sunday School Convention at Gadsden, June 10, 11 and 12, to J. R. Nowlin, Chairman of the Committee of arrangements, that homes may be provided.

GADSDEN, ALA., April 25, 1881.

NOTICE.—Rev. B. T. Pearson, preacher in charge of the Amite City circuit, Woodville district, Mississippi Annual Conference, has begun, at his own request, for sufficient reason, removal from said circuit, and Rev. F. W. Barrier, of the Texas Conference, appointed in his stead.

JAS. A. McGEHEE, P. E.

GREENSBORO, LA., April 26, 1881.

CORRECTION.—*Mr. Editor:* The membership of Chipola mission should be 135, instead of 233, as stated in the printed minutes.

R. V. WILLIAMS.

MARIANNA, FLA., April 20, 1881.

Books and Periodicals.

"The Beacon Light" is the title of a New Book of Hymns and Tunes, for Sunday-schools, by J. H. Tenney, and E. A. Hoffman. Oliver Ditson & Co., publishers, Boston. We have not examined the work with care, but it appears to be equal to the most of such publications. It certainly has a number of excellent hymns and tunes.

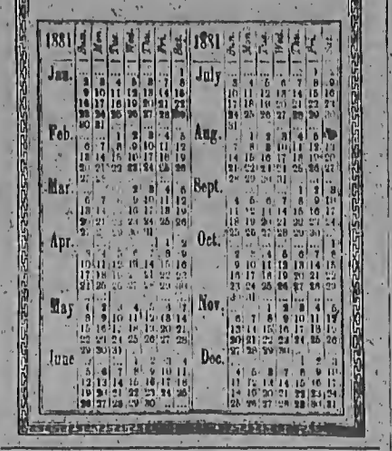
Scribner's Monthly, May, 1881, has: Frontispiece Portrait of Thomas Carlyle; The Wild Sheep of the Sierra, illustrated; Calpurnia, illustrated; Macaire Dolphide, I, by George W. Cable; Lucia; In and Out of London with Dickens, illustrated; Artemus Ward, his Home and Family, illustrated; Sant Terenzo; The Mutineers of the Bounty, the Pitcairn Islanders, from 1856-80, illustrated; The Sanitary Condition of New York, with map and diagram, by George E. Waring, Jr.; Among the Esquimaux with Schwatka, Illustrated; Impressions of Thomas Carlyle in 1818, by Ralph Waldo Emerson; The Literary Work of Thomas Carlyle; The Stirrup Cup; Honi Soit Qui Mal y Pense; An Antique Intaglio; Post Office Savings Banks in Great Britain; Jenny Lind, with Portrait; Peter the Great as Ruler and Reformer, 5, illustrated; Tirconaly, by J. G. Holland.

Wide Awake, for May, is full of the freshness and beauty of the Spring. The illustrations are numerous and spirited. Among the articles are: A King's Bed; Henrietta's Heroism; On Moving Day; Rocky Fork, chapter II, 12. The Woos of Spoodlink; Some Queer Americans; Cousin Sallie's Wedding Slippers; The Story of Honor Bright, chapters 9 and 10; Borrowed Plumes; The Story of a Good Little Mother; An Evening with Columbus; Polly Pologard little folks Series, chapter 3; Supplement, Warlock O'Glen Warlock, by George McDonald.

The North American Review, May, 1881, has: 1. Centralization in the Federal Government, David B. Field. 2. The Old Version and the New, Dr. Philip Schaff. 3. The Needs of the Supreme Court, William Strong. 4. Utah and its People, George Q. Cannon. 5. Shall Americans Build Ships? John Roach. 6. The Life Saving Service, S. S. Cox. 7. The ruins of Central America, Part VII. Desire Charnay. 8. What Morality have we Left? A New-Light Moralist.

—Appleton's Railway and Steam navigation Guide, May, 1881, has been received. It is a work of great value to business men, commercial travelers, and tourists. Published by D. Appleton & Co., New York. Price twenty-five cents.

ADVOCATE CALENDAR.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and to us our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Many years ago a political meeting was held in a log church at a Michigan village on Sunday, and a clergyman who did not sympathize with it had gone there from mere curiosity. A thunderstorm gathered, the rain fell in torrents, the lightning flashed fiercely, it grew so very dark that the inmates of the church could scarcely see. The clergyman suddenly leaped up and said that he regarded the terrific storm as a manifestation of God's wrath for desecrating his holy day by such a meeting. He admitted that he had done wrong in coming, and said that he was afraid to stay. Splendor Tenth, who was present, rose slowly, and pointing her long, thin hand at him shouted, "Don't be afeerd, honey, don't be afeerd. You won't be hurt, shuah. I kin tell by reckonin' dem's dat God's never heerd tell of you."

A clerk, who was stopping to wash his hands in a creek, didn't notice the peculiar actions of a goat just behind him; so, when he somersaulted out of the water, and was asked how it happened, he answered: "I thought I felt tentacles like shore kinder hoisted and rowed me."

Our readers are directed to the card of Messrs. Ogden & Rayne in our advertising columns. This is a new firm, though both are old and well known names in the city, and to most of our readers. The house carries a large stock of Bagging, Ties, Twine, Belting for saw and grist mills, and the celebrated E. Carver Cotton Gins. They are located in Union street, and will be pleased to see or hear from any of our friends.

An old Highland clergyman who had received several calls to parishes, asked his servant where he should go. "The servant said, "Go where there is most sin, sir." The preacher concluded that was good advice, and went where there was most money.

A conscientious student in Brown University once told Dr. Wayland that he thought it would be easy to make proverbs like those of Solomon. The reply of Dr. Wayland was: "Make a few."

A person leaving a crowded stage on Madison Avenue, the other day, steadied himself by resting his hands on the knees of the passengers. "What a savage," exclaimed one lady. "Yes," replied her companion, "He's a pawnee."

A plumber had an Irish lad in his employ, and one day having occasion for a piece of pipe of four inches square, he said to Pat, "Twelve inches square, Pat, how long?"

A young officer thought to puzzle the editor of the Figaro, by asking him when two men of equal age and rank met which should be the first to bow. The editor calmly replied, "The more polite of the two."

"Whom do you love?" said James to his sweetheart. "Sally, sister." "I love no," was the reply. "And whom does Sally love?" "Jones." Mr. Smith, does he deserve it? Exchange quotes.

A young farmer's wife made her first boy's jump to some fruit set behind on which the farmer exclaimed: "Goodness, he will not know whether he is going to school or coming home?"

"Dutton's Vegetable Discovery" is very highly recommended by the oldest ministers of the gospel in Kentucky, Tennessee, Alabama, Mississippi and Louisiana, and is sold by many of them. "Try it." It is really wonderful. Some write us testimonials.

Compassionate old lady: paying her dues: "How indeed your horse looks, coachman, he has the bit quite out of his large mouth." Coachman: "Bless the dear old lady, it's the small bit of his stomach, mum."

If it cost anything to go to church, people who never go now would run around like wild men for free passes.

Mr. P. Werlein, 135 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, liberal dealing, and full guarantee are to be had at this old house.

W. C. SHEPARD & Co. American Chinaware, breakfast and tea set, 100 pieces, for $15. Equal in looks and usefulness to French China.

"Sambo, why does the colored man choose to sweep the chimneys?" "Dunno." "Why, 'cos it wants his own kind of work." "Oh, 'way."

Business Notices.

Wilbor's Compound of Pure Cod-Liver Oil and Lime. The advantages of this compound over the plain Oil is, that the disgusting taste of the Oil is entirely removed, and the whole rendered entirely palatable. The offensive taste of the Oil has long acted as a great objection to its use; but in this form the feeble is entirely obviated. A host of certificates might be given here to testify to the excellence and success of "*Wilbor's Cod Liver Oil and Lime*," but the fact that it is regularly prescribed by the medical faculty is sufficient. For sale by A. B. WILBOR, Chemist, Boston, and by all druggists.

For sore lips from fever, colds and chills, apply Burnett's Kalliston, which at once allays the burning pains and irritation, and heals as by magic.

Faded or Gray Hair gradually recovers its youthful color and lustre by the use of Parker's Hair Balsam, an elegant dressing, admired for its purity and rich perfume.

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This large octavo work of 780 pages, bound in cloth, $2.00, or in full leather binding, $2.50; mailed post-paid on receipt of price.

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This Association has opened a salesroom at No. 11 and 13 Bourbon Street, where all kinds of plain and fine sewing, ornamental and fancy needle work will be received and sold.

Orders will also be taken for preserves, jellies, pickles, cake, ice cream, etc., samples having first been tested.

All work must be entered through a member, the price fixed by the owner, carefully executed by the artisan, and the commission charged will be ten per cent.

The Annual Subscription of Members is Five Dollars, which entitles such to elect the work of three persons for one year.

Women of all denominations in this city or State, as well as of all other States, are urgently requested to become members of this Exchange.

Besides the option of becoming members as above by applying in person or by letter, at our Rooms Contributions of any kind will also be gladly received, or information given, at the same place.

We shall rely, first, on the public generally will lend us its hearty co-operation and aid, to this worthy charity, with the assurance that the Managers will spare no effort for its success.

The benefits of this association are open to good women without regard to religious belief.

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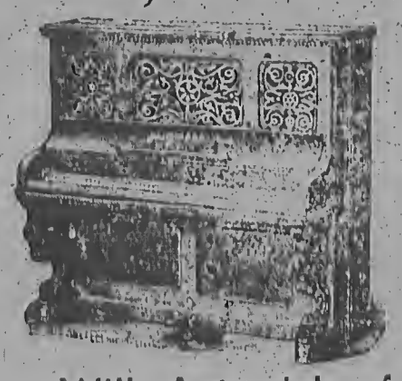
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Agricultural.

IN A CORNFIELD

A great brown field where the planters go,
Steadily walking to and fro,
And each one carries a broad bright hoe.

At every stroke of the flashing blade,
A bed in the waiting earth is made,
And there the kernels of corn are laid.

Ten days—and green is each long straight row
That shows where the tiny corn-blades grow;
And then the plow must begin to go.

For the weeds are ready to play their part,
Like evil thoughts in the human heart
That never wait for the good to start.

Twenty days more; and the field that was bare
Now looks like a meadow, wide and fair
As the corn leaves wave in the changing air.

Yet fourscore days—and the forests stand
In tall straight ranks like an army grand,
On the self same spot of brown bare land.

And the columns are clothed in fine array
Of nodding plumes and of tassels gay,
And swords of green that have grown in a day.

Of the wonderful mystery who can tell?
For this no less is a miracle,
That every year is wrought so well.

We talk of the sun, the air and the rain,
And the action of heat on the soil and grain,
But the reasoning yet is far from plain.

This beauty must bow to the frost and snow,
And soon the stubble alone will show
Where the stately corn plants proudly grow.

For the time of the gathering is near,
And the ripened stalks and the golden ear
Are the full reward for the toilsome year.

—Country Gentleman.

CONCERNING BEES.—The growing World, discoursing on the subject of bees, tells us that the first thing done by a swarm upon taking possession of their new home is to see that it is free from spiders and other insects which are their enemies. They then cement the surface of their new home with propolis, being especially careful about the top of the hive.

The comb building is next in order, wax for which is formed in the body of the bee and exudes in thin scales from the segments or ring-like places observed under the abdomen. In this work each bee in the hive forming the pendulous cluster contributes its share, while others are already scouring the fields in eager search for honey. As fast as the comb is sufficiently built out, the queen and her attendants, by common consent, take possession of the central and lower portions, in each shell of which she deposits an egg, then passes to the opposite side and repeats the operation. The borders of the comb are appropriated to honey storing. The cells first built are very uniform, and average about twenty-five to the square inch.

The eggs deposited in these cells develop into worker bees. Later on, as the bees emerge from the cells and the colony becomes more populous much larger cells are built, and in these the queen deposits eggs which develop into drones or male bees.

When the hive becomes very crowded with bees, so much so that there seems scarcely room for all inside, and the combs are well filled with young bees and honey, an observation of the inside of the hive will reveal the existence of several conical protuberances, not unlike small thimbles with the apex inclined downward. These are queen cells, and are found sometimes projecting from the edges of the combs and frequently from the centre or face; sometimes singly, and again in groups of two or three. The queen cells are an after consideration, and are not built except to supersede a queen with a new one, or where a colony has become queenless from some cause, or to provide a successor for the parent queen, to insure a continuance of the community after the queen and bees have swarmed out. When a queen cell is far enough advanced in its construction, it is supplied with a worker egg or a young larva, and this, with the enlarged cell and plentiful supply of "royal jelly," develops a queen.

RAISING CELERY.—This delicious and wholesome vegetable is more largely used and more thoroughly appreciated every year, and no one who has a garden should fail to raise it. A correspondent of the New England Farmer gives some instructions for raising it. He says: "Celery demands the very best of land, the best of skill and more labor than any other crop. The land should have been tilled with some hoed crops for at least two years previously, and if, in these years, it has been very heavily manured, and kept free from weeds, it will be in pretty good order. Celery requires heavy manuring to do well, and it is a good plan to plow in coarse manure in the fall as a preparation for the crop; but if the manure must be applied in spring, it should be worked very fine and mixed thoroughly with the soil in the rows where the celery is to be grown. It is sometimes grown as a second crop, after onions, early cabbage, lettuce, potatoes, or greens. The land is made ready as early as possible in April, and when raised with onions, every sixth or seventh row is sown with celery at the same time as the onion seed is sown. As celery seed is very small, it takes a good deal of preparation to make the land fine enough to insure its germination.

"As weeds of all sorts grow so very much faster than celery, many gardeners prefer to start their celery under a hotbed about April 1st. For this purpose very little heat is required, but care must be taken to keep the bed moist, and the best way to do this is to spread over it a piece of old bagging (burlap) which must be removed as soon as the seed begins to sprout. The plants can be taken from this bed and set out in the field in May, when the sod is moist, after a rain. If it is required to clean up a piece of lettuce or greens or other early crop in June, and then plant celery, the plants will need to be pricked out from the seed bed in May, into a plant bed set about three inches apart, where they can stand till June, or even July, before transplanting to the field. The more celery is transplanted, however, the more likely it is to go to seed, instead of growing a good stool."

"Celery is planted in rows seven or eight feet apart, and one foot between the plants in the row. The old plan of setting the plants in trenches is not practiced now; the plants are set on level land and need frequent hoeing and hand-weeding until the final banking up, which is done about two or three weeks before it is wanted for use or market. Thus, if wanted for use in September, the weather being warm, the celery will blanch in ten days after the last banking. In October, when the weather is colder, it will take two or three weeks."

OLD COWS UNPROFITABLE.—The Cincinnati Gazette says on a great many farms there are cows being kept over winter each season, which entail an actual loss instead of profit to the farmer. When a cow has gone past her prime there is a tendency to a rapid waste of tissues of the animal structure; and to keep her in condition, a much greater amount of food becomes necessary than would be sufficient for a younger beast.

But how shall we despose of our old cows? If we feed them corn, and fatten them for the butcher, they will more than eat their heads off. Now, we very well know that old scrubs would be likely to do this. But there is a way in which the veriest hide-bound scrub can be made rapidly to thrive and put on flesh. Commence feeding her in fall with potatoes or turnips cooked. In the beginning feed a half bushel in the morning and the same at night. Over each of such mess, sprinkle a quart of cotton oil-cake. After a while increase each meal to three pecks or a bushel, and increase the cotton seed meal to two quarts in the morning and two at night. Fed in this way almost any animal will fatten with great rapidity and in a month or six weeks will be in good condition to turn over to the butcher.

OVER SIX MILLIONS.—What do the farmers of the South think of a crop of cotton running up to six and a quarter millions of bales, with prices they already, consider unremunerative? If such has been the crop for 1880-'81, as indicated by Liverpool estimates, what must we expect for the next cotton year, with good seasons, and our great stretch to hire more hands, buy more guano, and plant more cotton? Over *seven* millions will have to be our next report, if we succeed. And we are told that not only has the cotton area been greatly increased, but that more cotton is now produced by white labor, than formerly by slave labor—and yet we are on the wild hunt for immigrants to plant more cotton. Why will we continue to complain of low prices? And this white labor seems to be considerably on the "up grade," for the census, we believe, shows that, notwithstanding the great decrease of colored labor, the cotton area has steadily enlarged. "Exodusting," therefore, and huckstering, social reuniouing, preaching, fishing, hunting, tramping soldiering, schooling and general *free* perambulating, are none of them to impede the march of King Cotton. The half a million of Southern white youths who set up for themselves every year, with the usual influx of citizens from other parts, will be amply sufficient, not only to keep up, but to augment his forces.—Maj. Bryan, in Southern Farmer's Monthly.

THE MILK PERIODS.—The periods of milking may be classed in three parts. For the first six or seven weeks after calving the largest quantity of milk per day is produced. After this the yield falls off pretty considerable, but then remains at about the same figures for two or three months, when a steady decline sets in until the cow is perfectly dry. By careful feeding the best parts of the milking periods may be prolonged, and this ought to be the aim of all milk producers. If green fodder, and other food which stimulates milk secretion, can be used at the right time, a considerable extra quantity of milk may be produced. During the milking periods the proportion of caseine increases, and that of butter decreases. Milk produced by cows soon after calving contains, therefore, more butter and less caseine than later, and the difference is great enough to make itself felt in the larger dairies, if the cows calve about the same part of the year. Professor Sheldon.

HOW LONG TO KEEP SHEEP.—Maj. L. C. Bryan, of Georgia, writes in his Southern Farmer's Monthly, that there are few animals kept on the farm which, in their prime, pay as well as do sheep, and there are very few, if any others, upon whom old age has such a damaging effect. As the sheep is much shorter lived than any other of our domestic animals, it is not strange that many farmers attempt to keep them too long. At ten years of age a horse is in his prime, and the cow is then as good as ever, with the prospect of remaining so several years longer, but the sheep is very old when it reaches the age of ten, the natural limit of the term of its life. After reaching this age, sheep are very likely to be injured by the slight exposures which would do young animals no harm. They are more liable to be attacked by disease, and if they live they will be likely to produce less wool and smaller lambs than they have done previously. We do not think it pays, except, perhaps, in special instances, to keep sheep after they are six or seven years old.

The attempt to make sugar from beet-roots appears to be a financial failure in this country. The Portland sugar factory was the first started in New England, and the first to succumb. The machinery has been taken out of the building and is to be devoted to other purposes. It was stated about the time of the failure of the Portland company, that want of capacity and imperfection in the machinery were the causes of this failure. Another company was, therefore, formed in Franklin county, Mass., composed chiefly of farmers; machinery of the most perfect kind was procured from Germany. This mill had a capacity of over one hundred tons per day, and was worked up to its full capacity; everything, indeed, was satisfactory to the company except the profits; these were not two per cent. on the capital invested. In an article on this subject something over a year ago, we stated, "that the cost of labor in this country, and the low price of cane sugar would preclude the possibility of beet-sugar coming into competition with the product of the cane" and we have, as yet, seen no reason to change this opinion.

TO MIX CORN.—Plant a hill or so of some particular variety in the midst of a field of some other variety. When the hill or so has tasseled out but not yet silked, remove the tassel entire. The silk will then form, and the ear, if fertilized at all must be fertilized by the variety making up the field. Such experiments would be very interesting, to say nothing of the fact that they might turn up a new and valuable variety of corn.

SICKLY PLANTS.—The Floral Monthly says the best thing for sickly plants is to turn them out of the pots, shake or wash off all the soil from the roots, and if any are decayed cut them off; also prune the stems and branches severely, and pot again in fresh soil. Set them away in a shady place, after giving water sufficient to settle the soil, adding a little from time to time as returning health and growth appear.

Roses need very rich soil to bring them to perfection, thriving best in a mixture of well-rotted manure, sand and garden loam. To stint them of nourishment is poor economy.

One gallon of white paint should cover forty four square yards of surface.

Household.

HOW TO MAKE GOOD CANDY AT HOME.—We condense from The Country Gentleman the following:

MOLASSES CANDY.—One cupful of molasses, one cupful of sugar, and a piece of butter the size of an egg. Flavor as you like.

COCOANUT DROPS.—One grated cocoanut, four tablespoonfuls of flour, one pound of sugar and four eggs, the whites beaten to a froth. Stir the mixture well, and drop on pans with a tablespoon.

CREAM COCOANUT.—Boil the syrup as above. When it begins to thicken, add the meat of one cocoanut coarsely grated, and pour in flat pans about an inch thick, or less. While cooling, cut in broad strips. This is very fine. Cream candy is not soft until kept a week.

CREAM CANDY.—Two pounds best powdered sugar, just water enough to dissolve. Boil in a clean covered kettle or saucepan very briskly, without stirring. When it begins to thicken (which will be soon), add as much cream of tartar as may be heaped on a five-cent piece. Be sure to watch that it does not burn. Try often and speedily by taking a small round stick and dipping into cold water. When it breaks short and crisp, pour it out on a large greased pan or plate, and pour on the flavoring, and when cool enough to handle, work until white. Cut into flat sticks. When hard, place it in a glass jar and keep a week or ten days, when it will become creamy and delicious.

CHOCOLATE CREAM DROPS.—Take two cupfuls of white sugar, half cupful of milk; put them into a saucepan and beat until it boils; then boil hard five minutes precisely. Set the pan in a dish of cold water; stir until the mixture creams and cools enough to handle; then mold into small drops, laying them on a buttered platter. Flavor if you prefer. Take half a cake of Baker's chocolate, scrape fine, put it into a bowl and set in the top of a steaming (not boiling) tea-kettle till dissolved; then take the creams, one at a time, and drop in the chocolate, roll over quickly, take out with a fork and slip on a buttered platter. Be careful not to let the chocolate cook, or it will harden.

CHOCOLATE CARAMELS.—1. Take of grated chocolate, milk, molasses and sugar, one cupful each; piece of butter the size of an egg. Boil until it will harden when dropped in cold water; add vanilla; put in a buttered pan, and before it cools, mark off in square blocks.

2. Two ounces of chocolate, two gills of milk, two gills of white sugar, two tablespoonfuls of molasses, vanilla.

3. Four ounces of chocolate, two pounds of light brown sugar, two gills of cream, four ounces of butter; vanilla.

4. Four ounces of chocolate, one and a half pounds of brown sugar, tumblerful of milk, four ounces of butter.

5. Six ounces of chocolate, a cupful of white, and a cupful of brown sugar, cupful of milk, butter the size of an egg, two tablespoonfuls of flour.

6. Eight ounces of chocolate, two pounds of white sugar, cupful of cream, heaping tablespoonful of butter, and vanilla extract.

7. Seven tablespoonfuls of grated chocolate, a cupful of white and a cupful of brown sugar, cupful of milk, tablespoonful of butter, the same of cornstarch, soda the size of a pea. Boil all the ingredients (except the chocolate, vanilla extract, and half of the milk) half an hour, stirring all the time to prevent burning. Wet the chocolate with the milk; draw the saucepan to the side of the range, and stir it in well; boil ten minutes longer. After taking it from the range, add the vanilla.

HOW CORN IS CANNED.—The Boston Cultivator tells us that there are now, in the New England States, numerous large establishments devoted exclusively to canning green corn. Everything connected with the business is very simple. The corn is planted expressly for this purpose, and when it is in condition to can, it is stripped of its husks, after which it is thoroughly wiped to remove the silks. It is then passed along to another set of hands, who, with knives made for this purpose, cut off the kernels from the cob. This work is done over a large wooden hopper, there being generally four hands at work at one machine, and the corn is allowed to drop through into a tub. When this is full, it is taken to another room, where it is weighed out in small quantities, each amount just sufficient to fill a can, the corn being forced into the can by means of a powerful automatic press, which operates very rapidly. The cans are then taken to the soldering room, where each is carefully wiped and the top soldered on, a small hole being made in the cover to allow the escape of air. The next step is the cooking, which is done by placing the cans in wooden vats, filled with water and kept at the boiling point by steam heat. After being cooked awhile, the cans are taken out, the air holes newly opened, and they are subjected to a thorough shaking to force out the air, which operation is most important. After this, the corn is again cooked, the cans sealed air tight, and they are then ready for market. All articles are treated in a similar manner, with the exception of preparing them for the cooking process, and when finished they are practically imperishable, as they will keep for years in any climate.

We use a great deal of canned corn in the South, but we don't prepare it. Why? It seems to us that Texas, when corn can be grown with such extraordinary profit, ought to take a hint from the foregoing.—Mobile Register.

MRS. CURTIS' VIRGINIA CRUMPETS. One half gill yeast, in one quart warm milk, one teaspoonful salt, flour to make a stiff batter; put it in a warm place to rise; when raised very light, add one cupful melted butter, and bake in muffin rings.

YEAST.—Take one coffee-cup of grated potato; pour it in a pan, and put in it two and a half pints of boiling water; let it boil, and when done put in one cupful of sugar, one half cupful of salt; when nearly cold put in a yeast-cake and let it rise.

SPONGE CAKE NO. 2.—Two heaping cups of powdered sugar, four eggs; beat well together. Two scant cups of flour, two teaspoonfuls of baking powder; flavor with lemon; two-thirds cup of boiling water. Add water just before putting into the oven. Bake in a hot oven.

CORN BREAD.—One cupful milk, one cupful Indian meal, one egg, one-half cupful flour, two tablespoonfuls sugar, three teaspoonfuls yeast powder, (good sized ones.)

GRAHAM SCONES.—One pint graham meal, one large tablespoonful butter, one pinch salt, one cupful cold water; chop together, and bake very, very thin.

Educational.

THE Model School at Brussels.—From information received at the Bureau of Education, it appears that the Ecole Modele, or the model school, at Brussels, contains four hundred boys, aged from seven to fourteen. It is not a free school, the annual tuition fee being one hundred and fifty francs. There is a Kindergarten attached, where boys from five to seven are received. The regular school has three departments; the primary, consisting of boys from seven to nine; the intermediate, of boys from nine to twelve; and the highest, of boys from twelve to fifteen; who are prepared for industrial pursuits. There are twelve classes, each containing about thirty-four boys. The hours of study are from eight to twelve, and from half-past one to four o'clock. Each lesson lasts three-quarters of an hour, and is followed by a quarter of an hour's recreation, while every Thursday is a half-holiday. Seven hours are devoted every week to gymnastics. No home work is given, and no corporal punishment is allowed. Religious instruction is excluded from the school, as is also Euclid and demonstrative geometry. The classrooms are carefully lighted from the left, and great pains is taken to make them cheerful. Drawing has an important place in the curriculum, and is taught in all classes. Language holds the first place in the list of subjects taught. Grammar is not taught, but translations from Flemish into French, and from French into Flemish are freely practiced, and, as a very important practical aid to correct language, no incomplete sentences are allowed in answering questions. Next to language comes science, and this is taught with great precision. There is a museum, which is constantly increased by the boys themselves. Every teacher teaches without a book.

—The Evansville Courier claims that Indiana has the largest school-fund of any of the States. The available fund now amounts, it is said, to more than $9,000,000. This is the permanent fund drawing interest, the State having $4,000,000 of it loaned at six per cent., the rest being loaned to individual borrowers in the various counties at eight per cent. The law permits no loan to any individual borrower to exceed $1000, and none is loaned to corporations. The security demanded is land of estimated value, exclusive of all improvements, of twice the amount of the loan. There are now at least four applicants for each $1000 loaned. The fund is constantly being increased, from $10,000 to $50,000 annually, by fines under the penal law of the State. In addition to this permanent fund, the school property of the State, was valued at $11,536,637 39 last year; this year Prof. Smart estimates that it will amount to something over $12,000,000.

—The winter term of the Ohio Wesleyan University at Delaware, O., closes on the 25th inst. The term in all respects has been eminently satisfactory, and the attendance has been very large. Efforts are constantly and successfully made to strengthen the several departments of the University. Both sexes enjoy equal advantages, and the ladies are constantly increasing in number, and advancing in higher and more extended courses of study.—Central Christian Advocate.

—The pupils of the Indianapolis public schools are said to be overworked, and efforts are being made to shorten the hours and to cut down the course of study. A similar movement is on foot in Kansas City, Missouri. The State law fixes the school day at six hours, and the school superintendent of that place protests that it is too fatiguing for children of from five to ten years of age, especially when consideration is taken of the fact that pupils are frequently detained after school-hours, as a punishment, or to learn lessons not properly prepared.

—The Texas University fund amounts to $461,335 90, and the Agricultural and Mechanical College fund to $200,000. The annual interest of the University fund amounts to about $25,500, sufficient at this time, to support a State university; and if the interest and land sales should be reinvested in bonds as they accrue, enough would soon be realized to build, as well as to operate such an institution.

The students of Columbia College have decided to wear the Oxford cap, commonly known as "mortar-boards," in and around the college. The introduction of this custom has been frequently attempted in several American colleges; but has not met with a very flattering success. Some years ago the students of Columbia endeavored to make the wearing of the college cap universal; but the project failed and the custom was short-lived.

Boston has expended $800,000 upon a new High School building, and this magnificent structure which is generally admitted to be without a rival in its line was built, according to the Boston Transcript, at the lowest possible cost, the contracts being taken at a time when land, labor and material had reached their lowest figures.

The latest report of the Minister of Education shows a steady increase of public instruction throughout the Japanese empire. The school attendance is now 35,000; the males unduly preponderating. There is a good deal to do yet in the proper payments of teachers in Japan. School teachers' wages in that country are rather infinitesimal, something less than $25 a year, sufficing for the average schoolmaster.

—It is said that old President Day, of Yale College, when asked what was the first requisite for the Presidency of a college, replied, "Financial skill." Some of our educational institutions seem to have found men highly endowed with this prime quality. It is an endowment which has much promise in it for the institutions which are so fortunate as to secure such men.

—Mr. Theodore Thomas, in an article in Scribner's, makes a much-needed protest against the careless way in which music is taught, and children's voices abused in our common schools. If we are ever to become a musical people, the foundation must be laid in a correct and simple method of training the voice and teaching the elements of music to school children.

—There are 86,000 schools and colleges in India, with an attendance of 1,900,000 boys and girls. The intellectual portion of the instruction given is extended to literature, history, and all included under the general term of the "humanities."

—More than thirty-seven per cent. of the classes in the College of Liberal Arts of Boston University last year were young women.

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Parents living in the South would do well to send their daughters here to spend the summer.

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January 6, 1881.

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Christian Advocate.

Shop Words.

"Nonsense!" said Mr. Wheaton shortly.

Mrs. Wheaton's face flushed scarlet; she looked up at him, and, if I mistake not, a sharp reply got up as far as her throat, but she choked it down; it did not part her lips. She looked furtively at me, but I looked steadily at the fire. Mr. Wheaton all the time was quite unconscious of the stir his word had made in one tender and sensitive heart. Then Mrs. Wheaton murmured something about her scissors and slipped out of the room.

Mrs. Wheaton had ventured to make some remark on some business question; I think it concerned the morality of some Wall street operations. The subject was one with which she had no great acquaintance, and perhaps her woman wit was at fault. Indeed, I remember thinking at the time that it was, at least in part; but what she said was not nonsense.

After Mrs. Wheaton had gone out there was a moment or two of silence; then I broke it. Mr. Wheaton and I are old friends, and I presumed a little on that fact.

"Tom," said I, "how long have you been married?"

"Twenty-four years next May," said he. "A year from next May, if we both live so long, will be our silver wedding. And yet it seems but yesterday that Lucy and I were sleighing it in the moonlight that Christmas that I ran away from home for my holidays, much to the chagrin and vexation of my sisters, because I found greater attractions at Lucy Vine's."

"I wonder," said I, speaking slowly and musingly, and as it were to myself "I wonder if that Christmas holiday you would have spoken to Lucy Vine as you spoke to your wife just now?"

"How?" said Mr. Wheaton; and he turned sharply upon me.

"Nonsense!" I repeated; and I threw into my own voice all the vigor and the sharpness there had been in his. It was a hazardous experiment, but Tom and I were old friends; and at all events, there was no drawing back now.

He looked at me sharply for a moment, and I looked at him; then his eyes went back to the fire. "Shoh!" said he, speaking to himself. "I wonder," and then quickly turning back to me, "do you suppose she minded it?"

"What did she get up and go out for without a word in reply?" I asked.

"To get her scissors, I believe," said he.

I laughed at him. "It is taking her along time to find them," I replied.

"Yes, she did mind it. If you had seen the quick flush in her face, and the quick look, first at you and then at me, and the choking at the throat, and the nervous movement of the hands, you would not have doubted that she minded it. Suppose she had said to you, 'Nonsense!' and I fired it at him again as explosively as I could: 'how would you have liked it?'"

He shook his head slowly; he was still studying the fire.

"Suppose I had said to her, 'Nonsense!' explosively as before 'How would you have liked it?'"

"I would have said you were no gentleman," said Mr. Wheaton; "but—but"

"But what?" said I.

"Dear me! John, a fellow can't be studying all the time how he'll talk to his own wife, you know. If he can't be free at home, he can't be free anywhere. She ought not to be so sensitive. She knows I didn't mean anything."

"Tom," said I, "if any one else accused you of saying something when you didn't mean anything, you'd get redder in the face over it than she was just now. You meant exactly what you said. You thought what your wife said was nonsense, and blurted it right out."

"Well, it was nonsense," said Mr. Wheaton.

"I am not so sure of that," said I, "but if it were, that was no reason why you should tell her so."

"Do you always weigh your words when talking with your wife, as if you were in a witness box before a Philadelphia lawyer?"

"No matter what I do," said I. "Perhaps I have learned a lesson here to-night that will make me more careful hereafter. Of one thing I am very sure, Tom, if we were as careful of our wives after twenty-five years of married life as we are of other girls in courtship,"

But I did not finish my sentence; for just at that moment the door opened and Mrs. Wheaton came in. I had barely time to note that she had forgotten what she went for, for she held the scissors in her hand, when Mr. Wheaton, in his warm, impulsive way, reached out his hand, caught hers, drew her to him and said, "Lucy, my dear, Mr. Talcenhope has been giving me a regular going over for speaking to you as I did just now. It was nonsense, you know; but I had no business to tell you so, at least, not in that brutal style."

She flushed redder than before, then stooped down, brushed the rich, black hair off from his forehead, put a kiss upon it, thanked me with her eyes, and then said, "I declare, I forgot my scissors, after all," and slipped out of the room again.

"Indeed, John," said Mr. Wheaton, grasping me by the hand, "I am much obliged to you. I remember Lucy always had a sensitive soul; I wonder if I have been pricking it with sharp words without knowing it all these years. I think I have learned a lesson to-night which I shall not soon forget."

"I think I have learned one, too," I replied. Christian Union.

The Transitional American Woman.

The expression in the faces of the past and present woman indicates a change. A certain physician, on receiving a new case, always calls for earlier and later photographs of his patient, that he may compare the changes wrought in the course of years, which may have contributed to the present condition. Such a gallery of portraits might help in a diagnosis of our modern woman. The peace and equipoise, the hauteur, united with unconsciousness of self, are all gone. The face of to-day is stamped with restlessness, wandering purpose, and self-consciousness. The religious aspect has vanished from conversation. A modern "lunch" affords opportunity for testing ordinary feminine talk, which is never bad or vulgar, but the whole not even frivolous, but is marked by superficiality in its discussion of novels and subjects, though showing great familiarity with all known and to-be-known publications. Each woman could talk far better than she does, if she were not hampered by self-consciousness. An Englishwoman said: "At home politics and party measures are discussed at our ladies' lunches; in America one must first go to a circulating library before accepting a noonday invitation." Gossip—not scandal—and allusions to conventional modes of philanthropy take the place of discussion of yesterday's sermon. If one wishes a foreigner to form a favorable opinion of women, apart from any special vocation they may have, he should be invited to a ladies' lunch, pure and simple, and he will be compelled to admit that our American women are easy, brilliant, kindly, cultivated, and altogether charming. But he will read restlessness in many a face, will notice an *empressement* of manner, a little hurry in the gait, quick tones of voice, a business air, suggestive of the surmise that all these women are "in" or "at something." The leisurely, graceful element is wanting.

Society has grown so complex in both town and country that it is difficult to assert any universal predicates of either, without fear of contradiction. The New England woman should be taken as the largest representative of the whole country, because the Southern woman is minus her driving qualities, plus and added grace and piquant deportment; and the Western woman is minus the Southern charm and the New England self-consciousness and morbid conscientiousness, plus an active self-assertion that has already resulted in successful individual and concerted measures. In all these women, however, "progressive desire," the one characteristic that separates the human from the animal race, has made havoc, till now we have a few marked features, constituting the battle-ground of which will be fought out the results of this emancipation from old lines of conduct.—Atlantic.

Schools in Old Rome.

Prof. Leighton.

At seven years of age the Roman boys studied Greek and Latin grammar together. The sons of centurions went to school at five a. m., with their satchels and countless cables slung over their shoulders, and strolled in schoolrooms on the ground floor, where they were so well and thoroughly flogged that their howls aroused the neighbors at very unseasonable hours. Martial and other satirists spoke of their cries and blubberings as one of the chief nuisances of the early morning hours, almost as great a pest to late risers as our street cries in fact.

The masters were great disciplinarians, and esteemed corporal punishment, one of the chief means of inducting that precious boon, knowledge, into dull heads. If a boy pronounced a single syllable wrong he was beaten black and blue, and his body so covered with weals and welts that it resembled a patchwork coverlet or a coat of many colors. The ancients believed that boys were naturally vicious and required taming. So great a teacher as Plato laid down the axiom that "A boy was the most ferocious of animals."

Others, like Quintilian, protested against indiscriminate flogging. Pictures found in Herculaneum showed that the English system of flogging was likewise in vogue; also, that in some schools, both sexes were together although the education of girls was comparatively neglected. In the higher social circles girls were taught music and dancing and other fashionable branches, as now-a-days. School books were as cheap as with us fifty years ago. A text-book with seven hundred verses could be had in separate editions for eighty, thirty and even as low as eight cents. Tuition was very cheap, less than a cent a day.

The boys had holidays in March and December, and a long vacation in the summer, from June 24 to October 23, a great part of which time was spent with their parents at Roman Newports and Coney Islands. At fourteen they were put into high schools, where they studied rhetoric, poetry and belles lettres generally, their previous efforts having been confined to reading, writing and arithmetic, with Greek and Latin grammar and verses. The younger children were taught their letters and numerals by means of small ivory blocks, as at the present day. The pay of a teacher was thirty dollars a year, about one hundred times less than a tailor's dancer.

The Inconsistency of Agnosticism.

How can it be that man is so unstable of that unity that the very tendency of seeing anything like himself not is the greatest of all philosophical mercies? Does not the very possibility of science consist in the possibility of reducing an natural phenomena to purely mental conceptions, which must be related to the intellect of man when they are worked out and apprehended by it? And according to the latest theories, man is himself a product of evolution, and is, therefore, in every atom of his body and in every function of his mind, a part and exhibit of nature, is it not to the highest degree illogical so to separate him from it as to condemn him for seeing in it some image of himself? If he is its product and its child, is it not certain that he is right when he sees and feels the indissoluble bonds of unity which unite him to the great system of things in which he lives? This fundamental inconsistency in the Agnostic philosophy becomes the more remarkable when we find that the very men who tell us we are not one with anything above us, are the same who insist that we are one with everything beneath us. Whatever there is in us or upon us which is purely animal and moral, we delude ourselves if we think we see it everywhere. There are abundant homologies between our bodies and the bodies of the beasts; but there are no homologies between our minds and any mind which lives or manifests itself in nature. Our livers and our lungs, our vertebræ and our nervous systems, are identical in origin and in function with those of the living creatures round us; but there is nothing in nature or above it which corresponds to our forethought, or design, or purpose to our love of the good or our admiration of the beautiful to our indignation with the wicked; or to our pity for the suffering and the fallen. I venture to think that no system of philosophy that has ever been taught on earth lies under such a weight of unrevelent improbability; and this improbability increases in direct proportion to the success in tracing the unity of cause and sequence in tracing the unity of nature, and in showing, step by step, how its laws and their results ran to bring more and more into direct relation with the mind and intellect of man.—The Duke of Argyll.

—Two young men have been sent out by King Kalakaua to Germany for naval and military education.

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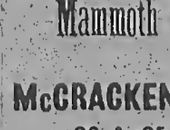
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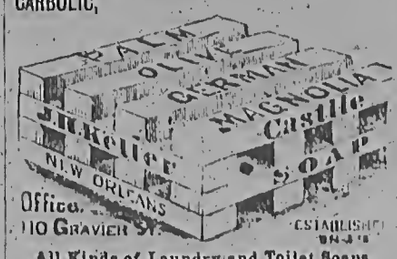
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JAMES EPPS & CO., Homœopathic Chemists
London, England.

Also makers of Epps' Chocolate Essence for afternoons

AGENTS WANTED.

AGENTS WANTED EVERYWHERE to sell the best **Family Knitting Machine** ever invented. Will knit a pair of stockings, with **HEEL** and **TOE complete**, in 25 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to The Wambly Knitting Machine Co., 409 Washington St., Boston, Mass.

AGENTS WANTED, to sell CHASE'S 2000 RECIPE BOOK. *Sells at Sight.* Double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

$777 A YEAR and expenses to agents. Outfit free. Address P. O. VICKERY, Augusta, Maine.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE, ... 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Ast.
Cotton, ₱ lb.		
Low ordinary	6¼	6¼
Ordinary	7¼	7¼
Good ordinary	8¼	8¼
Low middling	9¼	9¼
Middling	10⅛	10⅛
Good middling	11⅛	11⅛
Middling fair	12⅛	12⅛
Sales to-day	1,000 bales.	
Receipts since our last	4,508 bales.	
Receipts previously	1,447,861 bales.	
Sugar, ₱ lb.:		
Fair	7⅛ @	7⅛
Fully fair	7⅝	7⅝
Prime	— —	7⅞
Choice	— —	— —
Yellow clarified	8¾	8¼
White clarified	9¼	9¼
Powdered	— —	— —
Crushed	— —	— —
Molasses, in bbls., ₱ gallon:		
Common	26	28
Fair	28	33
Prime	38	40
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	3¾	4¼
Fair	4¼	5¼
Prime	5¼	6¼
Choice	—	—

GROCERIES.

Butter, ₱ lb.		
Western	8	25
New York	20	30
Coffee, ₱ lb.		
Rio ordinary	9¾	10
Rio, fair	12	12¼
Rio, prime	13	13¼
Cheese		
Western factory	— —	— —
English dairy	— —	— —
Candles, ₱ lb.		
Best brands	— —	12
Corn Meal, ₱ bbl.		
Choice K D	2 70	2 75
Flour:		
Superfine	4 00	— —
XX	4 75	4 90
XXX	4 75	5 25
Choice	— —	— —
Fish:		
Mackerel No 1 in tubs	— —	8 00
Half tubs	— —	4 50
Kits	— —	95
Mackerel No 2 in tubs	— —	6 75
Half tubs	— —	3 50
Kits	— —	85
Mackerel No 3 in tubs	6 50	6 75
Half tubs	3 00	3 70
Kits	75	— —
Codfish	5¾	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Coal, in cases	— —	— —
Coal, in bbls	— —	— —
Linseed, raw	58	60
Linseed, boiled	61	63
Cotton seed	50	60
Lard	— —	87
Soap, ₱ box:		
Marseilles	— —	2 10
Olive	— —	2 50
Palm	— —	— —
Castile	— —	2 75
Soda	— —	— —
Starch	— —	3½
Salt, ₱ sack:		
Coarse	1 00	1 02½
Fine	1 37½	1 40

GRAIN AND FEED.

Corn, in sacks, ₱ bushel		
Yellow	— —	60
White	— —	57
Mixed	— —	60
Oats, ₱ bushel:		
Western	— —	— —
Red rust-proof	— —	45
Bran, ₱ 100 lbs		
Choice	— —	85
Hay, ₱ ton		
Prime	27 50	28 00
Choice	29 00	30 00
Cow Peas, ₱ bushel		
Mixed	2 25	2 40
Clay	2 50	2 60

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	— —	10
Shoulders	5	6
Sides, clear rib	8½	9
Sides, clear	— —	9
Hams, sugar-cured	10	11
Mess Pork, ₱ bbl	17 75	18 00
Dry Salt Meat, ₱ lb		
Clear rib sides	— —	8¼
Clear sides	— —	8¼
Shoulders	— —	6
Lard, ₱ lb:		
Choice, in kegs	— —	— —
Choice, in tierces	11	12

ESCULENTS.

Potatoes, ₱ bbl.		
Irish	— —	— —
Sweet	3 00	3 50
Onions, ₱ bbl	4 50	5 00
Apples, ₱ bbl	2 50	3 25
Cabbages, ₱ doz	— —	— —
Sour Kraut, ₱ bbl	14 00	16 00

BALING STUFFS.

Bagging, ₱ yard		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	17
Ties, ₱ bundle		
80 ties and buckles	— —	1 00

SUNDRIES.

Poultry, ₱ dozen		
Grown chickens	4 25	— —
Young do	3 25	— —
Ducks	4 00	— —
Geese	4 00	6 00
Turkeys	18 00	20 00
Eggs, ₱ dozen		
Western	11	14
Southern	11	16
Honey		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb	— —	— —
Pecans, ₱ lb:		
Louisiana	— —	— —
Texas	— —	— —
Oranges		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	3 00	4 00
Wool, ₱ lb		
Louisiana	32	37
Texas	— —	— —
Feathers, ₱ lb		
Geese	— —	— —
Hides, ₱ lb		
Country green	6	8
Dry salted	14	16
Dry flint	— —	— —
Ox Horns, each	— —	— —
Tallow	— —	— —
Cotton Seed, ₱ ton		
Oil cake	31 00	— —
Meal	— —	— —
Oil cake	— —	— —
Cooperage, ₱ each:		
Sugar hogsheads	— —	1 75
Molasses do	— —	1 50
Half barrels	— —	1 00
Kegs	— —	90
Oak Staves, per M		
Kegs	— —	— —
Barrels	— —	— —
Extra barrel	— —	Scarce
Extra hogshead	— —	— —
Extra pipe	— —	— —
Tobacco:		
Low lugs	— —	— —
Medium	— —	— —
Good to fine	— —	— —
Low leaf	— —	— —
Medium	— —	— —
Good	— —	— —
Fine	— —	— —
Selections	— —	— —

There is More Strength

restoring power in a wine glassful of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and in all it is a wonderful invigorant for mind and body. See other column

There is no Happier Man

in Rochester that Mr. Wm. M. Armstrong. With a countenance beaming with satisfaction he remarked, recently: "Blessings upon the proprietor of Warner's Safe Kidney and Liver Cure. It saved me."

NEWS OF THE WEEK.

DOMESTIC.

MERIDIAN, Miss., April 19.—A fire last night in this city originated about 12 o'clock, in or near the European Hotel, on the corner of Commerce and Rhodes streets. Some say in an old building of the hotel and that it was accidental; others that it originated in the rear of a frame building adjoining the hotel that was occupied as a barber-shop, and it was the work of incendiary.

The whole block was consumed except two buildings, Washington Hotel, a three story brick building on the corner of Front and Hale, and the Brosch brick building, corner Hale and Commerce streets.

CINCINNATI, Ohio, April 20.—The Executive Committee of the Western section of the Ecumenical Conference of the Methodist Church, to meet in London in September next, had a session here yesterday with four members present, namely:

Bishop Simpson, Rev. A. C. George, Bishop McTyeire and Rev. D. Byers. This section embraces all branches of the Methodist Church in America.

The object of the meeting was to assign nineteen speakers and the same number of essayists. That work was done, but the list will not be made public until acceptances are received.

It is understood that Bishop Simpson will make the opening address.

NATCHITOCHES, April 20.—A terrible fire occurred in Natchitoches last night about 12 o'clock. The fire broke out on St. Denis street in the building known as Fronfenot's Hotel, which came very near destroying all the principal stores in this place.

Among the unfortunates were Hyman Bath, S. Nelkins, Mrs. J. P. Campbell, Herman Lichtenstein, Levy & Phillips, J. A. Decourdieuil, two saloons, occupied by G. W. Krie and C. J. Smith; the Vindicator office, livery stable, H. A. Wahnsley's residence, and nearly all the buildings on St. Denis street.

The loss is very great and insurance unknown. Grate demoralization prevails.

JERSEY CITY, N. J., April 23.—Gustav Stumpf, Past Grand Chancellor and Supreme Representative of the Knights of Pythias died suddenly this morning from heart disease.

COUNCIL BLUFFS, Iowa, April 23.—The situation of the river at this point continues to grow worse, and it is not only serious but desperate. The water has been rising at the rate of an inch an hour all day, and the entire bottom lands are inundated at a depth from one to six feet. The tracks of all railroads leading to the Union depot, are under water from two to three feet, and no passenger trains run to or from it, all stopping at the city local depots.

BOSTON, April 25.—James T. Fields, the author, publisher and lecturer, died this morning.

WASHINGTON, D. C., April 25.—The statute of Admiral David G. Farragut, recently erected in Farragut Square, at the intersection of Connecticut avenue and Seventeenth street, was unveiled this afternoon with appropriate ceremonies.

HANNIBAL, Mo., April 25.—The Ivy Levee broke at three o'clock this morning at a point about a mile and a half above East Hannibal. The crevasse is 130 feet wide and is still cutting below the break, and above East Hannibal there are several weak points liable to go at any moment. Up to this time the loss of lee is about 28,000 tons. The river is about nineteen feet one inch above low water mark and is still rising very slowly.

MINNEAPOLIS, Minn., April 25.—Dispatches to the Evening Journal from points along the Minnesota river state that the flood has apparently reached its height, and is above anything ever known. At Montevideo several houses have been washed away, together with the wagon bridge.

FOREIGN.

PARIS, April 19.—The International Monetary Conference was opened here at 2 o'clock this afternoon, by M. Barthelmy St. Hilaire, Minister of Foreign Affairs, who welcomed the foreign delegates. He said the object of the Conference, was to endeavor to establish a normal monetary standard instead of the shattered equilibrium of the past, and to consider the best means for preventing the recurrence of a disastrous crisis. He excused himself from entering further, on so complex and difficult a question, upon which abler minds than his had adopted most opposite opinions. He concluded by declaring that if the Conference did not achieve immediate success, it would at least have raised controversies which are indispensable to unify and establish a principle which will bear fruit in the future.

The motion of Mr. Evarts, delegate from the United States, M. Magnin, French Minister of Finance, was elected President of the Conference.

LONDON, April 19.—Lord Beaconsfield's renewed debility began on Sunday night, when an east wind commenced to blow. He continued to lose ground throughout Monday, the influence of the wind continuing and constantly increasing. He died at half-past 6 o'clock this morning, as calmly as if he were asleep.

The announcement of his death was immediately dispatched to the Queen, Prince of Wales and other members of the royal family, and to Mr. Gladstone who is now at Edwarden.

The news became generally known throughout the city by 9 o'clock, when special editions of the morning papers were issued containing the announcement, though not unexpected, in view of his physician's statement.

Last night his symptoms gave grounds of more grave anxiety than at any period of his illness. His death creates deep sympathy.

It was observed, at 3:15 this morning, that Lord Beaconsfield's end was near. His physicians think it was only his strength of will that enabled him to struggle on as long as he did.

Specials gathered from his physicians show he retained his cheerfulness, the several times during his illness stated his belief that he would die.

One of the doctors says drowsiness, which had been apparent earlier in the night deepened toward midnight into stupor, from which he was with difficulty roused. He then took a stimulant at 10 minutes past 1 o'clock. About 2 o'clock he became comatose, breathing with much difficulty. Drs. Kidd and Hunt were once applied the usual restoratives, but for the first time since his illness they failed to produce any effect, and it became evident that death was imminent.

Five minutes before he expired, his breathing became slow and gentle, his face was very placid. His heart action and pulse continued a few minutes after his breathing ceased to be apparent. His friends and nurses continued around his bed a few minutes after his pulse ceased, as the end was so quiet that it was difficult to realize that he was dead.

LONDON, April 21.—Mr. Gladstone has written the following letter to Lord Rayton: I learned of the decease of Lord Beaconsfield with sad surprise. I shall be prepared to give directions for a public funeral.

Sir Nathaniel Rothschild, on behalf of his executors, replied, thanking Mr. Gladstone and stating that he be buried at Hughenden by the side of his wife.

LONDON, April 23.—The Daily News says: It understands that since the publication of Carlyle's damaging reminiscenses very little advance has been made in the collection of subscriptions for the proposed memorial; contributions which before the reminiscences were published, were largely and freely made, have almost entirely stopped since their publication.

LONDON, April 25.—The house of commons reassembled to-day. Lord Richard Grosvenor, Liberal, announced that Mr. Gladstone would, in a fortnight hence, move a vote of funds to erect a monument in honor of Lord Beaconsfield in Westminster Abbey. The announcement was received with cheers.

NATURAL GAS.—The city of Bradford, Pa., and other places in the neighborhood are all lighted and heated with gas from a well bored for oil, but found to be unproductive. The force of the gas was such that when lighted, a pillar of fire fifty feet high was formed, with a roar that could be heard for a mile or more. The well had been burning for a long time before the feasibility of utilizing it was thought of. A company was formed for the purpose of carrying the gas into the city, and it is now distributed all over the place in pipes. A gas pipe with jets attached is run into the parlor or kitchen stove, and when a fire is wanted, a lighted match is thrown in and the gas turned on. The gas possesses great heating qualities, and apartments are warmed as quickly and better than if coal was used. For illuminating purposes it was not good at first, but processes for refining were applied, and now the natural illuminator is unsurpassed by the finest artificial gas. It is so cheap being supplied at a monthly rate, instead of by the thousand—that the people seldom put out their lights. It is burned all day and night in stores, hotels, private houses, and even in the streets, municipal moonlight being unknown. Gas wells have come to be more valuable than oil wells, and the sudden and phenomenal appearance of oil in some of the principal wells has created consternation among the owners and consumers. A few days ago one of the wells ceased in its gas supply, and on examination it was found to be half full of oil. Fifteen barrels of excellent crude oil were pumped out, and the gas flowed again. One or two of the other wells have exhibited the same phenomenon, and it is necessary to pump out the oil daily before the gas will flow. The sudden appearance of oil in a territory that was considered dry, has not yet been satisfactorily explained.—Baltimore American.

QUININE IN INDIA.—The British Government solved the quinine problem in 1861 as far as India is concerned by setting out the cinchona tree in the Neilgherry hills of India and in Ceylon. This was done with such care and in such numbers that last summer the Indian journals reported "millions of cinchona trees already yielding the Peruvian bark were in healthy growth. The price of quinine had already fallen in Ceylon from fifty to seventy cents an ounce." Indian farmers prophesy that in six or seven years the yield in bark will be large enough to admit of exportation. In the meantime the fall in the price has brought it within the reach of millions of the poorer classes who have never heretofore been able to buy it. It is urged that as soon as India can export quinine it will largely supply the present demand for opium and push that drug out of the market. The English press rejoice that Great Britain can "replace the poisonous drug in her exports to China by one so beneficient in its effects." England, as we all know, has persisted for years in thrusting the drug into China, which she knew was causing the physical and moral death of a majority of its people, against the earnest protest of the Chinese Government. And we should be at a loss to understand her sudden awakening to conscientious scruples if the reason was not given. Quinine will prove a much more profitable export than opium. In the meantime, why should not the cultivation of the cinchona tree be attempted in our Southern States? It is the more probable that it would succeed, as an inferior species of the tree is already indigenous in Georgia and the upper part of the other Gulf States.—America.

NEW USE FOR COTTON SEED OIL.—Dr. E. Bourne, of New Iberia, who for many years has shown great mechanical genius, at one time inventing a plow which attracted much attention, has finally succeeded in manipulating cotton-seed oil, so that in the future it is likely to supercede linseed oil in painting. Cotton seed oil has not hitherto been employed, because it would burn at 300 degrees Fahrenheit, and that degree of heat was not sufficient to prepare it for properly mixing with paint. By his new process, Dr. Bourne is able to put it in condition to mix with white lead or any pigment by simply heating it to 212 degrees. Even linseed oil, which by the old process has to be heated to 400 degrees Fahrenheit, prepares by his process, at 212. He finds that cotton seed oil, thus prepared, is really superior to the best linseed oil, for paint or any kind of varnish. This opens up another large field for one of the principles of our cotton fields, and we hope Dr. Bourne will soon reap the reward which his genius deserves.—Louisiana Sugar Bowl.

There is now in the vaults of the Treasury Department, a larger amount of gold than was ever known to be in one place in the history of modern times, and probably more than could be attributed as existing in a single treasury at any time before in the world. There is now about $173,000,000 of gold coin and bullion, exclusive of some $55,000,000 in silver, while the Bank of England has only about $75,000,000 in gold. What is more singular is, that it stays in the vaults, no matter what the demand recently, for as fast as it is paid out it returns, showing that as long as confidence is unfaltained it is not a favorite currency.—Mobile Register.

—Preparations are in progress at St. Petersburg for a fresh "scientific" expedition of rather a novel kind. The country to be explored is the Balkan Peninsula. The expedition is being arranged by a number of Russian men of science, under the patronage and with the co-operation of the St. Petersburg Academy.

—Sorrocco Academy, New Mexico, is constantly increasing in numbers and usefulness.

CAMP MEETINGS.

SEA SHORE CAMP MEETING.—The Camp Meeting for 1881, on Sea Shore Camp Ground, will commence on Wednesday, July 13, 1881.

PHILIP GALLAHAN, Secretary. W. H. FOSTER, President.

DISTRICT CONFERENCES.

The Vicksburg District Conference will be held at Fayette, June 3-5, Bishop Keener presiding. The change of time is made to enable Bishop Keener to be with us. JOHN A. ELLIS, P. E.

Pensacola District Conference, Alabama Annual Conference, will convene at Georgiana, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of their charges as specified by the Discipline. Make an earnest effort to raise the collections ordered by the Discipline and Conference. I hope the Stewards of the several charges will make liberal payments on their pastor's salaries, so that it can be reported at the District Conference. Pastors will send the names of their lay delegates and local preachers to Rev. L. Patterson, Georgiana. Let earnest prayers be made by the churches for an outpouring of the Holy Spirit upon the District Conference.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Franklin Street	Apr. 24
Eastern Shore, at Daphne	30, May 1
Tonihatville, at Tonihatville	May 7, 8
Citronelle, at Citronelle	14, 15
Grand Bay, at St. Elmo	21, 22
Saggsville, at Ft. Madison	28, 29
Grove Hill, at Coffeeville	June 4, 5
St. Stephens, at Andrew Chapel	11, 12
Bladon Springs, at Mt. Zion	18, 19
Okatuppa, at Jones' Chapel	25, 26

16 O. R. BLUE, P. E.

MARIANNA DISTRICT.—SECOND ROUND.

Marianna station	Apr. 2, 3
Cerro Gordo mission, at Mt. Ida	9, 10
Geneva circuit, at Friendship	16, 17
Big Creek circuit, at Mt. Zion	23, 24
Greenwood circuit, at Andrew's Chapel	30, May 1
Chipola mission, at Dogwood	May 7, 8
Headland mission, at Blackwoods	14, 15
Holmes' Valley circuit, at Orange Hill	21, 22
Freeport and Walton, at Freeport	June 4, 5

The District Conference will convene at Freeport, Thursday, June 2, at 7 P. M.

14 A. J. COLEMAN, P. E.

GREENSBORO DIST.—SECOND ROUND.

Greensboro circuit, at Union Chapel	Mar. 31
Newberne circuit	Apr. 2, 3
Greensboro station	9, 10
Havana circuit, at Carlinge	16, 17
Forkland circuit, at Trinity	23, 24
Livingstone and Eutaw, at Eutaw	30, May 1
Green circuit	Thursday, May 5
Belmont circuit, at Jone's Bluff	7, 8
Gainesville circuit, at Sumpterville	14, 15
Demopolis station	21, 22
Cuba circuit, at Carl's Chapel	28, 29
Gaston circuit, at Christopher's Chapel	June 4, 5
Choctaw circuit, at Brightwater, Thursday	9
Butler and Mt. Sterling, at Mt. Sterling	11, 12

13 H. SUBMART, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Brandon station	Apr. 9, 10
Family circuit, at New Providence	16, 17
Marvin circuit, at Poplar Springs	23, 24
Cato circuit, at Lindsay	30, May 1
Ludlow mission, at Mt. Zion	May 6
Trenton circuit	7, 8
Mt. Hebron	13
Philadelphia circuit, at Hester's Chapel	14, 15
Walnut Grove circuit, at Scotland	21, 22
Beech Springs	28, 29
Carthage circuit, at Carthage	June 4, 5
Newton circuit	11, 12
Lake circuit	18, 19
Raleigh circuit	25, 26
Forest circuit, at Forest	July 2, 3

12 J. McGANN, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs, at Scranton	Mar. 12, 13
Handsboro, at Handsboro	26, 27
West Pascagoula, at Mt. Pleasant	Apr. 9, 10
Whittington, at White Plains	23, 24
Pearlington, at Log Town	May 7, 8
Biloxi, at Biloxi	14, 15
East Pascagoula, at Zion	21, 22
Moss Point, at Moss Point	28

District Conference, at Moss Point, May 27, 28, 29.

12 T. S. WEST, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Delhi and Madison circuit, at Delhi	May 7, 8
Winnsboro circuit, at Winnsboro	14, 15
Oak Ridge circuit, at Good Hope	21, 22
Rayville circuit, at Girard	28, 29
Trenton and Monroe, at Trenton	June 4, 5
Colony circuit, at Faulk's Chapel	11, 12
Lind Grove circuit, at Schumanhurst	18, 19
Bastrop circuit, at Island	25, 26
Floyd circuit	July 2, 3
Providence and Pecan Grove circuit	9, 10
Tensas Chapel, at Tensas Chapel	16, 17
Tensas circuit at Wesley	23, 24
Witherproof, at Vidalia	30, 31

The District Stewards will convene at Delhi, on Saturday, May 7, at three o'clock P. M. The District Stewards are: D. S. Travis, L. S. Womble, J. S. Beazley, P. A. B. Williams, T. C. Standifer A. J. Gilson, John Conner, A. S. Hedrick, G. H. Johnson and S. T. Jackson.

16 B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City	May 7, 8
Franklin	14, 15
French Mission	21, 22
New Iberia	28, 29
Abbeville	June 4, 5
Mermillionville	11, 12
Lake Charles	18, 19
Sugar Town	25, 26
Opelousas	July 2, 3
Plaquemine	9, 10
Washington	16, 17

District Conference will convene in the Methodist Episcopal Church South, at Franklin, May 12, at nine o'clock P. M. District Stewards will meet one at four o'clock P. M., Saturday, May 14.

5 S. M. JOHNSTON, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Caddo circuit, at Bethel Bower	Apr. 16, 17
Logansport at Reynold's School House	30, May 1
South Bossier, at Pilmore	May 7, 8
North Bossier, at Concord	14, 15
Mooringsport at Mooringsport	21, 22
Shreveport	28, 29
Coushatta, at East Point	June 4, 5
Springville, at Armstead Chapel	11, 12
Many, at Prospect	18, 19
Converse, at Pulog	25, 26
Natchitoches	July 2, 3
Mansfield	9
Natchitoches circuit	July 9, 10
Pleasant Hill, at Marvin Chapel	16, 17

District Conference will convene at Mansfield, June 30, 1881 T. H. M'CLENDON, P. E.

HOMER DIST.—SECOND ROUND.

Sparta	Apr. 16, 17
Tuth	23, 24
Homer	30, May 1
Vernon	May 7, 8
Indian Village	14, 15
Rochester	21, 22
Haynesville	28, 29
Downsville	June 4, 5
Farmerville	11, 12
Webster	18, 19
Minden	25, 26
Arcadia	July 23, 24

24 J. A. PARKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Morris street	Apr. 17
Algiers	May 1
Louisiana Avenue	8
Lafourche, at Donaldsonville	15
Felicity street	22
Baton Rouge	29
Plaquemine and Gross Tete, at Plaquemine	June 5
Carondelet street	12
St. Charles Avenue	19

14 J. H. WALKER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Boeuf and Evergreen	Apr. 2, 3
Rapides	9, 10
Cotile	Wednesday 13
Winnfield	16, 17
Jena	23, 24
Castor	Thursday 28
Columbia	30, May 1
Harrisonburg	7, 8
Shelly Island	14, 15
Little River	21, 22
Alexandria	28, 29
Spring Creek	June 4, 5
Avoyelles French mission	9
Sunsport	11, 12

The Alexandria District Conference will convene on Thursday, May 26, at ten o'clock, A. M., at Pineville, La.

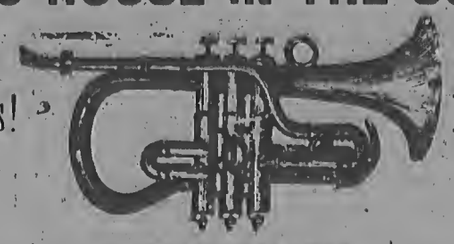
The District Stewards will please meet on Friday, May 27, at Pineville, La.

12 F. G. HOUTT, P. E.

MISCELLANEOUS.

LARGEST AND MOST POPULAR

MUSIC HOUSE IN THE SOUTH.



Easiest Terms! Lowest Prices!

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And the Popular Organs of

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CORN SHELLER.

Ahead of all others for Simplicity, Speed, Good Work, and Durability. Will shell a bushel of corn in four minutes. Samples sent on receipt of $3. Agents Wanted. For Terms Address

GEO. S. GETTY & CO., Alliance, O.



Indian Turnip

COMPOUND.

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Losses by Chicago Fire in 1871 $3,239,091

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NEW YORK.

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BLUE GENTIAN A THOUGHT.

BY THE AUTHOR OF "JOHN HALIFAX, ETC."

I shall never be a child
With its dancing footsteps wild,
Nor a free-footed maiden any more,
Yet my heart leaps up to see
The new leaf upon the tree,
And to hear the light wind pass
O'er the flowers in the grass,
And for very joy to hover o'er,
As I kneel and pluck the store
Of blue gentian.

I shall never climb thy peak,
Great white Alp, that can not speak
Of the centuries that float over thee like dreams
Dumb of all God's secret things
Sealed to beggars and to kings
Yet I sit in a world of sight,
Color, beauty, sound and light;
While at every step, meseems,
Shall sweet joys spring up, like gleams
Of blue gentian.

I shall not live o'er again
This strange life, half bliss, half pain;
I shall sleep till thou call'st me to arise,
Body and soul, with new-born powers.
Ethna, waken est, these poor flowers,
Will they not awaken me,
Who am thirsting after thee?
Ah, when faith grows dim and dies,
I can think of Alpine skies
And of blue gentian.

—Good Words.

Thirty Conferences. No. 3.

BY REV. F. M. SPEECE.

The Alabama Conference for 1853 was held in Tuskaloosa. The Bishop failing to be present, Greenbury Garrett, one of the pioneers of Methodism was elected President. This action of the Conference indicates the honor in which Brother Garrett was deservedly held; but some of the "boys" would amuse themselves occasionly by asking Brother G. to tell them about their *appointments*. "Joe Cottrell, just kiss the bottom of my *fut*" would be about the style of the old man's answers.

The first year's class was examined by a committee composed of Neely Gallespie and Olin Capers. They were three young men of brilliant talent and genial disposition, and constituted a kind of *coterie*, which the older and more solid members dubbed "Young America." They rather prided themselves in throwing off some of the old fogy notions about dress, and cherished a fear of being considered as belonging to the "unco gigle." They affected literary tastes and habits, read new books, wrote and read or recited their sermons, and won the applause of the world. Methodism was then rapidly growing in wealth and popularity, and they believed, no doubt sincerely, that some of its more rigid and hide-bound customs might be laid aside. Hence they were not willing to enforce the rule making class meeting a test for membership, nor did they favor low salaries and hard living on the part of the preachers, while the membership abounded in wealth and luxury. It is needless to say that this drift of things went on, and that the sentiments above attributed, have become the prevailing ones in our times, but whether for the advantage of the cause of religion is an open question. The brethren here mentioned have all passed to their dread account, and two of them attained distinction and eminence in the church, but their sentiments and some of their practices at that day were an offence to their older brethren. Whether their early departure from the standards of Methodist usage was best, "the dry shall declare."

There was a visiting brother at this Conference, whose name I will not mention, but who will be recognized by those who knew him. He came from Virginia, was then presiding elder of the Petersburg District. Of almost feminine form and feature, he was highly cultivated. His learning in ancient languages and literature as well as modern was described as something prodigious. To this he added the ornament of peculiar personal sanctity. Sanctification was his theme in almost all places and in every company. Some of the brethren were wonderfully captivated, and the sisters were almost ready to fall down and worship him. He soon after went West, was the president of a rising university, raised a legion for the Confederate army, was captured and imprisoned, went into politics in the stormy reconstruction period in Louisiana, was speaker of the House of the Radical Legislature or Convention of 1866 in New Orleans, and is now, I understand, private secretary of Senator Bruce of Mississippi. To such base uses do we come at last. The new wine in the old bottles broke.

This was a delightful Conference to the first year's men. Thrown together for the first time at the preceding Conference, they had barely got acquainted with each other's names and faces. Now we had met after an intercourse of ministerial service running through a year; our maiden swords fresh from the fields of strife, and rejoicing in the consciousness of our new-found powers and opportunities. It had been a year of great mortality. No fewer than ten preachers had died, one of whom was of our own class. John W. Starr, Jr. was the first fruit. He died of the dreadful epidemic in Mobile.

Gone to the grave in all his glorious prime,
In full activity of zeal and power,
A Christian cut off in the before his time
The Lord's appointment is the servant's hour.

Brother LeVert preached a most impressive sermon on the memorial occasion. But the great sermon of the Conference was said to have been preached on the Sunday night before by Brother Linfield. As it was described to me by Brother Blue, the pastor, it was overwhelming, especially a passage in which he described the moral condition of the world as an immense graveyard, introducing Mercy as an angel, sitting upon a monument smiling at Grief.

In order to suggest some idea of the social status of Tuskaloosa in those ante-bellum days, I will give some account of the manner in which my friend Harriss and myself were entertained at the residence of Gen. King, a brother of the Vice President, Wm. R. King. I do this without trespassing on the rules of hospitality, inasmuch as every one of the participants have passed away, save one who is now an honored matron to whom these reminiscences of early days can not be unpleasant. The family consisted of the General, then aged and invalid, his wife, son and daughter, and niece who was a widow, Mrs. Ellis. They resided a mile from the business part of the city, quite out of town. They kept two carriages in waiting, one for the family, the other for the guests. We rode to and from Conference at our pleasure. Young King was educated in Paris, an elegant and intelligent gentleman, who lost his life in battle. Mrs. Ellis had spent many years in Washington City, and was familiar with all the great men of a former generation. From her I learned much of their personal history. She was beyond comparison the most charming conversationalist that it has been my pleasure ever to meet in society. Without effort or affectation, she entertained you, apparently just for her own happiness and satisfaction. She gave Harriss and myself each an elegant religious token when we parted. God bless her memory, she sleeps somewhere near Selma since the war in sorrow and dejection, after having spent a life in the highest circles of the nation, never having entered into the presence of any company without bringing something to beautify and adorn it. She was a dear old Episcopalian. Miss Margaret, the wild, good-natured but highly cultivated daughter, took her pleasure in teasing Brother Harriss and myself about our sweethearts, for we both had them and she managed, with womanly tact to find out all about them. Brother Cottrell was with us at times and had to take his share, being in love like us. His good wife, who is, by the way, a sister of the celebrated Dr. Marion Sparks, will not object to being told that Joseph at that Conference carried her photograph in his pocket, and freely exhibited it to Harriss and myself. The next year he married her, having courted her as he says thirteen times in one day.

Nor were the Methodist families of those days less elegant and wealthy than the members of other churches. Our congregation in Tuskaloosa contained at that time such honored citizens as Gov. Collier, Judge Dargan, Dr. Gould, Mr. Harris, Mr. Vaughan, Alfred Battle, Dr. Garland, Prof. Balch, the Owens and many others who were cultivated and refined people. They were both wealthy and liberal, and it was regarded as one of the best stations in the old Conference. Drs. Hamilton, Summers, Mathews, Cottrell and Bishop Keener, and many other distinguished preachers, have been at different times its pastors. But these halcyon days have fled. Harriss and myself set out together for our appointments, the one at Eutaula and the other at the Navy Yard.

That Unanimous Resolution.

MR. EDITOR: The one fact which strikes me most forcibly in connection with the discussion of the Abolition Missionary Resolution, is, that that minority whom some of your correspondents are supposed to be attempting to *drive* into measures, are taking matters very coolly, considering the fact that the interests involved are pecuniary. They not only failed to make known their dissent when the resolution was passed, either by speaking or voting against it, when the opportunity for doing both was presented, but ever since the matter has got into the paper, not one, so far as heard from, has thought it worth his time, his paper, envelope and postage and the wear and tear of his pen to give notice of his opposition through that channel.

It reminds one of the "masterly inactivity" which we of the South maintained with so much dignity during the era of reconstruction, when with an equanimity born of the "*Mens conscia sibi recti*," we declined to vote, hold office or engage in public affairs, while the party of the second part seized upon all the public offices and levied taxes upon us *ad libitum*.

If appears magnanimous upon the part of those brethen who are so friendly to the resolution, and so anxious that it should not prove a failure, to take upon themselves the defense of the rights of the supposed minority.

Permit me to put forth a parable. There was in a certain village a church steward of large means, who, as the leading man of the community, felt himself called upon to pay annually the entire sum of ten dollars to the support of the minister; and there dwelt in that village a certain widow, whose possessions were less than his, and she said in her heart: *forty dollars* ought I to pay to the minister. And it came to pass at the first quarterly meeting, that she came to the steward, and handing him ten dollars, said: "Here is my mite, and I will pay you ten dollars each quarter." Then he opened his mouth and spake unto her, saying: "This is a big mite for you, and I don't think you ought to pay any more. Wouldn't you rather wait until the fourth quarter to pay this? Money is going to be very scarce this year."

Verily, I say unto you, at the end of the year, the preacher's salary was in arrears.

Who can estimate the good done by this faithful steward and friend of the preacher, when at one stroke he saved thirty dollars for a poor widow, relieved her conscience of its burden, and helped his pastor to cultivate the graces of self-denial and poverty of spirit.

But brethren are needlessly alarmed. I think there is no intention to *drive* any one. All that is expected or desired is that the brethern come up at Conference and do what they, by vote or by silent consent, obligated themselves to do. I will hold myself ready to move, that every brother who was present when the resolution was passed, and spoke or voted against it, and every brother who was absent and will state that if he had been present he would have voted against it, be excused from paying his assessment. The motion would prevail, I have no doubt, and this arrangement will excuse all the minority, whether they be few or many. But all these brethren who were present and consented to the resolution but repented afterwards, I would exhort to imitate the example of the good man described by the psalm, "who sweareth to his own hurt and changeth not."

In conclusion I will quote a few sentences from the article of Brother Moore, in the ADVOCATE of April 7, and make a few comments. He says:

"If the acceptance of this proposition had been unanimous, than all would be bound by such acceptance; but there was not unanimous agreement to its conditions, even among those preachers present. The negative side in such cases as this is not usually called out. It frequently occurs, at our annual meetings, that a brother proposes to unite with others in raising a certain sum for a specified object, and those who are willing to join him are asked to signify the fact in some way designated. Who ever heard, in such a case, of asking the unwilling to show, in the same way, their unwillingness? This, *they have already done*, by refusing to vote in the designated manner. If there are any that thus refuse to join in the proposed measure, then there is not unanimous agreement to the proposition."

The first sentence in this quotation is open to that objection known among logicians as the *Petitio Principii*, which consists in assuming the very point at issue.

The second sentence is irrelevant because that in this instance the negative vote *was called for*.

The remainder of the paragraph very strangely assumes a state of facts directly opposite to what occurred.

The motion was in form of a written resolution, properly seconded, and began: "Resolved, that the preachers of the Alabama Conference pledge themselves to raise, etc.," and the mover of this resolution stated that the reason for presenting this plan was that the plan alluded to by Brother Moore had been repeatedly tried in the Alabama Conference and had failed, and that the resolution embodied a plan which if adopted would make the sum a certainty, and distribute it equitably among the preachers.

This article will be read by the preachers of the Alabama Conference and I have no hesitation in making statements of the facts in connection with the resolution knowing that their memories will sustain my statements. J. M. MASON.

The Methodist Ecumenical.

IMPORTANT TO DELEGATES.

The Western section of the Ecumenical committee, at its recent session in Cincinnati, selected essayists and invited speakers to fill that part of the programme of exercises which devolves on the American representatives. The names of those designated will not be given to the public till the parties have been notified and the positions assigned accepted. The chosen themes were allotted to delegates from the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Protestant Church, the United Brethren in Christ, the African Methodist Episcopal Church, the Evangelical Association, the Methodist Episcopal Zion Church, the American Wesleyans, the Independent and Congregational Methodists, the Colored Methodist Episcopal Church of America, the Free Methodists, the Methodist Church of Canada, the Methodist Episcopal Church of Canada, and the Primitive Methodists in Canada and in the United States. The most distant mission fields of Methodism are represented in the selections, and it will of course be some time before the list can be made complete.

The following points of general interest to the church may properly be stated: Rev. Bishop M. Simpson, D. D., LL. D., will preach the opening sermon before the Conference, after which the sacrament of the Lord's Supper will be administered. Rev. Bishop H. N. McTyeire, D. D., of the Methodist Episcopal Church, South, Rev. Bishop H. W. Warren, D. D., of the Methodist Episcopal Church, and Rev. George Douglas, LL. D., of the Methodist Church of Canada, have been selected to respond to the address of welcome. The members of the business committee from the Western section are as follows:

Third Episcopal Division—Gen. Clinton B. Fisk, Methodist Episcopal Church, New York city; Rev. Alpheus W. Wilson, D. D., Methodist Episcopal Church, South, Nashville, Tenn.; Rev. Bishop Thomas Bowman, Evangelical Association, Allentown, Pa.; Rev. James Gardiner, D. C. L., Methodist Episcopal Church of Canada, Ingersoll, Ont.; Rev. Benjamin F. Lee, D. D., African Methodist Episcopal Church, Wilberforce, O.

Alternates—Hon. Edwin O. Stanard, Methodist Episcopal Church, St. Louis, Mo.; Prof. R. W. Jones, Methodist Episcopal Church, South, Oxford, Miss.; Rev. D. B. Byers, Evangelical Association, Ergeport, Ill.; J. H. Robinson, Esq., Methodist Episcopal Church of Canada, Bellerville, Ont.; Prof. Wm. Howard Day, Methodist Episcopal Zion Church, Harrisburg, Pa.

Fourth (non-Episcopal) Division—Hon. Charles W. Burton, Methodist Protestant Church, Lynchburg, Va.; Rev. E. Hartley Dewart, D. D., Methodist Church of Canada, Toronto, Ont.; Rev. B. T. Roberts, Free Methodist Church, Rochester, N. Y.; Rev. Charles Spurr, Primitive Methodists in United States, Mahanoy, Pa.; Charles J. Baker, Esq., Independent Methodists, Baltimore, Md.

Alternates—Hon. Frank H. Pierpont, Methodist Protestant Church, Fairmont, W. Va.; David Allison, LL. D., Methodist Church of Canada, Halifax, Nova Scotia; Rev. Joseph Travis, Free Methodist Church, Philadelphia, Pa.; Rev. J. Cooper Antliff, D. D., Primitive Methodist Church of Canada, Toronto, Ont.; Prof. E. G. Paine, American Wesleyan Church, Wasioja, Minn.

The members of the business committee for the first and the second divisions are to be chosen by the Eastern section.

A committee on publication of proceedings, to co-operate with a similar committee on the other side, was selected, as follows: Rev. Dr. J. M. Walden, John M. Phillips, Esq., Oliver Hoyt, Esq., W. C. De Pauw, Esq., Rev. J. W. Lewis, Edward H. East, Esq., Hon. J. J. Gillespie, and Rev. Dr. S. G. Stone.

It is desirable that every essayist and invited speaker bring to the Conference a copy of his essay or address, written only on one side of the sheet, and in every way ready for print, to be passed into the hands of the committee on publication, that such documents, if so ordered, may appear in the published volume of proceedings.

The English committee on entertainment will provide for members of the Conference from Monday, the fifth of September, till Wednesday, the twenty-first. The families opening their doors to receive delegates will not look for them before the first named date, and will not expect them to remain beyond the last named. Entertainment will be furnished to the wives of delegates, if notice of their coming be given to the chairman of the entertainment committee. Delegates who expect to be accompanied by their wives, or who have friends in London or vicinity with whom it would be pleasant to stay, should write without delay to Rev. Richard Green, 11 Dowis Park Road, Clapton, London. The English committee will, as far as possible, notify delegates of their places of entertainment, and if they arrive in London *on or after September 5*, they are desired to take cabs and go directly to their assigned homes. The committee of arrangements, together with the secretary of the Western section, will be present in City Road Chapel, Monday and Tuesday, September 5 and 6, to introduce members, verify their credentials, and procure for them tickets of admission to the Conference. Trustworthy information in regard to hotels can be obtained of the committee at the same time, or previously by correspondence.

The Western section adjourned to meet in City Road Chapel, London, Monday, September 5, at four o'clock P. M. A. C. GEORGE, Sec'y. W. Sec.

CINCINNATI, April 27, 1881.

Tribute of Respect.

ASYLUM MISSISSIPPI COMMANDERY, No. 1,
JACKSON, MISS., March 6, 1881.

Whereas, Since the last conclave of this Commandery, it hath pleased the Supreme and Sovereign Grand Commander of heaven and earth, to remove from our midst one to whom we were most tenderly attached, by personal and fraternal ties; be it therefore

Resolved, That in the death of our beloved friend and frater, Sir Knight Wm. H. Watkins, D. D., we recognize the hand of an overruling, all-wise Providence, that doeth all things well; and although our imperfect faith will sometimes suggest doubts as to the propriety of his dealings with us, yet we know that all things work together for good to those who bow in becoming submission to the orderings of his Providence. Sir Knight Watkins had well-nigh filled out the measure of time allotted to man. In early manhood he espoused the cause of Prince Immanuel, and there never was, in any age or clime, a more faithful, valiant soldier of the cross. His life was as a shining light, and in his daily walk and conversation among us he exemplified the purity and power of the gospel of love and peace that it was his public mission to proclaim. On the Sabbath afternoon of February 5th, 'mid the gloom of a winter's storm, when the material heavens were in unison, not only with the feelings of the people of this city, but with thousands who loved and cherished him as a Father in Israel, he was borne to the city of the dead," and we may well add what has been so fittingly expressed by another, "to the church which he loved and served so well for more years than most of us have lived; to the community at large, and to the Masonic Fraternity, his death is a calamity of no ordinary proportions; so long as life endures to those who knew and loved him, so will the remembrance of his venerable form, and the kindly accents of that voice which pleaded so eloquently with us for his Master's cause, continue to be an inspiration. The good old man will ever continue to beckon us to cross the river and rest with him beneath the trees in the Paradise of God."

Resolved, That to Rosalie Commandery, No. 5, of which he was a Past Eminent Commander, we tender our fraternal sympathy. While he could not meet with the fraters of his own command, it was our high privilege to enjoy his presence, his counsel and his cheer in our Asylum. What was their loss, was our gain. His life and memory will be to us

"A thing of beauty and joy forever."

Resolved, That to his bereaved and afflicted family, we most respectfully and sincerely tender our hearty condolence. To be the wife of such a husband, to be the children of such a father—to be his companions on earth, and to be re-united to him in heaven—is a joyful memory and anticipation that will go far to sustain them in the great grief of temporary separation. We commend to them his teachings to life, and his unfaltering submission and faith in the hour of dissolution.

Resolved, That this imperfect expression of the sorrow and respect we feel, be spread upon our minutes, that copies of the same be sent to the family and to Rosalie Commandery, and that the papers of Jackson, Vicksburg and Natchez, and the New Orleans CHRISTIAN ADVOCATE be requested to publish the same; also that a copy be furnished to the officers of the Methodist Church in this city, of which Sir Knight Watkins was so long the faithful and acceptable pastor.

ROBERT HARLEY,
WM. J. BROWN, J. D.,
J. G. POWER,
Committee.

From Natchitoches, La.

MR. EDITOR: A fire broke out here, in Natchitoches, in the Planter's Hotel, on the night of April 19, which destroyed twenty-seven houses, among which were three or four dwellings. Mr. H. V. Walmsley lost his dwelling. The loss to the town is estimated at about $150,000, one-third of which was insured.

The burning interests are greatly behind in this country, owing to too much rain and cold weather in the beginning of the season, and no rain afterward, which caused the land to dry and harden before the crops could be put in; but we have just had a very fine rain, and trust that all will move forward now, and that the remainder of the crop will soon be planted.

Our church here has received the great favor of $175, to be appropriated to the payment of accounts against us, $150 from Mrs. C. Vanderbilt and $25 from some friends in Caddo, Bros. C. J. Foster, J. H. Fullilove, J. H. Fullilove, H. Sinclair, Jacob Williamson and J. M. Nelson for which we are very thankful, and it has greatly encouraged our congregation. As much more from some other friends would place us in a situation to remove the whole amount shortly.

The church on the whole work is doing well, and we are expecting that much good will attend us this year through God's presence and power. Yours fraternally,

ROBERT HANDLE.

Our New Church at Vidalia, La.

We would most heartily second the following appeal in behalf of the Vidalia church. It is a most worthy object, and money contributed will be well bestowed.

NATCHEZ, MISS., April 25, 1881.

MR. EDITOR: By special request I beg leave to call your attention to the church in Vidalia. The members need help. They are few in numbers, but earnest and zealous. They have put up a handsome house of worship, costing $2,000. They need $500 to free them from embarrassment. The burden thus far has been borne by two big hearted men, not members of the church, but whose preferences are for Methodism. Their liberality has been large, though their incomes are limited. Will you not appeal to the Methodists in Louisiana to aid an enterprise so worthy? Remember it is the first house ever dedicated to God by white people in the old and wealthy parish of Concordia. It is the only house of worship for white people on the western bank of the Mississippi between Waterproof and away down below the mouth of Red river. Although our church building in Natchez is still incomplete, and every effort is being made to raise money for work now required and soon to be done, yet some money will be contributed by our members to help the Brethren in Vidalia. It is to be hoped the churches in New Orleans will respond with proportionate liberality. Let all the churches in Louisiana do what they can in their behalf.

Respectfully, T. L. MELLEN.

Fannin Circuit, Mississippi Conference.

MR. EDITOR: Fannin circuit embraces all of Rankin county north of the V. and M. R. R., and a small portion of Scott, and is very pleasant indeed in summer time, muddy in winter. We have seven organized churches, all in tolerably good condition. We also have a parsonage located in the pleasant little town of Fannin, in the midst of a people who know how to appreciate the gospel and how to take care of their pastor and his family. May God bless the people of Fannin circuit. Our Second Quarterly Conference convened at New Providence Church, April 16 and 17; and the people of New Providence manifested their appreciation of a Quarterly Conference by the handsome entertainment prepared on Saturday, and also the large congregation of each day. Our beloved presiding elder was at his post in the spirit of the Master, and delivered two most excellent sermons to the edification of all that heard them. Thank God for the Quarterly visits of those holy men of God. We have recieved about twenty members to date. Finances coming up pretty well and health good. Farm work tolerably well advanced. Your brother in Christ. A. D. MILLER, P. C.

APRIL 28, 1881.

MR. EDITOR: The election in regard to the liquor traffic in this Clinton county was held the twenty-sixth of this month. The prohibitionists were defeated by a considerable majority. The best citizens, of course, voted for prohibition; and they, no doubt, will try to make those feel, who voted for the whisky, that they will be held responsible for what whisky does, or at least, what their dram under its influence. The church is quiet, its members are peaceable, but finances are low. The health of the country is good, and it is lively in business operations.

A. C. CALHOUN,
CLINTON, Alabama, April 26, 1881.

The most unhappy of all men is the man who can not tell what he is going to do, that has got no work cut out for him in the world, and does not go into any. For work is the grand cure of all the maladies and miseries that ever beset a thinking, honest work which you can find getting done. Carlyle.

Our brother Paul, the apostle once said, "I determined to know nothing among you save Jesus Christ and him crucified." Some of our modern preachers seem to know a great deal more than this. It is better not to know so much, than it is to know so many things that are of no value. —Christian Index.

Christian Advocate.

THURSDAY, MAY 5, 1881.

For the New Orleans Christian Advocate.

BY INVALID.

A flash of sunlight o'er the plain,
A shower of pearly tears of rain;
Ten thousand voices tuned to sing
Glad heralds of the dawning Spring!
Æolian harps—Spring's Ruby breeze
Awoke sweet music in the trees;
A veil of gossamer it weaves,
Encompassing all with emerald leaves.

Fine gleams of sky, thro' rifts of gray,—
Thro' which the "glints of sunlight" play—
Smile on the flowers looking up
The fairy-jeweled lights to sip,
Whose buds of beauty shall unfold,
Revealing chalices of gold.
Fair modest violet's blue eyes
Reflect the hues of sunlit skies.

The snowy lily censers filled
With sweet ambrosia magic stilled!
I see one now—a fairer white—
Like spotless snow in sunshine bright.
Did any fairy "moonbeam sprite,"
Leave there her lily cup veil of white
Or one of Flora's maidens fair,
At midnight drop it from her hair?

Be as it may, I'd rather think,
That this pure found where will bees drink,
Was made by our Creator's hand,
To gladden this dark desert land,
For when I see a lily fair,
I read the Saviour's language there,
Oh daily I wear a robe as white,
When I awake from death's dark night!

The flowers are waking from their sleep,
While sighing zephyrs o'er them sweep,
The dew-drop smiles kiss the leaves away,
Then fold from weeping clouds of gray
Perhaps to mirror in the pool,
The pebbly "sparkling" cataract's spout,
All these will make the earth look bright,
I hope when you read this you'll say so, too.

Sunday-School Lesson.

PREPARED BY REV. CHARLES GILLESPIE.

Second Quarter Lesson VII.

Gospel [illegible]
wicked [illegible]
Practice [illegible]

SUNDAY, MAY 15, [illegible]

The story of Dives and Lazarus follows the parable of the prodigal son. If the exceeding unlikeness of the immitable parable yielded any true conception of God's character in the minds of those who heard it, this narrative of Dives and Lazarus was suffering to dispel them at once. The immediate occasion, however, of the delivery of this lesson was the Savior's defining Christ's mission, the "reproof" of sin, righteousness, and judgment, together. And it answers to that description, in giving this story. Read here the preceding chapter.

The story of Dives and Lazarus is the best known of Christ's parables. It may be called a veritable history, and yet it is a parable. It may be called a history of two individuals, but the Master, who tells it, and who knows the history of all men, does not so affirm it to be. Neither does it have the features of a parable or mythical legend. It is as the actors speak in their own proper persons. A rich man speaks, for example, and a poor man for a pair of men. The dreadful fruit of the false theory have sometimes driven men to say that they have no original to whom the points of this story refer, but it is a mistake. The subterfuge is in saying this in declarative language, and is not to be literally understood. To take this ground we must deny that truth can be taught in figures, and that in any degree and language can convey ideas, for all language is figurative. Truth can be taught in pictures; a picture is a figure; figures are as real as words; perhaps as real as pictures, and this parable is as applicable to the rich man by the hand of the Divine Master, We know of no better way of [illegible] lesson than by [illegible] picture. Behold a contrast, in two lives, both in death and in eternity.

The contrast in their lives is told in a few words, just a few strokes by the hand of the Master, each of the two in contrast. Here the words:

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Now here the contrast in their lives, in their circumstances, in their conditions. How marked! The extremes of all human conditions, social position and wealth, poverty and misery, are presented in the persons of this rich man and this beggar. The dreadful contrast in their circumstances; the one's riches and the other's poverty did not of itself constitute the contrast. A man's treasures do not consist in what he *has*, but in what he *is*. Riches are no more a crime than poverty is a virtue. The love of money is the root of all evil, and not the love of anything else before God, the root of all evil. Dives' crime was not his wealth—Abraham was wealthy—but his was his godless use of his money. He permitted it to take the place before God in his heart. Lazarus' poverty was not his piety, but rather his pagan want of God in his poverty. Both was poor. The contrast in their characters is to be found in the character of the men themselves, of which their circumstances were significant.

In their deaths the contrast maintains.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: The rich man also died, and was buried.

We can see no difference between them as to their circumstances. We see the rich grow richer and the poor grow rich; the tables often turn in this life, but not so with these two. Dives held his wealth, and Lazarus his poverty, down to the last day and hour of their lives.

They were separated in their lives, but, layin death they for a moment are equal, but just for a moment, and the contrast of their lives in time widens to eternity. Their dying was in contrast; they lived differently, they die differently; their beds were different, their views of death were different. One well-clothed, as the captive would deem, the other decked it as the criminal dies the dungeon to which he must be dragged by the strong arm of the law. I have seen a beggar die, and I have seen the rich go down into the valley of the shadow, but they meet on the brink for a moment; both are dead; come, view the two; which has the advantage; both cold, still, dumb, ghastly. If there is a choice I would choose the dead beggar; angels come to bear home the soul; the features of death show the likeness of weight; corpse in rags, and one in purple. Oh, death shows an awful leveler; there makes all men equal. Poor Lazarus died a beggar in appearance, in misery, and there ends; and where is the wealth of the one and the poverty of the other? They are men, [illegible] equals, facing eternity. The rich man dies, his body was buried, of course, with just such magnificence as his money could afford; for is the last use of money for the owner; it flies from sight. The town authorities attended to the body of Lazarus. Did the dogs carry away the [illegible] which [illegible] long desired? One must have looked there when, in his agony, for the first time he saw the angels coming. Hasting, they are coming home! They bear him away to his eternal home. Oh, the regret, the sweet, in the flash of a celestial bird, one and only thought, the glory, heaven, through the gates of paradise. Oh, the rapture of the greeting! There reposing in Abraham's bosom; Abraham is the host. Welcome, my son, thy place is here. The starving beggar of earth sits down to eat forever in the Kingdom of God.

There he married, and was buried. There is no record of any angels coming for him. He took rooms as he was able, with no guide, but the dreadful gravity of a sun sinking down. They are each in the land of departed spirits, but under circumstances as different as their lives had been. In hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. Hear the prayer across the chasm. Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. Dear Abraham, Son, remember that thou in thy lifetime received thy good things, likewise Lazarus evil things; but now he is comforted, and thou art tormented. And, besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you can not, neither can they pass to us that would come from thence. He sees that for him there is no hope of escape, and he turns, as he thought earthward. Then he said, I pray thee, therefore, Father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham said unto him: They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham; but if one went unto them from the dead they will repent. And he said unto him: If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. This prayer is one of despair. It is made to the wrong father. Because we have Abraham for our father is no surety of our salvation. His prayer for his brethren is a defense of himself. If I had better evidence I would not have come to this place. It teaches us that there is no *communion* of lost and damned spirits. That the lost souls in torment take no pleasure in company of the damned. Counted as usurpers of a devil's home, and shunned of each other, they long to escape from the crowded prison, but never come out. It teaches that all testimony is given that we shall receive. Hell shall never come nearer than it is to-day. Heaven shall offer no greater inducements for men to enter its joys than are offered to-day. It teaches that here character is made, that here destiny is fixed for eternity. It is an awful and exact illustration of the indexibility of the law. The drop of water refused is the one-jot or tittle of the law failing not.

Domestic Missionary Work.

A BETTER PLAN.

MR. EDITOR: J. W. Solomon, in the Advocate of March 17, calls the attention of your readers to "Missionary Ground in Alabama," and says "there is a large scope of country along the line of the Mobile and Grand railroad with no churches or preacher," and he has heard of some persons, in the same region, "*actually not having sermons for years.*" I am glad Bro. Solomon wrote and that you published that article. That territory ought to be invaded by the Methodists, the standard of the cross unfurled, and the country claimed for Christ, and all this ought to be done as soon as possible. There is a field as "ripe unto the harvest" as Dr. Chalmers saw in the suburbs of Edinburg. The glorious work of planting the church was done by Methodist preachers before the days of missionary appropriations. Men imbued with the love of Jesus, and fired with zeal for the salvation of souls, hurried to the places where "*Christ had not been named.*" There they made known their high commission, and there were sinners "*by thousands converted to God.*" In their itinerating tracks were left Methodist Churches, which, by our itinerant plan, have since been regularly supplied with pastors. And now Methodism is pretty liberally diffused throughout the country, and by means of foreign missions the conquests of the gospel are being pushed into "*the regions beyond.*" Domestic missionary appropriations serve very well the purpose of aiding in the support of pastors in places where the church, though already organized, is financially weak. But for the purpose of propagandism our domestic missionary plan will not answer. The writer of this thinks there is a better plan to inaugurate the gospel into the region pointed out by Bro. Solomon. Let us make an appropriation of mission pay funds and send a little fat preacher to it. Let the pastors of Abbeville and Clanville and Troy, of Montgomery and Eufaula, and any other two stations in east Alabama correspond with each other, and agree upon a time to unite their forces and invade the region in question. Let them about the 1st of August, make a raid or invasion, and one of these stations, or circuits, get up the best camp house, if possible, and, if not, rear a brush arbor, call the people together, preach, hold a protracted meeting, get the sinners converted, baptize them and their children, or organize a church, start a church building enterprise, appoint class leaders, sell Disciplines and hymn-books, get subscribers for the ADVOCATE, and go back home to their congregations after a two weeks' absence. What is to hinder the churches at Troy, Clanville, Eufaula, Montgomery, etc., from being strong enough to spare their pastors for missionary work for two weeks? I will assert that the churches at these places will grow stronger by this. Where are Bishops G. Crook, T. W. Solomon? Where are R. B. Crawford, T. F. Mangum and A. M. Bolan? That they do not episcopally reanimate the talented preachers of east Alabama to do some missionary work in that beautiful field? The circuit preachers have as much as they can do on their circuits during the protracted meeting season, but the station preachers can set up the standard of the cross in destitute fields if they will. If they will go and establish a church, or churches in the missionary ground pointed out by Bro. Solomon, no doubt the Missionary Board of the Alabama Conference, will do what it can to sanctify the permanency of Methodism there. If those brethren have to hire horses, or others wise incur expense, the Missionary Board will probably reimburse them; but, if not, this writer and you, Mr. Editor, may furnish his name whenever necessary, will raise the money in some way, or pay it himself. Much is being done through the efficiency of our domestic missionary plan to prop and strengthen Methodism (and by Methodism I mean "earnest Christianity") and much remains to be done. We must collect more money, and use more men in this home work. Let every preacher give to his domestic missionary collections its due proportion of his attention, that our Conference Missionary Board may continue to be perfectly solvent. In the Alabama Conference there are nineteen pastoral charges which are aided by the Missionary Board, with appropriations averaging one hundred and four dollars to each charge. These charges themselves pay their pastors an average of one hundred and thirty-nine dollars, so that the pastors receive for their services an average of two hundred and forty-three dollars. The number of members on these charges average one hundred and forty-four. The membership on these charges are scattered over large areas of territory, in sparsely settled countries in many instances. The pay on them is small, the country for the most part rural; parsonages there are none. Our best preachers think their services are needed in more desirable fields. Young preachers and fifth-rate older ones are sent to these missions. They begin their work in winter, preach in private houses, school-houses and comfortless churches, Thursdays, Fridays, Saturdays and Sundays, at from twelve to twenty different places each month. They do much good, and we should encourage them and help them. But any one can see that such small pittances for salaries can not and do not command the services of first-rate preachers. These stationed preachers *must* stir out, go after them, Mr. Editor; be up and awake up and do more for the Master. Let first-rate preachers raise more foreign and domestic missionary money, let all the other rates stay the same; let first-rate preachers do more missionary work in person, and the fifth-rate preachers take heart as they see the field for the employment of their talents widening. Who says our Conference is crowded? There were thirteen charges left to be supplied at the last session of the Alabama Conference. Come in thirteen more, even if you are fifth-rate; there is room. There is work to do, plenty of it; let every person, of every race, in Alabama have opportunity to hear the gospel within the next twelve months. Show me a destitute field in my reach, Mr. Editor, and I promise to invade it this year.

Colportage Sketches No. 3.

BY W. S. [illegible]

BEEVILLE, TEXAS.

"Well, these are nice books, and the cheapest I ever saw. We have a Bible but if I had the money I would have one of the larger size. A great many people need Bibles in the community, and I am glad to see you here supplying them. I am not like many of my brethren, who oppose everything of the sort. Some people call selling Bibles God's work. God has no more to do with it than I do. It is only man's work. The Scripture teaches me that God is able to do his own work when he wants it done. Almighty himself came to buy house, a long time ago, and sold for washing God's work, when he was going about selling Bibles and giving them to the poor. I told him, then, it was only man's work, for God never sold a Bible nor give one away in his life. And there was a Methodist preacher, who made quite a fuss, he was mighty high-toned, but I don't think he was pious, who went off and round on his circuit and said he was disturbing God's work. He said he could go anywhere his brethren, I believe he called him Bishop, wanted him to go, if the stars fell on the 21st of August, and say to all sinners, that the day of judgment was to-day, and go to God's work and save souls. I knew the foolishness of such people's sport, and he knew it, too. And when he was taken to task, I am glad he was a hypocrite. The very next year his brethren, or Bishop, told him to go to a certain circuit and say souls where he didn't want to go, and he got mad and quit, and went and joined the Missionary Baptists. I don't think he bettered it much, for the Missionary Baptist is as much of a hypocrite as the Methodist. I reckon he is still saying souls." After the conclusion of the above speech, he shaded his eyes with his hand, and, looking at the sun, continued: "It is now about eleven o'clock, and a warm day for March. Let's, dear, your horses, rest awhile, and take dinner with us."

The above sentences were uttered by an aged minister of the gospel, of the Primitive Baptist persuasion, who had the pastoral care of three or four large congregations. I was a stranger in a strange land, and not willing to offend his distinctions against my church, yet the invitation to rest and dine was no small temptation. The horses were sorely in need of rest, and we were seated in the hall. Early in the morning of the day which follows the venerable divine said: "The Scripture teaches me that God knows everything, and predestinated all things as they now exist, from before the foundation of the world, and man has nothing to do with his salvation." In reply to this I quoted Isaiah: "Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, who will have mercy upon him, and to our God, who will abundantly pardon." "That sounds like Scripture," said the gray-haired gentleman, "but I have never read it in my Testament. If it is there at all it is Christ speaking to some of them educated scribes and lawyers." In mysterious silence I said a little impromptu: "Let me have your Bible, and I will read the passage." "I stand by the New Testament, and hardly think you will find it there." "John, bring me that little Bible." John was a sprightly, clever boy of about twelve years. He looked in all the rooms, went to the kitchen and returned, and, from the noise I suppose searched every old trunk and box about the place. Finally he came to the door, and timidly said: "Pa, I can't find the Bible." "Tell Sally to get it then. She knows where it is. She is always reading the Bible." Sally came from the kitchen, and searched longer than John did, but made the same report—she could not find the Bible. "I can get it myself, I reckon," said the venerable man, as he left his seat and went into the room. I had almost forgotten the topic under consideration, when he returned and reported that the Bible could not be found, at the same time giving it, as his opinion, that his son James had taken the Bible to Texas with him when he moved there last fall. This aged minister, of the only church in the world, did not have a Bible from October to the following March, and, what is worse still, did not even know that his house was destitute of the Holy Scriptures. By this time dinner was announced, and I thought it prudent not to press the Bible question further. While at the table I innocently asked his mode of preparation for the pulpit. "Preparation for the pulpit? What do you mean?" "I mean how do you prepare your sermons?" "Prepare my sermons? I never know what my text is until I get into the pulpit. Don't you reckon God would give me a text before he wants me to use it." I expressed my astonishment at such a course, and spoke at some length of the responsibility of preaching, and of the earnest prayer and profound thought which are necessary for a suitable preparation for the sacred desk. "That will do for young people, who preaches from book learning; but God fills the mouths of his servants with just such things as he wants them to say." To conclusion, I spoke of the danger of a preacher getting preparation, in getting the habit of using the same words in every sermon, and, though he might take a new text, yet preach the same sermon all the time. As we rose from the table he said: "They praise me of that, but I am doing what God directs, and do me care what educated people say." My horses were soon moving on, and I felt that my visit had not been in vain, as there he had discovered that he had no Bible.

Marriages.

[illegible] CHRISTIAN, at the residence of Mrs. [illegible] Miss., April 14, 1881, by Rev. J. [illegible] Mr. Jno. E. Allen, of Warren county, Miss., and Miss Lena A. Christian, of Pontotoc, Miss.

[illegible] HOLMES—At the residence of Mr. [illegible] Natchez, April 21, 1881, by Rev. W. C. Black, Mr. R. Percy Peterson and Miss Mattie E. Holmes, all of Natchez.

PETERSON—HOLMES—At the residence of Mrs. [illegible] Natchez, April 21, 1881, by Rev. W. C. Black, Mr. R. Percy Peterson and Miss Mattie E. Holmes, all of Natchez.

[illegible] HOLMES—At the residence of Mrs. [illegible] Natchez, April 21, 1881, by Rev. W. C. Black, Mr. R. Percy Peterson and Miss Mattie E. Holmes, all of Natchez.

Obituaries.

MRS. ELIZABETH [illegible] was born in Franklin [illegible] Ohio, [illegible] and died in Vernal [illegible] Miss., [illegible] She was a [illegible] of the Methodist [illegible] Church, and lived a consistent [illegible] life. She was [illegible] and [illegible] of Christ [illegible] and was willing to [illegible] when it was [illegible] to God's will. By [illegible] she was [illegible] a Savior [illegible] [illegible] [illegible]

Christian Advocate.

...RDAY, MAY 5, 1881.

CASTING ANCHORS.

...ght is dark, but God, my God,
...ve and in command;
...re am I, when morning breaks,
...ill be "all the land."
...ce I know the darkness is
...m as sunniest day,
...t my anchor Patience cast,
...wish, but wait for day.

...drives the storm, but winds and waves
...ds in His hand are held,
...sing in omnipotence,
...fears are quickly quelled.
...ked, I'm to His faithful grasp,
...ives him through the stay;
...ting on the anchor Faith,
...wish, but wait for day.

...and the moments dreary, long
...upon the Lord;
...on His "eternal years,"
...feast upon His word.
...ness, so rich, so great,
...ing support and stay;
...on the anchor Hope ahead,
...wish, but wait for day.

...ious Infinite, O high
...f supreme, divine!
...ot feel one fluttering doubt,
...ch so dear as thine."
...ay my Best Beloved,
...Heart with Heart lay
...the sanctuary Love,
...wish, to wait for day.

—Presbyterian

...ness and Personality of Revelation.

...BY J. B. WALKER, D. D.

...t is from with Deputies when ...ge with these, and the looks for ...ments of humility ...

...n probable that some of ...ering this and analogous Scrip...s wondered why they were ...ven from revelation, ...and not these personalities have ...e a postscript, or private ... We think it may be ... The Spirit ...has also to reckon to the in... ...sagacity, and dignified, a ...e Book of various interests ...ess glance more important, ...ance of the grandiloquent and ...ecting, from the failure to ...unmeaning beings. Birds, for... ...ge to be reached by man's ...ow eagles are not to be lured ...to pull the same plow ...ke is not to be tolled ...ed's flock. Ministers of the ...go from house to house ...ge, but to preach where ... Timothy is to go ... every, but a little wine for ...sake and things often ... ...ssimilitude and figurative ...ge directors will all be ...ssigned with care, to ...ge sagacity, to cultivate ...ties, and to reveal the ...d offer favor of God towards ...ings even the least and lowly ...e merely regarding to us most ...and trust inspiring trait of ...g character.

...such revelations and in... ...being incompatible ...ring idea of a revelation from ...ld depend upon more full and ...amination, that such teach... ...ge to be expected, and if not... ...what we, in our short-sighted ...e fitted to dignify with the ...new principles and great truths ...ld begin found in the Bible, it ...well have been urged as a pre... ...against its superhuman claim. ...reader ask, why? We an... ...because such a book would be at ...analogies of nature, unlike ...he has been pleased to reveal ...creation. It is true the ...sun is near 2,500 in circumference, ...sun is thirteen hundred thou... ...larger than the earth; that ...stars in the immense space ...ds of times larger than the ...that God has scattered these ...ons of ...ly millions along the ...way. Shall we some of the sub... ...revelations of the telescope, and ...ts of the mathematics of ...

...the microscope equally reveals ...ness of God; as well as his ...ld all, in unmeasurable mi... ...The microscope reveals the ...ame, the economy of a teem... ...creatures capable of ...sensation of life and death, ...ould that a million of them ...ion's square inch of space. ...in the large, peculiar and ...ing provisions and enjoyments ...minated from each ...ly as can the cow, the ...horse. These animalcules ...ished into orders, gen... ...species with as much precision ...ities; they have the ...t, digest and assim... ...they control their tem... ...ing, or retreating at ...ese minute creatures exist in ...that no man can number, ...grass and flowers, on the ...in the water, still and fresh, ...and at all altitudes, ...ere are, and ...ical skill and power. ...provision to pur... ...ge minute intelligences, ...ere nothing. Yet ...n we wonder then, ...ellow does not fall to the ...without his notice, and that he ...for ever." Much less can we ...the cares for man, number, ...ed his head and visiting ...the ministrations of his prov... ...and grace. These terms, great ...are purely relative, and have ...ious to God. When we ...God is the infinite, the om... ...all its vastness is infinitely ...such considerations fully vin... ...Bible from the charge, as an ...sense of busying itself about ...the sun, seemingly unimportant. ...consider the moral significa... ...of facts, there are no trifles in ...; all that in any sort shapes ...ders our character, is fraught ...momentous significance. It is ...as true in view of our needs, ...influence of all acts upon des... ...that "all scripture is profitable ...the man of God may be thoroughly ...

...think this seemingly obscure pas... ...elected for our text, when ma... ...and broadly considered, will be ...and only a proof by analogy of ...divinity of the Scriptures, but ...the profitable suggestions. Great ...and obvious lessons all will see, ...may be at a glance—not so with ...and analogous passages, and ...the need of exposition.

...by an reading, we shall think ...quest of the apostle to Timothy to ...the "cloak" which he had left ...in the care of Carpus, proves ...was a selfish age, which per... ...its greatest human benefactor to ...so poor, that even a "cloak" ...was a necessity to his comfort. But what... ...ever we may think of the selfishness, or ...may be, the poverty of the church; we ...the unselfish devotion of Paul's consecrated life. Thirty years of toil, self-denial and suffering had passed away, during which this great man had labored in perils, and often in hunger and nakedness, but he was still poor, so poor that this "cloak," for he had no other, was needed to protect him from the chill of winter.

The Mohammedan, the Mormon, and the whole race of impostors, have accumulated wealth and revelled in luxury, and sensual indulgence. If Paul had left no written record, not only of the sanity, but of the vigor and clearness of his mind, as a mind developed and brightened by various learning; scepticism would have disposed of the argument deducible from Paul's holy and self denying life, by soundly affirming that he was an amiable and crazy enthusiast. But the argument is not thus to be met and disposed of. Paul was not only an ardent and untiring philanthropist, but he was a profound thinker, a great reasoner. The only solution is, the gospel is the power of God; that it prompted and sustained Paul in all his long, arduous and disinterested career.

But Paul also desired Timothy to "bring the books which he left with Carpus, especially the parchments." This would seem to indicate that age, toil and suffering had done nothing to abate his thirst for knowledge and devotion to books. Paul was growing old, he knew that the shadows were growing long, the night when no man may work was near; but he knew no pause, he proposed still to study, and coming nally add to his mental store; to grasp at once to study and to live. What a rebuke is such an example to the indolent and sparing spirit which says, "I am too old to learn, my days of improvement are past," and to that egotistic intellectual pride which insists, "I need to know no more, in the world of thought I have gone deep enough, I have exhausted enough; I need no further inquiry." It is matter of thankfulness that these are not the world's, always, and many noble examples of enlightened and consecrated old age illustrate the saying of the sage, "The hoary head is a crown of glory if it be found in the way of righteousness." Let the aged Christian who reads the words of the inspired apostle not forget the noble example of Him who, girding himself, washed the disciples' feet, and took a child in his arms and blessed it. Wash, brethren, one another's feet, the feet of the weary, the footsore, the dusty, the aged, the feeble, the babes in Christ. Bless the little children. Let this same mind be in you which was also in Christ Jesus. Minister to the necessities of others, and you will be ministered unto. Be clothed with humility, for God resisteth the proud, but giveth grace unto the humble. Be not weary in well doing, for in due season you shall reap if you faint not. Let your conversation be as becometh the gospel of Christ, that whether you come and see you, or else be absent you may hear of your affairs that you stand fast in one spirit, with one mind striving together for the faith of the gospel. Rejoice in the Lord always, and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received and heard and seen in me, do; and the God of peace shall be with you. Such was the glorious and heavenly close of the most illustrious and shining minister of God. Labor and poverty of mind-desertit, leaned us to the Cross that forgotten of past sins—all in view of glory. Let us not rob the Parkhurst himself in whatsoever state he was, therewith to be content. May there rejoice always in the Lord, and in everything to give thanks.

This plain and aged prisoner of Christ had, in near prospect, an inheritance richer than the wealth of kings, a richer than Rome's widest marble pile, and a crown more resplendent and honorable than the imperial conferors ever wore. He was on the frontiers of a better land, where he was—"the crest and of the palace of angels and God. And what was best of all he was "ready for his departure." His work was all that done, and he was ready for his coronation, and his everlasting song unto him who loved us.

Eyes plucked out by Birds.

(Proverbs xxx, 17.

It is said by naturalists that ravens, in attacking their prey always aim at the eyes, and after blinding the animal, and thus rendering it mad with terror, confusion and pain, leisurely proceed with the work of destruction. Other fierce birds, such as hawks, act on the same plan; and it is asserted that in Persia and Asia Minor, falcons were formerly trained to attack men in the same way. It is a matter of doubt, however, if ravens ever attack living men. The passage may mean that those who rebel against their parents shall die in battle, and become the prey of ravens and eagles, some of them being devoured by the one class of birds, and some by the other; or it may express the popular belief of the age in which the proverb was made, that those who rebelled against their parents would meet with some signal and terrible punishment.

—Biblical Things Not Generally Known.

Religious Intelligence.

MISSIONARY.

—Some of the most satisfactory testimony to the success of missions in India comes from eminent civilians and military officers who have been connected with the Government or the Army. The celebrated engineer of Southern India, Sir Arthur Cotton, who has spent sixty years in that country, made the following statements at a recent meeting of the Church Missionary Society in the Town Hall at Oxford, England: For years after I went to India the Government of Madras used to send the heads of police in state to present a grand dress to the principal idol of Madras, and a collector of a district would go out in full state, attended by his peons, at the annual drawing of the idol car, and dismounting from his horse put himself at the head of the thousands of poor degraded creatures to take hold of the great rope by which the car was dragged, himself by far the most degraded of the whole assemblage. Such was the state of things long after I went to India. Compare the state of things of late years, when Governor-Generals have not been ashamed of their God and Saviour, and have sedately declared themselves most anxious to lead the natives to turn from their idols. And what has been a consequence of this blessed change? Idolatry, the Missions so despised at first, have been practically instrumental in converting the rulers into what more becoming their position as Christian men. All of what has been done in their days is the result of the Church Missionary Society. Dr. Hough's book, published in 1823, the number of Christians is unwisely [illegible] the Church Missionary Society [illegible] Missionaries [illegible] Missions more than [illegible] has been [illegible] and [illegible] Missions [illegible] what is now [illegible] Christians [illegible] Missionaries [illegible] Christians [illegible] Missionaries [illegible] Christians [illegible] Missionaries

Christian Advocate.

ORGAN OF THE METHODIST EPISCOPAL CHURCH, LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

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Disabilities of Age.

A visiting brother in the preacher's meeting recently said that in his section there was a recognized ministerial "dead line," drawn somewhere in the neighborhood of fifty or fifty-five. It is probably true of all sections and churches that the preference is for ministers from twenty five to fifty years of age. The rule, however, is by no means universal; as some preachers are in demand until well up in the sixties. And it should be noted that this preference for comparatively young ministers is mainly confined to the pastoral work. Older men are effective as theological and wailenjoil professors, as presiding elders, Bishops, book agents and secretaries. For the pastorate in the stations especially, the demand seems to be for men in the early prime of life. The youthful Timothy is preferred to Paul the aged.

In proof of the unreasonableness and injustice of such discrimination, we are cited to the fact that lawyers, judges, doctors, financiers and business men generally, are at their best, and doing their most effective work at a period of life when ministers are regarded as no longer desirable. But it must be considered that the qualifications which give efficiency in obtaining professional and business men, can not by themselves sustain men successfully as preachers and pastors. A pastor must be nimble of foot and capable of marvellous physical activity. Elderly men become legweary, even as is the case with old horses, otherwise in good liking and capable of considerable service. They also lose somewhat in buoyancy of spirits, are more weighed down with cares, and have passed the point at which sympathy with the average of people is most complete. The old preacher, in this respect, finds himself almost alone, lingering among the elder members of his flock, while the younger are largely out of the sphere of his personal influence. What we call personal magnetism is the result of temperament, swift-circulating blood, and nervous organization. As a magnetic battery in middle life, the same man at sixty-five no longer sends through his hearers the tingling, thrilling and rousing sensations. The machine that has generated the electricity, and kept up a steady light for thirty years, is wearing out. Enough of everything else, of knowledge, piety, wisdom, there is lack of magnetism.

With age men grow away from the mental tastes and capacities of the multitude. The same subjects, and the same aspects of truth, do not interest them equally. With some exceptions, the imagination yields to the less attractive faculties, and the emotional nature becomes more sedate. Then, again, preaching is not wholly spiritual and intellectual. It is largely physical. It is vocalization. When the voice becomes cracked and husky, or tremulous and quavering, when its sweetness and compass are gone, and modulation is no longer possible, one important condition of acceptability and popular interest is lost. Great vocalists usually retire early from public life. Jenny Lind knows more of the science of song now than she did thirty years ago, and, though not more than sixty, she has for many years lived in retirement.

It is different with men in secular pursuits. The capacity to manage finance, to direct large commercial enterprises, does not depend upon a sympathetic or magnetic temperament, upon vocal powers, or even physical activity. Powers of detail, sagacity, mathematical calculation, and a ripe experience, though accompanied by the most heartless selfishness and unrelenting greed, will ensure success. In critical sickness, or at the crisis of an attack, we seek the services of the most experienced and skillful physician. If over fifty, all the better, if his mind is still clear, and mental forces unabated. We may not like the man, but we need and trust him professionally. Where great interests of property, or of personal rights, depend upon a counselor learned in the law, the gray-haired advocate is the one we go to for advice, and to him we most confidently entrust our case. His step may not be firm, his voice may not be musical, we may, on some accounts, dislike him, but he is sought for because he knows the law, and can take care of the rights of his clients.

Thus it happens that a merchant doctor or lawyer, who is at his best at sixty or seventy, would ordinarily

A written brief, or a very dry and profound argument, will secure a favorable decision from a bench of jurists, while a sermon, in that style and manner, would disgust a congregation. The most accomplished and successful lawyers do not win their laurels nor their fortunes in jury cases. The eloquent jury pleader at forty, may gain his greatest triumphs before the Supreme Court at seventy. Preachers, however, have none but jury cases. Their pleadings are always with popular assemblies, and with people that are free to hear or to depart. It is certain that learning, experience and goodness will not in themselves attract largely. Retaining these in ever-increasing excellence, if the imagination becomes dull, the mental action slow, and the voice and manner languid, there will be a loss of popular interest.

It is a fault of the churches that they do not tolerate old preachers, and that they do not prize them more. While they love and respect them, still they do not much care to hear them, or to have them as their pastors. It is also a fault of the preachers of many of them—that they become prematurely old—old in their ways, in their spirit, and in their manners. The period of decadence comes earlier with some men than with others, and without blame. But the effective years, with the most can be much prolonged by keeping mind and body in tone, and by a divine renewal of their youth. It may be important for the preacher, as the current phrase is, to keep abreast of the times, but it seems to us, to be much more important that he should lag behind with the young, and keep himself familiar with the temper, thoughts and needs of the common people.

The last words of famous people are always of interest. It is supposed that there is truth and sincerity in such words, and that they give the final conclusions and convictions. It is certain that they are apt to be characteristic, and that they throw a last beam upon a career that may have been a perplexing and almost insolvable problem.

A London dispatch to the New York Herald has this concerning Lord Beaconsfield:

Many interesting anecdotes about the late Lord Beconsfield are published in this morning's papers. He occupied himself during a part of his illness with correcting his last speech, delivered in the house of lords on the vote of condolence on the occasion of the czar's assassination. "I will not go down to posterity," said he, "talking bad grammar." The Times relates one or two other sayings of the distinguished dirt during his last illness, one of which corrects a popular misapprehension. Lord Barrington asked him one day where he was born. "I was born in the Adelphia," he replied; "and I may say in a library." My father was not rich when he married.

"He took a suite of apartments in the Adelphi, and, as he possessed a large collection of books, all the rooms were covered with them, including that in which I was born." Another remark of his was the following characteristic one: "I had rather live, but I am not afraid of death. I have suffered so much that were I a Nihilist I should confess everything." This was a humorous allusion to the mistaken but prevalent idea that the Nihilists were subjected to torture after arrest. Lord Rowton is left by Lord Beaconsfield sole trustee of all his private papers, with full power to do what he thinks right with them. Several times in the course of his illness Lord Beaconsfield alluded to certain memoranda which he had, but these have not yet been found.

He was very anxious about the completion of his portrait by Millais. His great political opponents, Bright and Gladstone, had been painted by Millais, and he thought it was no vanity that he too might go down to posterity on the canvas of the great portrait painter of the day. The Times also says that before leaving Buckingham Palace her majesty communicated to Lord Barrington her particular desire to visit the patient, but the reply of the physicians was that only complete quietude was likely to restore Lord Beaconsfield to health. They begged her queen under the circumstances not to covet but her desire. By a singular coincidence Lord Beaconsfield died on the anniversary day on which, twelve months before, he had left Windsor Castle after tendering her majesty his resignation as prime minister of England.

The noble lord seems to have died and given no sign religiously. He wished to go down to posterity on the canvas of a celebrated artist, in company with two of his most eminent political antagonists, and that this same posterity should not condemn him for using bad grammar. He was not afraid of death, had rather live, but great suffering reconciled him to death. Better to die than to continue in this rack of pain. These were among the last things that occupied his mind, and are selected and published as most worthy of notice. If he said anything about Christ, or his hope beyond the grave, it was not regarded as worth the mentioning in comparison with these items about bad grammar, and the completion of his portrait by Millais. What he thought about Christianity, and what he knew of its experience, are matters of solicitude to those who care for the souls of men, and to whom all worldly grandeur is as nothing compared with the eternal destiny. But his last utterances shed no light—perhaps they do throw a shadow of darkness upon those greatness. If he had lived as a Christian we should have no concern as to how he died. In his case the last hours were in accord with his life—not more religious, but just as full of vanity, ambition and worldliness.

The lessons of the floods now pouring down upon us through the Mississippi are diverse, and some of them not easily applied.

The floods this year have been less sectional than usual, the North and West suffering as much, if not more, than the South. Many who suffer have only themselves to blame, because they have been tardy in preparing for the emergency. If they had strengthened their levees betimes, and guarded them vigilantly afterward, their crops and homes would not have been swept away. It is less difficult, however, to blame our neighbor, whose broken embankment has flooded us. If ours had flooded him we should have been altogether absorbed with our own misfortunes. But, as it is, we can not sufficiently condemn this criminal neglect.

Alike giving way in one place, by reducing the pressure elsewhere, relieves a large scope of country. One estate is sometimes saved by the ruin of another. Which is the nobler man, the one who, in his calamity, finds some alleviation in the thought that others have been saved by it, or the one who regrets a deliverance secured at the expense of his neighbor? Perhaps such golden-rule nobility is rare in the world, and specially rare, when the deluge is growing wider and stronger.

The swampers, log men, and wood choppers have their harvests during the overflow. Their winter's store of logs are easily floated out and to market now, and what threatens bankruptcy to the planters enriches the lumbermen.

There is the rich alluvial deposit which these reckless overpourings bring. If there had been no levees for the past hundred years the delta of the Mississippi would have been pretty well filled up in this natural way by this time. As it is, an overflowed plantation has this considerable compensation. If not for the present owner, yet for it there is good in the long run. Thus God enriches the moral world by trouble. The floods of misfortune that seem to sweep everything away, bring us great riches, and leave a lasting deposit of benefits, even though we think little about them.

It is declared in Holy Writ that "the Lord sitteth upon the flood." Why should he not be upon this flood? The Psalmist's world was our world, and nature and law were the same then as now. But David's God, and the way he thought of him, and his trust in him—this is all the difference.

Communion With God.

How exalted is the privilege which we poor mortals have, and how little appreciated it is by us! The heavenly Father condescends to invite us to commune with him. How like a true Father this is! How much love and tenderness are exhibited in the invitation, "call upon me!" The loving heart of God seems to yearn for communion with the hearts of his creatures! How wonderful this is! How little we do know of God, and how little do we appreciate this greatest of all our privileges! The man who communes with God has an advantage over other men, for this intercourse expands the intellect and enlarges the soul and purifies the affections. It is an intercourse with unsullied light, with immaculate holiness, with pathless purity, with infinite wisdom, with unbounded goodness, and must exert a beneficial influence upon the whole nature. This intercourse gives the Christian the advantage over all other men in the attainment of happiness, for it is the channel through which flow down the bright streams from the fountain of all blessedness! This communion is the panacea for all the ills of life. It is the "philosopher's stone," which transmutes all it touches into the pure gold of happiness. It is the divine alchemy which collects all the discordant elements of life and throws them into the crucible of God's providence, and they come out bright and beautiful blessings. It is the sparkling elixir that pours along all the deeps of the soul streams of the purest, truest, noblest life this side of heaven. No wonder the Psalmist should say: "It is good for me to draw near to God." It is good at all times. In trouble there is no friend so near and so true as God and communion with him; then brings a precious balm of healing to the soul. In prosperity there is no friend so wise in counsel as the heavenly Father, and communion with him, then, secures teaching of inestimable value. In the perplexities of life there is no friend so patient as God, and communion with him, then, unravels the tangled skein of providence, and we go on our way feeling that "all things work together for good to them that love the Lord." In sickness there is no friend so sympathetic as God, and communion with him, then, produces a patience in bearing suffering that is one of the clearest evidences of the truth of religion. In poverty there is no friend so benevolent as God, and communion with him, then, introduces to the true riches which will supply the wants of soul and body forever. No wonder the Psalmist should say: "It is good for me to draw near unto God." Oh, brother! appreciate the blessed privilege, and make the best possible use of it during probation, and then enjoy it, without interruption, forever.

C.

Prohibition.

THE SPIRIT OF THE MOVEMENT.

The emancipation of the human mind from the dominion of deep-seated or hereditary error is usually a work of time, and always a work of difficulty. When such error lies not merely in speculative belief, but has embodied itself in widespread vices of conduct, and especially when the appetites and pecuniary interests of thousands conspire to perpetuate the error, its extirpation requires longer time and stronger effort. The present attitude of the public mind, with relation to ardent spirits, is a case directly in point. Except in those instances in which appetite has supplanted reason, the great practical evil of intemperance rests upon an erroneous popular belief. Any attempt to suppress the evil without first correcting the error would be apt to prove as unsuccessful as it would be unwise. To insist hastily on the discontinuance of the practice, regardless of the faith on which it is founded, would be to outrage human nature, provoke opposition, and so to weaken if not defeat the cause of temperance. If all laws, asked for by the advocates of prohibition, were passed against the wish of the majority, such laws would be difficult to execute, and might be repealed. Men must believe the true before they will be willing to do the right. We can not raise men above their own conceptions of propriety. We can not dragoon men into temperance. For these reasons, no doubt, most legislatures have up to this time refused to pass prohibitory laws.

Great moral revolutions should never be precipitated. A memorable instance of hurtful haste in this respect was exhibited in the final abolition of slavery in the United States. In the Northern States slavery had ceased at such times and in such manner as the duty and interest (which, when properly viewed, always coincide) of master and slave mutually required. In the South the relation between them was disrupted with a violence which well-nigh neutralized the evangelical efforts of half a century in behalf of the slave, and thrust him suddenly into a position for which he was so entirely unfit that his progress may be impeded for half a century to come, while the master was only less injured, as his mental and moral superiority gave him greater power to resist the shock. Existing institutions are not always the best, but they are often a great deal better than the means which their opponents would adopt for their destruction.

It is to be hoped that the friends of the great temperance movement now going on in America will not fall into the error of rashness, vehemence or intolerance in the promotion of their cause. Let it be remembered that the strength of the liquor traffic lies not simply or chiefly in the vile appetite of the drunkard, nor in the unscrupulous greed of the dram-seller, but in the sincere conviction of a large part, possibly a majority, of the people that the various forms of alcoholic drinks are more or less essential, not only to the comfort, but also to the health and lives of men. This conviction they have drawn from the teachings of the medical faculties and practicing physicians of the world. These convictions can not be driven away by denouncing drunkards, nor by threatening dram-sellers, nor can they be frightened out of men by figures of amazing import. Nor can either wit or ridicule banish from the minds of anxious parents the belief that stimulating spirit has its necessary uses in the family. Almost everybody believes that, upon the whole, it is the most extensively useful of remedies. It is the faith in it as a medicine which supports all its abuses. Take away its reputation as a medicine, and we shall have no difficulty in getting rid of it altogether.

For the sake of justice and the cause of temperance, let there be no denunciation of the sellers of ardent spirits. They are engaged in a lawful employment. If they violate the law regulating their business, prosecute them; but do not abuse them simply because they avail themselves of their rights as citizens. Legislatures are more to be blamed for the liquor traffic than the dealers in the article. Yet we need not denounce even a legislature which passes a "pint law." The pint law may do more toward the utter prohibition of the sale of intoxicating drinks in Mississippi than any other law ever passed in the State. The chief evidence against many evils is to be found in their effects alone. This is emphatically true of the whisky traffic. No argument from abstract reason or Scripture precept can be brought against it. If the pint law increase the sale and use of intoxicating drinks, as its opponents assert that it is doing, it will help to exhibit the effects of the traffic in so offensive a form as to disgust all good citizens. Why not remove all restrictions, and let all people be free to sell it? If it is good, let us have plenty of it; but if it is bad, let the sale be prohibited altogether. Just here, however, the great difficulty lies. It is not wholly good, nor is it believed to be altogether bad. To find out how little of good and how much of evil there is in it, and to make all see, as some now do, the vast preponderance of the latter should be the aim of the present temperance movement. Surely no good was ever so over benedictioned as this; surely no other evil ever so delusively assumed the office of a minister of grace.

More to be blamed than either sellers or legislators are the voters, who elect the legislators and sign the petitions of the sellers. The evil would not exist but that the people will it. The chief mitigation of the people's responsibility is found in the teachings of the medical profession. The doctors have prescribed it for many diseases, and the people have adopted it as the remedy for all existing, and the preventive of all anticipated ailments. Yet the people are not wholly insensible to the great evil they authorize and perpetuate. They are beginning to be prepared to appreciate the probably unanswerable question: Which is the more deluded, the drunkard who thinks he can regulate safely and prudently his own drinking, or the State which thinks it can safely and wisely control the selling of ardent spirit within its bounds?

Solemn conviction of the immense and awful preponderance of evil in every form and use of intoxicating drink is daily growing like a giant in the public mind, while the spirit of fealty to God and duty, typified by the unshorn hair of Samson of old, is preparing thousands to risk the chances of themselves dying for the lack of it rather than see thousands annually slain by this wiley foe. Increasing light shall ere long rouse this giant from his slumbers, and he shall subdue this mighty enemy that has so long held him captive. The devil of the bowl has thus far outwitted us all. But a resistance awaits him, before which he shall fall like lightning from heaven. Only let all its friends speak temperately for temperance, and fail not to distinguish between whisky and those who handle it. This is not a war against men, but a redemption of our race from one of the direst forms of the curse. Christ, the Master, denounced Pharisees and hypocrites, but reproved outside sinners with compassionate forbearance. We want not "hot shot" nor damnatory phrase, but words of wisdom, love and power.

W. L. C. R.

A Missionary at Home.

Rev. W. W. Royall is writing unusually interesting letters to the Richmond Christian Advocate from China. We give an extract from a letter dated Nezjang, February 23:

This was one week ago to-night. Now we are in our pleasant and comfortable house; and though as yet we are necessarily a little strange to this place and people and find it of course. Out living here is a very different affair from living in Shanghai, and we are grateful for the many comforts we have. This house was built by Brother Reid, and it is a credit to him as well as a valuable property to the mission. There are three bed-rooms, study, sitting-room, dining-room, pantry, clothes-closet, and kitchen, also a large verandah, an upstairs in stronger, a good back porch, servants' houses on the lot—"compound" they call it here, and a good well, conveniently located. Reid—there is to me something of promise even in the sound of the name—is to be the Illinois of China for Southern Methodism, evidently. There is a good deal of building to be done in Suchow. It will be done the better for his being there. Brother Parker will do well in Shanghai; and I well, the future is to decide that. If coming into a Chinese city to live in the third month of one's stay does not make a person feel a sense of smallness, then I don't know what to recommend. I have a great help in Brother Lizan. Rev. C. F. Marshall, who is kindness itself.

Some of the home people will hardly know what to make of our sitting down to breakfast with some dozen to twenty Chinese flattening their noses against the window panes; but we are getting accustomed to it. When we go out we will perhaps have twenty or thirty of them about us, calling us "go this way" carrying us into the premises of their parents for them to see us. Saying, "Yah ngun kah"—he won't bite—when a dog moves out and barks at us, and making us a regular show generally. Speaking of these Chinese dogs, they are very much like wolves, having short ears and a very savage appearance. They bate foreigners, and will never let one pass without barking. Those immense, disgusting creatures, the water-buffaloes, are also, it is said, very much averse to foreigners, and will attack them if suffered to do so.

There is a temple just back of our house, and there are several idols there. One of these is in a part of it that is ruinous, and this one is a great plaything for the children. One of them ran up and bestrode the head of the god, patted his cheeks, breast and stomach, and treated the "lan ya" with freedom that seemed hardly consistent with any degree of reverence. We have seen more kites and a greater variety of them since we got to China, than I ever imagined we should. They are made to represent men, birds, dragons and other objects, and are flown not by children alone, but by men of all ages. One near here was composed of a central figure of circular shape, surrounded by some seven others. It had a sort of reed attachment which vibrated in the wind and made a dismal drone like holding a stick against the spokes of a wheel in rapid motion, while at night, three lamps were suspended to the string, leaving no doubt as to its whereabouts. Our boys don't know the alphabet of popping fire crackers. You can hear any time a whole park go off like hail on a roof. Outrageous noises appear to possess a peculiar charm for the Chinese ear.

Roman Catholic Fanaticism in Mexico.

From the New York Christian Advocate we take the following statements concerning the recent assault of the Catholic mob on the missionaries of the Methodist Episcopal Church:

The Rev. Charles W. Drees, superintendent of missions of the Methodist Episcopal Church, in Mexico, writes to our missionary secretaries, under date of April 13: "And now I have very sad news to communicate to you. As our Bro. Epigmelio Monroy was returning last Friday evening from Santa Anita, where he has been gathering a small congregation, to Apizaco, the place of his charge as our preacher, he, with two companions, was attacked by a number of men armed with swords and flintlocks. All were wounded, Bro. Monroy so severely that he died at midnight of Saturday following. Another brother was shot by mistake by some who came from a neighboring house to give assistance. Bro. Monroy was a good man, faithful in all his work. He leaves a wife and two children, who will need assistance."

The attack of the mob on our mission premises in Queretaro, Mexico, was noticed last week. As we go to press we have intelligence from Superintendent Drees, who writes from the City of Mexico, that threats of another attack were numerous and alarming, and that the Governor of the State of Queretaro had urged our missionaries to leave the city. Seeing no prospect of protection the missionaries took this course and fled to the City of Mexico, leaving Queretaro by night. On application to the American Minister and to the General Government, the latter requested our missionaries to return to Queretaro, promising them all needed protection. Mr. Drees writes: "I think we must avail ourselves of this protection and return at once to Queretaro. It is a stronghold of fanaticism, which must be broken up by some such action, or else the example will be followed by other cities where we already have work, and the lives of our missionaries and people will be jeopardized. We seek divine guidance and strength for this work. Pray for us." The church needs no further exhortation. Its full sympathy will be called out for our brethren in their peril and heroic devotion.

The Texas Christian Advocate, writing of the license law of Texas, says:

As our readers have been informed our legislature abolished the bell-punch law, and enacted another granting licenses on certain conditions. The law was approved by Gov. Roberts on the 11th of March, and went into effect from and after its passage. The following is the first section:

"SECTION 1. Be it enacted by the legislature of the State of Texas, that hereafter there shall be levied upon and collected from any person, or firm or association of persons, engaged or engaging in the business of selling spirituous, vinous or malt liquors, or medicated bitters, an annual tax upon every such occupation or separate establishment as follows:

For selling spirituous, vinous or malt liquors, in quantities less than a quart, $50 00
For selling such liquors or medicated bitters in quantities of one quart and less than five gallons, 25 00
For selling such liquors in quantities of five gallons or more, 50 00
For selling malt liquors exclusively in kegs and barrels, 25 00

Provided that nothing in this section shall be so construed as to prevent wholesale liquor dealers or merchants who pay occupation tax as such, from selling unbroken packages containing less than five gallons, without being required to pay an additional tax as apart dealers."

The second section authorizes the county to collect a tax equal to half the above amount; and incorporated cities to collect as much more. The third section requires these sums for license to be paid twelve months in advance. Section four requires every one who engages in the sale of liquors to give a one thousand dollar bond, which obligates them to keep orderly houses; not to suffer gambling; not to sell to minors, or students of an institution of learning; and not to sell to any habitual drunkard, or to any person after being notified in writing by the wife or daughter of the person, not to sell to such person." The additional sections require civil officers faithfully to execute the law. This law is simple in its provisions, and may readily be enforced if civil officers are disposed to enforce it. We believe it is, on the whole, the

cet law Texas has ever had on the ubject, though we are opposed to the ale business of licensing whisky elling.

The Southern Presbyterians have a chool at Tuskaloosa, Alabama, for he training of colored preachers. The Southwestern Presbyterian says: Our Institute at Tuscaloosa for the raining of a Colored Ministry, is oing a good work, and prospering. he number of students is on the ncrease, the system of teaching is nore advanced, and the methods of nstruction perfected under the adantages of enlarged experience. hat this should be so, is due in a ery great degree to the faithful perevrance and self-sacrificing labors f Dr. C. A. Stillman, whom the ssembly wisely put in charge. ost men would have been discouraged by the slow progress of the nstitution during the experimental ears; by the lack of sympathy and elp, and by the disparaging criticism, with which the worshipers of he golden calf harped incessantly on he needed amounts of money used put the Institution on its feet. hese are embarrassments which ery sensitive man must feel, and e have no doubt that those charged ith the interests of the Institution t them. Yet, so far as we know, ey did not complain, but have ne on manfully with their work, eptly plodding to secure a sound d serviceable education for young, n qualify them to preach among eir own people, with a good prosect of permanent results. It will necessarily a slow process to establish sound religious teaching among e negroes. It implies years spent preparation. It implies the conct and discomfiture of some over sensationalism. Sensationalism is colored man's weak side. On subject he is as weak as his hite brother, and perhaps more so. e must, therefore, be patient in king for results. They may come wly, and may seem to be long in ming, but they are worth waiting. These brethren at Tuscaloosa ve felt this from the first. We ve that the church will do justice their fidelity.

The diocesan council of the Protant Episcopal diocese of Louisiana its annual session in New Orans last week. From proceedings orted in the city papers we give following:

The committee on state of the ocese respectfully stated that it was possible to make a full report, beuse of the meagerness of data furshed, but that, from the intelligence received, they judged that the neral state of country churches as promising. The committee gs that parishes comply with the uon of the church, which demands t every church make a full report ch year, and feels that upon the attion of country churches, being alled to this error of omission that will be corrected. The committee so calls attention to the condition St. John's church, New Orleans, d insists that mission Sunday-hools, under the supervision of lay-en, be opened in different parts of city.

This committee has had laid before the address of the Bishop, on the scarcity of clergy, and the inadeuate supply of the ministry," and gress with the Bishop in the view ich he takes of the subject, but nsiders that the laity is to blame in matter, and that the inadequate pport of the ministry is the fundaental reason of the scarcity of ergy. This report was read by Dr. ldwell, and received by the council. A communication was read from e lodge of the I. O. T., begging at the council petition the Legisture to enforce the Sunday law relave to the sale of intoxicating liquors, rgorously discussed and laid on the ble.

We deeply regret the death of John Y. Robinson, of Jackson, Miss. At session of the Mississippi Conferce in Jackson several years ago we joyed Mr. Robinson's hospitality, d retain a very pleasant recollecon of him and his family. The larion, referring to his much lamentdeath, says:

It has been many a year since the ath of a citizen of Jackson has caused ch profound sensation as the announceent, on yesterday afternoon at four o'clock, that our esteemed townsman, n. W. Robinson, had departed this e. Although for some time in feeble alth he was on our streets until t two weeks past, giving his usual tention to business. On last Sunday ek he was prostrated by a chill, when ammonia set in, which yielded not to edical skill or careful nursing. The emy of man had resolved to ke his power and presence felt by ling from our midst one who cannot be spared. Not only are his family d a wide circle of relatives bereaved, t an entire community is in grief this unexpected calamity. The ath of such a man is a public loss.

The resignation of the pulpit of the cond Presbyterian Church, Louisle, Ky., by Rev. Stuart Robinson, D. ., LL. D., says the Christian at Work, an vent in its way. Dr. Robinson has en pastor of that church (the Southern rst Presbyterian) for twenty-two years, d is the most prominent minister in Louisville; perhaps the most prominent in the Presbyterian Church South. Dr. Robinson was born near Lonnderry, England, Nov. 26, 1810, and is consequently 71 years of age. He graduated at Amherst College, studied theology at Union Seminary, Va., and spent a year at Princeton; was a professor in Danville Theological Seminary, and became pastor of the Second Presbyterian Church, Louisville, Ky., in 1858. He has put forth several theological works of great power, and has also published many pamphlets. Some years ago he was the subject of an unfortunate charge, which was false through out, as was subsequently proven. Dr. Robinson retires from his pulpit in the full vigor of his intellectual power, with a reputation for purity of life, and for pulpit ability, which many may envy, but which none surpass. He will be missed by his congregation; but it is to be hoped his ripe mind will still keep busy a pen that should yet do important service in the field in which Dr. Robinson has won such high honor.

BISHOP WIGHTMAN.—The Southern Christian Advocate, of April 3, says:

We are asked for more definite information about Bishop Wightman's health and about the probabilities of his soon reporting for duty. The Bishop has been confined to his premises ever since his return from the mountains of North Carolina about the middle of last October. For a greater part of this time he has not been able to leave his room; he has not once been outside of his yard. Just now he reports himself as feeling very considerably improved. He walks about the house, and, in favorable weather, about the yard. He will scarcely be able to get to the Bishop's meeting next month in Nashville. He would like to be at work again; but he sweetly illustrates, in his resignation to the Divine will, the grace of the Master he has served so long, and will cheerfully *be still* while *he* so ordains."

The Richmond Christian Advocate reports Bro. Hannon's charge in Richmond as a growing church. It says:

The net increase in the Park Place Methodist Episcopal Church for this Conference year, five months, has been over sixty. There has been one hundred and sixty-four on the roll of the Sunday-school, and on last Sabbath there were one hundred and sixty-two present. It would be well if the officers of this school would publish the secret of their success for the help of others not so fortunate; great good might be the result.

The Christian Index, a Baptist paper published at Atlanta, Ga., and one of our best religious exchanges, says:

We heard of a man recently who being in a community where he was a stranger, was suspected, on account of his conversation of being a Christian. We think that some members of Baptist Churches, among strangers, would be regarded as *angels unawares*.

The same might be said, we fear, of some members of other churches, including our beloved Southern Methodist.

Bishop Kavanaugh, it seems, is to remain on the Pacific coast until after the fall Conferences. The Pacific Methodist of April 2, says:

We are glad to say to the church on the Pacific Coast that our venerable and venerated Bishop Kavanaugh has received the consent of his colleagues to remain with us until after the fall Conferences. This is a boon which will be thoroughly appreciated.

We learn, says the Shreveport Standard of April 30, from Dr. Walker, that the vote on local option in the Mansfield ward, of DeSoto parish, at the election held last Friday, was a tie. This is claimed as a victory by the prohibitionists, as by the terms of the ordinance of the Police Jury submitting the question, an affirmative majority was required before license should be granted to retail ardent spirits within the limits of the ward.

—The commencement exercises of Huntsville Female College, Huntsville, Ala., begin on Friday May 27. Dr. A. W. Wilson is to preach the commencement Sermon Sunday, May 29. Rev. R. T. Nabors preaches on Sunday night. The programme sent us by President Jones is generous and attractive.

—Rev. W. H. Millarn, D. D., is on a visit of a few weeks to New Orleans. He lectures on Thursday night of this week at Grunewald Hall, and will preach at the Carondelet Street Methodist Church next Sunday morning, May 8.

There are, in New Orleans, nine Presbyterian Church Sunday-schools and seven mission schools. These schools contain 591 teachers, and 3,089 scholars.

A Great Sorrow.

The subjoined communication brings us heavy tidings. Our brother, Rev. R. S. Isbell, Floyd, La., has been suddenly bereaved by the death of a son by drowning. We have no doubt the afflicted family will be graciously sustained. Surely they will be remembered by many at the throne of grace.

FLOYD, LA., April 25, 1881.

DEAR BRO. PARKER: A great sorrow has fallen upon the hearts of our dear brother, Rev. Robert S. Isbell, and his family. On Saturday, April 23, his youngest child and only son, Robert Howard, was drowned in a small bayou passing through the lawn of Floyd, La., and connecting with Bayou Macon. The little boy was fishing in this bayou, only a few yards from his father's house. The stream was very narrow, and the water not more than three feet deep. It is supposed that he was suddenly attacked with some sickness that deprived him of the use of his powers of mind and body. No one saw him when he fell. No hand was there to help. Bro. Isbell was absent from home, attending quarterly meeting at Oak Grove. I die what I could to comfort my mourning brother and his sad family. But o who is sufficient for these things?

H. P. ALEXANDER.

Rev. F. M. Grace, writing from Hiwassee College, Tenn., April 25, says: "Dr. Cottrell, of Kentucky, will deliver a literary address before societies, Monday, May 23. Rev. Frank Brandon, of Alabama, will preach the commencement sermon on Sunday, May 22. District Conference is determined to build a parsonage for the preacher in charge at Cleveland. We have had great revivals at Bristol, Pulaski, Lebanon and other places in Tennessee lately. Spring opened on Easter Sunday, and was very sudden and rapid. The wheat crop is very fine. No fruit but apples."

Rev. Inman W. Cooper, writing from Greensburg, La., April 30, says:

"Our precious little Keener Walker was buried last Thursday. Our hearts are full of sorrow. O! how Christ can comfort in such sorrow! We have the sympathy and attention of our beloved charge. My dear doctor, pray for us."

May the gracious heavenly Father comfort and sustain our bereaved brother and sister.

A VALUABLE LIBRARY FOR SALE. Rev. J. Bancroft writes us from Tuskegee, Ala., April 29: "Please call attention to the fact that Bro. Hudson has left a large and valuable library, which Sister Hudson desires to dispose of at reasonable rates to his brethren. She invites correspondence, and orders, addressed either to herself or to me."

ACKNOWLEDGMENT.—*Mr. Editor:* The Rev. J. M. Johnston, presiding elder of Opelousas district, Louisiana Conference, writes me to have you acknowledge the gift of Sister Gerard French mission property. Bro. Fulfleet, of Keachie, La., is the kind donor.

W. L. PRICE, Missionary.

Vicksburg District Conference.

Preachers in the above district will please send me at once the names of the delegates from the stations, circuits and missions who will be in attendance at our District Conference. I would be glad to know whether you will come by public or private conveyance, that arrangements may be made for horses. Delegates who read this notice will be kind enough to drop me a "card" by first mail, and let me know *how* you will come. Those coming from Vicksburg, and north of there, would do well to take the steamer Natchez, which reaches the city of Natchez Wednesday night. Train leaves Natchez for Fayette at three P. M. By seeing Bro. T. L. Mellen before you take the train you can get half fare tickets over the road. Train leaves Martin at seven A. M., and gets to this place at eight. Mr. Editor, I will expect a "card" from you, saying what day you will be on hand. Yours,

D. C. BRADFORD.

FAYETTE, Miss., April 27, 1881.

Personal and Other.

—Mary Allerton, who came over in the "Mayflower," and afterward married Thomas Cushman, who was a ruling elder of the Church at Plymouth, was born in 1609, in the reign of James I., and died at the age of ninety, in 1699. At the time of her death Ebenezer Cobb, of Plymouth, was five years old, and he died in 1804, and was 107 years, eight months, and six days old at that time. Mr. William Thomas, now living at Plymouth, saw Mr. Cobb in 1799, he being then ten years old. These three lives thus cover a space of 271 years, and go back within six years to England's maiden queen. The first white child born in New England was Peregrine White, and Mr. Cobb saw the procession at his funeral in 1704. Mr. Thomas was born in 1789, and is a graduate of Harvard.

—Among the trustees, thirty-two in number, appointed to supervise the plans for the erection of the new Methodist Episcopal Hospital, in Brooklyn, for which Geo. I. Seney has contributed $200,000 cash, and a $50,000 site, are the following: Judge George D. Reynolds, the Rev. Dr. J. M. Buckley, W. M. Ingraham, Commissioner John Fretch, Ex-Mayor Booth, James M. Tait, and the Rev. Dr. D. A. Goodsell of Brooklyn; Oliver Hoyt, of Stamford, Conn., and Chancellor Runyon of New Jersey. The site is bounded by seventh and Eighth avenues and Sixth and Seventh streets, one of the choicest in that part of the city.

—Sir Anthony Panizzi, who was knighted by Queen Victoria and received the Cross of the Legion of Honor from the President of the French Republic, and whose monument is said to be the library of the British Museum, was once so discourteous, through the fear that he himself might be deprived of favoritism, as to refuse the use of a private room to Mr. Carlyle, whose organization made it difficult for him to pursue his studies in the general reading-room.

—A number of Roman tumuli have been dug up outside the railway station at Metz. Among them are three skulls; which, according to Prof. Schaffhausen, of Bonn, belonged to three different peoples. One is that of a civilized German, another that of a low German of the tribe of the Frisians, and the third is of Lappish origin. There were thirty-five vessels, four metallic objects, three coins, and two tombstones with inscriptions found. The spot on which all the objects were dug up was, it appears, the chief burial ground of Roman Metz.

—A Neapolitan antiquary has put up an iron railing around Virgil's tomb at Posilippo, near Naples. His first intention was to get school-boys everywhere to contribute pennies toward a superb monument over the bard's grave, but this proposition was promptly opposed by the boys of Naples, on the ground that the Aeneid has caused them so many floggings that they hated its very name, and its author's too.

—President Chadbourne told the Williams Alumni in Cleveland, Ohio, that it has cost him $40,000 to be President of the College, and that he will retire at the end of the present college year, because a $10,000 business has been awaiting him for months, and he thinks he had better take that than $4,000, and leave the place to some younger and better man.

—President Grevy, of France, has a salary of $240,000 per annum. His regular salary is $120,000, to which is added $60,000 for receptions and $60,000 for traveling expenses. As the President is not given to grand balls, and prefers to remain at home, it is estimated, as he has no rent to pay, that he is laying up a snug sum against the next revolution.

—The Jesuits are reported to be negotiating for the Imperial Hotel at Dover, England, which is to be occupied by a number of the sect expelled from France. They have leased Peak House, near Sidmouth, a large, fine place on the road to Budleigh Salterton, in extensive grounds and commanding charming views of the sea.

—James Mackay, the California millionaire, has promised President Chamberlin $50,000 to endow a scholarship at Bowdoin College, and a Philadelphia gentleman has offered the same. Mrs. Valeria G. Stone has added $5,000 toward repairing the foundation for the college building.

—Jewish Millionaires.—New York city has a dozen, and there are a large number whose wealth ranges from $500,000 to $800,000, while at least 100 are worth from $200,000 to $400,000 each, and 10,000 are worth from $20,000 to $50,000 each. They own an immense amount of real estate.

—Prof. C. H. Toy, a former professor in a Southern Baptist Theological Seminary, and the author of the notes on the International Lessons which appeared in the Sunday School Times two years ago, has been called to the professorship of Hebrew in Harvard College.

—Mr. Elisha Gray, the inventor of the telephone, is said to be receiving an enormous revenue from his invention. As he is a remarkably generous man, he finds no difficulty in getting rid of a good deal of it. He is about to give a course of lectures in dynamic electricity at Oberlin.

—John Smithson, founder of the Smithsonian Institution, at Washington, was buried at Genoa, Italy. His tomb having become somewhat decayed, the regents of the Institution have authorized that the necessary repairs be made.

Books and Periodicals.

FROM EXILE TO OVERTHROW; a History of the Jews from the Babylonian Captivity to the Destruction of the Second Temple. By the Rev. John W. Mears, D. D. Philadelphia: Presbyterian Board of Publication. Price $1 50.

This is a neat little book of 178 pages, with map, illustrations and index. The scope of the work covers a very important and interesting part of Jewish history. It is specially full and graphic in its account of the conquest and overthrow of Jerusalem by Titus. The author displays much research and familiarity with his subject, and has produced a book that is both instructive and interesting.

THE SCOTTISH COVENANTERS. By James Taylor, D. D., F. A. S. E. Cassell, Petter, Galpin & Co.

We have been able to merely glance at the contents of this volume. The exciting and ever memorable story seems to be well and fairly told. The scenes are vividly portrayed, and the events are narrated with clearness. The book is a small 12 mo in paper covers, and belongs to Cassell's Popular Library. We are disposed to regard the work as one of decided merit, and well worth a careful reading.

—The American Sunday-school Union, Philadelphia, has recently published a very neat pocket atlas of the lands of the Bible. It shows the recent discoveries and explorations, and contains twelve colored maps. Price 25 cents.

—We have received a copy of the proceedings of the trustees of the Peabody Education Fund, at the nineteenth meeting, Washington, February 2, 1881.

—The Contemporary Review, April, 1881, has: 1. The Unity of Nature, Duke of Argyll. 2. The South African Question, the Boers at Home, by J. J. Muskett. 3. On the Management of the Native Tribes by Rev. Brenshy Key; 3. Edgar Quinet, Richard Heath; 4. Some New Philosophical Views, by the Editor; 5. Three Poems; 6. The Arrogance of Modern Skepticism, a Layman's Protest, by Francis Peek; 7. A Study of Carlyle; 8. Prince Bismarck's Scheme of Compulsory Insurance, by Rev. W. H. Buckley; 9. Hebrew Ethics in Evidence of the Date of Hebrew Documents; 10. Turkey and Greece; 11. The Count de Hunover, an Introduction to some Chapters of Secret History; Also, The Black Robe, by Wilkie Collins.

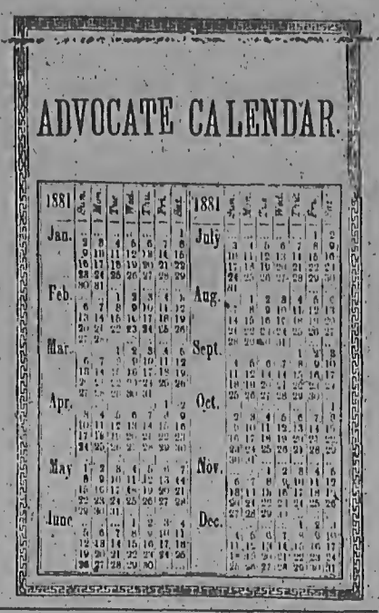
St. Nicholas, May 1881, is up to its usual high standard in the beauty of its illustrations, and the variety and interest of its contents. Among the articles are: Pippa's Ransom; The Bottomless Book Pond; My Great-Grand Mother; The Royal Stag; Mary Queen of Scots; A chapter on Soap-Bubbles; Preston Rogers; The Prince of the Birds; In Nature's Wonder Land; Waifs from the Gulf-Stream; Story of Armoni Artis; Saltillo Boys; Head Dresses of Animals.

The Fortnightly Review, April, 1881, George Munro, Publisher, New York, has: 1. England and Ireland; 2. The Fruits and Seeds; 3. Carlyle's Reminiscences; 4. The Cost of the General Elections of 1880; 5. Indian Balance Sheets; 6. Silicine; 7. The Morality of the Profession of Letters; 8. Political Heads Chiefs, Kings, etc., by Herbert Spencer; 9. Home and Foreign Affairs. Also, the Errors, of Mrs. Alexander.

—The Popular Science Monthly, May, 1881, has: Story of a Salmon; Physical Education; Mineral Springs of Saratoga; Another World Down Here; Origin and Structure of Volcanic Cones; Egypt and School-books; Deep Sea Investigations; Some Pre historic Vessels, Illustrated; Color Blindness; The Eucalyptus in the Campagna; Sketch of Edward D. Cope, with portrait and other articles.

—The Growing World is an excellent monthly, handsomely and profusely illustrated, and devoted to nature, animate and inanimate. The history and characteristics of wild animals are specially related and illustrated. It is conducted by John R. Coryell, New York. Price $1, per annum.

—The American Agriculturist for May, is finely illustrated, and altogether a number of superior merit.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Whereas on sundry boughs and sprays
Now divers birds are heard to sing,
And sundry flowers their heads upraise,
Hail to the return of Spring.

The signs of these said birds rejoice
The memory of our youthful hours,
As green as those said sprays and boughs,
As fresh and sweet as those said flowers.

The bird-stars said, happy pairs,
Love amid their greenest boughs enshrines
In field and nest themselves, their heirs,
Administrators, and assigns.

Oh! busiest bevy of Cupids' court,
Where tender plaintiff-actions bring,
Season old-decreed or sport,
Hail, as aforesaid, coming Spring.

Two ornaments made of plaster of Paris, flavored with sugar, were delivered on a Cornish meeting with the usual warning: "Don't eat them, whatever you do, they will poison you." For some time they were regarded with much curiosity and admiration, by him and his younger brother, and for absolution by their mother missed one. "Tom," said she to the owner, who was just getting ready for school, "what have you done with that ornament I gave it to you?" "Why, mother," replied the young man, "I was so hungry when I came home, I ate it up all by myself."

THE FARM ENGINEER. This is a home paper, published twice a month by M. F. Gravely, 164 Union street, New Orleans. It is an honest effort to put a check to the dishonesty of the manufacturer and merchant, and is designed to give great much useful information. Do not advertising columns the other is made to send a copy free, from now to July 1, to any of our readers, writing such a request. Send and see what it is, it will cost you nothing.

"Young man," says a quaint writer, "if you are to be married, your choice wife is now living, therefore pray for her. And while you are about it, don't forget to pray for her future husband, he needs praying for as much as she does.

The Germania Savings-Bank announces, in another column, that they are ready to receive deposits of one dollar and upwards, and give three per cent. interest per annum. No one should spend the full amount of their income, and this bank offers security for savings and allows a rate of interest that is fair and can be added. The names appended as directors are well known business men of this city, who give this enterprise their careful consideration.

"The head of the family is about to cut an apple. Mother "Sam, father, give us a piece." Daughter "O, mother, give me a piece." Son "O, father, I want a piece." Niece "Won't you please give me a piece, too?" Father disgustedly "Here, the rest of you go take the apple and give me a piece."

"My love for you is like that glowing fire," said Adolphus, as he blinked at the burning anthracite and then at the object of his affections. "What a grate full," she interrupted. And the spark got quite warm trying to think how she spelled the sentence.

In every case where it has been tried Laplace's Indian Tonic Pectoral Balm has given complete satisfaction in the cure of bronchitis, coughs, colds, pulmonary and bronchial affections it has no equal.

"If you marry Grace," exclaimed an irate father to his son, "I will cut you off without a cent, and you won't have so much as a pierced penny to bestow in the pot." "Well," replied the young man, "I crave before meal," and he immediately went in search of a minister.

The doctor's daughter: "I declare, you are a dreadful tomboy. Mrs. McCuzzum: "Indeed, how you think nobody will be saved but you and your minister?" Daughter: "Sweet, my dear, I whistles like my brother, and not like the mechanic."

"Shon," said a Dutchman, "you may say what you please about the neighbors. I have had to worst neighbors ever was. Mine pig eat up his house and his pig eat up mine, and finally we two of them quite house using."

A college student, in replying to his father on account of his many expenses, says: "In charity, Hotty dollars." He failed to get that charity entered as a credit to his account.

Mr. E. Wolfen, 124 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at his old house.

It was an Albany schoolboy who, believing in translations as little as the politics of our country, translated *dies Romanus pro* by the fact that he was one week sick.

W. C. STEPARD & Co., American China dinner, breakfast and tea set, 100 pieces, for $15. Equal in looks and usefulness to French China.

A little three-year old boy ran to his mother the other day with a bunch of corn silks crying, "Ma dog some hair for papa's bald head."

Business Notices.

For sore lips, from fever, colds and chills, apply Burnett's Kalliston, which at once allays the burning pains and irritation, and heals as by magic.

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Send your address to-day immediately, either by postal card or letter, saying that you saw this in the ADVOCATE.

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Agricultural.

We can fully repeat the observations of last month, the warm season is approaching, when many crops cease growing. Fresh sowings of young crops from the second or third sowing will continue to grow wherever moisture is supplied. Irrigation and good cultivation is the whole secret in successful culture in dry, warm climates. Sweet potato sprouts, for a late crop, should be planted. Cabbage plants, prepared in every variety of cooking, are a grateful dish on our table three times a day.

Plant snapshort and pole beans for a succession; sow late cabbage for winter heading; also cauliflower and brocoli; sow perpignan lettuce. It is the only variety that will now stand the heat without shooting to seed. Sow yellow summer and white summer radish. Melons, cucumbers, and squashes may still be planted for a succession. Look out for weeds, as they will now rapidly overgrow your crops.

Corn, for late roasting ears, should be planted in the early part, and also the last of this month. The old-fashioned New England sugar and stowell's evergreen are the best.

THE FARMER'S HORSE.—According to the Live Stock Journal, writers frequently advise farmers to raise only one kind of horse, either fast or slow, heavy built, or light built, and so on; but these writers and many others seem to forget, that, strictly speaking, there is no such thing as a single variety of the horse which is the best, under all circumstances, for a farmer to raise even for his own use. The average farmer of any progressive community has a variety of services to be performed by his horses—some slow, steady heavy work, which even oxen would not be unsuited to, and other fast work, for which the animal can scarcely possess too much speed or spirit. No single animal could do both classes of work, pleasantly or with entire satisfaction. Besides, the farmer is accountable for the general good feed, and the kindness of the family; he admits of various degrees of speed, the heavy kinds of wholesale teamsters, carters, manufacturers, brewers, distillers, express companies, etc., are the slowest with a very few of the finest animal, weighing from 1,200 to 1,500 pounds, whose only fault is speed.

The fast family companions, light express horses, and many other kinds of service, of a medium sized animal, weighing from 900 to 1,200, with moderate speed, is more than either style of horse. Between the coach-horse, carriage, and saddle horse, of medium size, in which style, speed and pace are more considered than price. And still again, comes the back horse, chiefly for wheres, combining the purity of value. Each of these is the "farmer's horse," inasmuch as the farmer raises the animal, uses them on his farm, and sells them as the product of his legitimate industry. At present the market is mostly supplied with the draft horse, the roadster, the carriage horse, or the trotter, while there is an over supply of the medium, and descriptive horses of all work, too many of which are well described as "culls, fire-brands." If, however, the farmer must select a single variety to perform as best he may, whatever service may be demanded by his own occupation, as well as to sell on the general market, we are well convinced that the 1,200 horse, with a dash of blood, with good sense and good temper, will come nearer satisfying his wants than either of the others. But it is just as idle to talk about the best horse for the farmer, as it is of the best cow for the farmer. Everything depends upon the use to be made of it, and no single sort is adapted equally well to every purpose.—Mobile Register.

HEDGE PLANTS FOR THE SOUTHERN STATES.—Several correspondents in the Southern States have asked which are the plants best suited for hedges in their climate. We would suggest to these that there is a more important question than the kind of plant—do they want a hedge at all? There is so much to be said on both sides of the hedge question, that we do not propose to discuss it now. Whatever the kind of live fence it requires, in order to keep it in serviceable condition, more or less yearly care. Hedges differ in the amount of attention they demand, but all *must have* some, and the ability to give this must be taken into the account, in deciding whether or not to establish a hedge. We assume that our correspondents refer to hedges as barriers to turn stock, and not to those for ornament. When a mere screen is required, or it is desirable to separate the lawn or ornamental grounds from the kitchen garden and the like, ability to turn animals is not looked for; a hedge to such a place should be evergreen, that it may appear at its best all the year round. There are many shrubs and trees which may be employed for such a hedge—kinds of hardy in the Northern States. The European laurels, Japan Euonymus, Cape Jessamine, Laurustinus, Pittosporum, and others, known with us only as greenhouse shrubs, will make hedges beautiful for flowers as well as for foliage. But to make a thorny barrier the number of plants is much less. The two most useful plants in the Northern States, Osage Orange and Honey Locust, will answer in Southern localities also, but are open to the objection that they are not evergreen, and of too vigorous growth. The late Mr. Affleck, of Texas, who gave much attention to the subject, regarded the Osage Orange as inferior to several other plants for southern localities, and his objections to that the most of race it must have would apply with more force to the Honey Locust. One of his favorite hedge plants was the Evergreen or Pyracantha Thorn, *Cratægus Pyracantha*, from the south of Europe. This has fine dark, persistent foliage, and abundant white blossoms succeeded by a profusion of red haws. As it is naturally a bush, it does not require severe cutting to form and keep it as a hedge. It is not scarcely hardy north of Virginia, but its white-berried variety is said to be much more hardy, and endure the winters of New York State. That which was preferred by Mr. Affleck to all others as a general hedge plant, is the Cherokee Rose *Rosa Sinica*. This is of Asiatic origin, though long supposed to be a native. It makes shoots twenty to forty feet long, which are very thorny and clothed with shinning evergreen leaves, and bearing large, single, pure white flowers. This is not cut back to form a hedge, but the long shoots are heaped up and form an impenetrable barrier. Upon rich soil this rose is too rampant, and Mr. Affleck, in such cases, preferred the Macartney Rose, another foreign species. We know that the Pyracanth Thorn is offered at the nurseries, and suppose that the Roses may be had also. The Thorn is propagated by cuttings and from seeds, while the Roses are almost wholly raised from cuttings. Being very hard-wooded species, they strike root slowly, hence they are set in beds in the open air, in autumn, and are allowed to grow two years before planting out.—American Agriculturist.

BE SURE TO PLANT GOOD SEED.—Now that the season has arrived for planting most kinds of field and garden crops over a large portion of the country, it is in order to attend to the matter of seeds—their quality and purity. The injunction to "plant good seed" is a somewhat hackneyed one we are aware, but it is very important at this juncture, and should be heeded by all engaged in field or garden husbandry. Indeed, the planting of good, pure seed, is a prime factor in the profitable production of almost every crop, for upon it often depends a proper remuneration for the season's labors. Few, we fear, realize the fact that the seed exerts, in most instances, a controlling influence upon both the quality and quantity of the crops produced. Although many farmers understand this and exercise proper care in the matter, it is notoriously true that a larger number are altogether indifferent or pay too little attention to the quality of the seed they plant. Many a man takes great pains to enrich and prepare his soil for a bountiful yield, and then "misses it" by neglecting to secure good seed, so that frequently, instead of proving profitable, the crop grown is not worth the labor bestowed upon its cultivation.

The purity of seed, especially of grains, is of vital importance to all who wish to grow good crops and obtain the highest prices for their produce. No farmer worthy of the name should sow a bushel of grain unless it is sound, of one variety, and free from any mixture. By using good seed, of undoubted purity, the crop will be uniform in ripening—not one part ripe while the other is green, and right for harvesting. But the most forcible and convincing reason why only strictly pure seed should be planted, and the one which touches the purse, is that the product will usually command a much better price than can be obtained for mixed grain. This is no mere gossamer work, but emphatically so, especially in regard to the cereals. Such buyers are usually good judges and will not pay as much for a mixed as for a uniform article of wheat or corn, for instance. A bushel of corn is neither more nor less than a bushel of any other kind known, variety the shrewd buyer will pay as much for it as if it were pure and unmixed. And the same is true of most grains, and many vegetables, as purchasers distinguish by appearance.

The question of pure seed as one which no farmer or gardener can afford to neglect, for so long as effect follows cause so long will it be impossible to obtain first-class crops of either grain or vegetables from inferior seed. For, as a rule, it is as true in the vegetable as in the animal kingdom that like produces like. Every one, therefore, should see that only the best seed is planted on his farm or in his garden. No matter about a little extra cost—get the best—for inferior seed is generally expensive, *even if obtained for nothing*. Plant good seed, on well prepared soil, giving proper after culture or management according to the crop, and you will be entitled to a commensurate reward for your attention and labor. But to start right, heed the heading of this article—be sure to plant good seed.—Christian at Work.

STRAWBERRY CROPS.—A writer in the Fruit Recorder says: "I have used rock salt, both fresh and refuse, coarse and fine, before and after plowing, for strawberries in spring, and have also applied it in autumn; but with only partial success, although I apply twelve to fifteen bushels to the acre. Many grubs fail up and quit business, but usually enough are left to carry out the contract to destroy one-half to three-fourths of the first setting of strawberry plants and take a grub (or grub) mortgage on the next. It is well to apply salt freely, but something more is needed to protect strawberry plants. If strawberry growers would experiment carefully, and not jump at conclusions, some poison like Paris green or London purple, in water, for dipping the roots of plants before setting, might be found to be effectual; or, better, some substance invigorating to the plants and offensive to the grubs may be discovered. I have heard the statement that grubs would not touch roots of strawberry plants that were dipped in wood ashes and water mixed—about one pint to a pailful—and that plants were not at all injured by the liquid. I would recommend careful trial of it and accurate report by strawberry growers. Possibly soot may be as good or better, as it is specially obnoxious to worms and bugs."

GREEN PEAS.—To raise green peas in perfection, requires good garden land; a dry, sandy loam will bring them earliest; but, in time of drought, the quality of the crop upon such land will be very inferior; still, since earliness is very desirable, it usually pays to risk a small piece of early peas upon poor, sandy soil, and to depend upon better land for the later crop. Peas, being perfectly hardy, may be sowed as soon as the land will work mellow; sometimes this can be done in March. The manure for peas is usually spread along the furrow from the cart and covered lightly with the hoe before sowing the seed, which is then covered with a rake or hoe, about half an inch deep. The manure should be as fine as it is possible to get it. The champion of England, is also a champion of America, as a late pea for the private garden. It is the sweetest and best of all; but it makes long vines, and does best when staked with brush, which, of course, cannot be done on a large scale profitably.—N. E. Farmer.

HOW A WHIP FRIGHTENED HORSE.—Never whip your horse for becoming frightened at any object by the roadside, for if he sees a stump, a log, or a heap of tan bark in the road, and while he is eyeing it carefully, and about to pass it, you strike him with the whip, it is the log, or the stump, or the tan bark that is hurting him in his way of reasoning, and the next time he will be more frightened. Give him time to examine and smell all of these objects, and use the bridle to assist you in bringing him carefully to those objects of fear.

The best deodorizer in stables is ground plaster. It may be sprinkled about the stalls and over the manure heap daily. It will absorb the ammoniacal odors and retain them, thus increasing the value of the manure.

GEESE.—Clover is the best forage for geese, and one acre is sufficient for fifty birds. Young ducks and geese until three weeks old should be fed on bread soaked in cold water. That made from coarse flour is best.

Among the English farmers it is the custom to charge one-half of the cost of the feed to the animals that are being fed, and the other half to the manure.

Household.

PURE WATER.—Prof. Chandler, writing to the Boston Journal of Chemistry, on the subject of the preservation of eggs has attracted a great deal of attention, and many methods of effecting it have been published, though none are altogether perfect, for the simple reason that the temperature of the spoiling of the egg is either unknown by those who have attempted to furnish us with direction, or has been lost sight of by them. There are two efficient causes for the spoiling of eggs, and unless one or both of these are avoided, we cannot hope for success. The first is exposure to a high temperature, and the other is access of air. It may be safely affirmed that, at a temperature below thirty-two degrees, nearly all change ceases in organic bodies, while very few organic substances will bear continual exposure to a temperature above ninety degrees. The freezing point is rather too low for the preservation of eggs in good condition, as freezing affects the flavor, unfavorably; but if we desire to preserve eggs in the best manner, we must keep them cool—say at a temperature below fifty degrees, if possible, a temperature which is frequently maintained in good cellars. But it will be of no use to place the eggs in a cool cellar if they have been previously exposed for hours to a temperature of over ninety degrees.

The collection of eggs must, therefore, in the first place, engage our attention. Those who raise poultry, and especially those who keep fowls for the sake of their eggs, commit a great error when they fail to remove from the yards those birds that are inclined to set, and which, consequently take every opportunity of warming the eggs in the nests. If any one will attempt to preserve eggs that have been subjected to the hatching process for one or two days, he will discover the force of this statement.

Kohler, of Germany, an extensive poultry raiser, who preserves thousands of eggs without scarcely ever loosing one, has given the following rules for securing favorable results:

1. The nest must be put in a cool position.

2. The fowls that show a tendency to set, must be removed at once, and placed in separate inclosures, until this propensity has left them.

3. If many hens be confined in the same inclosure, or use the same nests for laying their eggs, the eggs ought to be removed from the nest several times a day.

4. The eggs ought to be assorted according to age, and preserved in boxes with the covers partially open. These boxes must be kept in a cool, airy and perfectly dry place.

5. At the commencement of winter, the store of eggs is placed in some room that is not heated by fire, but that is, at the same time, thoroughly protected from frost.

6. The packages are so arranged that the oldest may be used at first.

Eggs treated according to these rules do not acquire the peculiar taste which is generally the result of the receipts in vogue for preserving eggs.—Mobile Register.

WHITE BED SPREADS.—An excellent way of making a bed spread out of white materials, which is very handsome and durable, is as follows: Take five yards and a half of unbleached cotton cloth, ratherfine. The forty-inch cloth makes it right in width, and as it should be just square, the length of the spread is determined by the width of the cloth. Sew two breadths together, with an over-and-over seam; and rub the seam down flat. Sketch some pretty pattern, like a bouquet of lilies for the centre, and a vine of lilies or grapes, for the border; a black lead drawing pencil answers every purpose to outline the design, as it will not rub off, and when the work is done it can be easily washed out. Colored crayon lines rub off too easily to serve the purpose. Next procure the same measurement of very thin cloth, and tack on the quilting frames as you would a quilt, then spread the outside on with the pattern lying up. Baste it firmly to the lining on the edges. Neither outside nor lining must be wet, as the work is much more rapid and easier to do before shrinking. Run with a fine stitch on the upper side, all around the pattern drawn. For the stems and vines, two runs must be taken, a little less than a quarter of an inch apart. It is very quick, easy work to do. When the pattern is all finished, take it off the frames, and have ready a pound of cotton batting and a ball of smooth wicking. Turn the spread, the thin side up, you can let it lie upon your lap, and take a tape needle, and thread it with your wicking; draw it through the thin cloth, and fill up the stems and vines with the wicking; cut it off at the ends close and square, and with a needle close the apertures over the ends. As the woof of the cloth is not broken, the apertures close up firm. For the leaves, lilies or grapes, make an opening in the cloth, and tack in the wadding, so as to have it even. It takes little time, and looks beautifully. Finish up the edge of the spread by hemming the outside over the lining. No fear but that the quilt will be satisfactory, as it is really a very nice affair, and makes a nice bed linen.

The best material for cleaning coat-collars and grease spots of all kinds is pure benzine. The article is sold at the principal drug stores in cities. That used by painters is not pure enough, and has a very unpleasant odor, which the pure article has not, and the little which it has, soon disappears. If this cannot be obtained, strong alcohol ninety-five per cent. will do as well. A mixture of equal parts of strong alcohol and water of ammonia is also used. The trouble with all these liquids is that not enough is used; a small quantity only softens and spreads the grease spot; they should be applied in sufficient quantity and repeated, to not only dissolve the foreign matter, but to wash it out.

CRANBERRY ROLLS.—Stew one quart of cranberries in sufficient water to keep them from browning. Make very sweet, strong and cool. Make a nice paste, and, when the cranberries are cool, spread them on the paste about an inch thick. Roll it, tie close in a linen cloth, boil two hours and serve with sweet sauce.

GENUINE BOSTON BROWN BREAD.—Sift together three teacupsful of Indian meal; two of rye meal, not flour; one of wheat flour; a teacupful of syrup or molasses; a teaspoonful of salt; mix with one quart of sweet milk, in which one tablespoonful of soda has been dissolved. Bake four hours in a moderate oven in a covered pan.

A teaspoonful or more of powdered borax thrown into the bath-tub while bathing will communicate a velvety softness to the water, and at the same time invigorate and rest the bather. Persons troubled with nervousness or wakeful nights will find this kind of a bath a great benefit.

Scientific.

ELECTRIC LIGHTING.—Mr. Edison, writing to the Boston Journal of Chemistry, on the subject of the preservation of eggs has attracted a great deal of attention, and many methods of effecting it have been published, though none are altogether perfect, for the simple reason that the temperature of the spoiling of the egg is either unknown by those who have attempted to furnish us with direction, or has been lost sight of by them. There are two efficient causes for the spoiling of eggs, and unless one or both of these are avoided, we cannot hope for success. The first is exposure to a high temperature, and the other is access of air. It may be safely affirmed that, at a temperature below thirty-two degrees, nearly all change ceases in organic bodies, while very few organic substances will bear continual exposure to a temperature above ninety degrees. The freezing point is rather too low for the preservation of eggs in good condition, as freezing affects the flavor, unfavorably; but if we desire to preserve eggs in the best manner, we must keep them cool—say at a temperature below fifty degrees, if possible, a temperature which is frequently maintained in good cellars. But it will be of no use to place the eggs in a cool cellar if they have been previously exposed for hours to a temperature of over ninety degrees.

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superable obstacle existed to complete success, in the liability of sudden extinguishment. To illustrate, if the dynamo electric machine ceased to rotate, and this machine is the only mode now used to generate electricity for illuminating purposes, if a belt slips, or a valve ceases to act in these machines during the hours in which lights are to be maintained, the incandescent carbons turn to blackness, and night instantly succeeds the brightness of artificial day. The case was entirely different with gas, a reservoir of this illuminant was constantly on hand that could be drawn upon at will. But the matter of storing electricity, looking at it in the light of our present scientific knowledge, seemed to be a problem environed by difficulties impossible to be overcome. It is easy, says one to hold back gas, but electricity is a wild bull not to be kept in stall or pasture by any device at present known to science. This difficulty has, however, been successfully met; a gentleman of France, Mr. Planto, found that by interposing a battery, consisting essentially of two plates of lead between the electrical generator and the lights, that one of the plates becomes powerfully oxidized on the surface and at the same time charged with electricity; if it is then detached from the battery, it is in a condition to give out at any future time a current of electricity of its own. When the charge is expended the plates are like an empty gasometer in just the condition they were before receiving the charge, and ready to be filled again. The leaden plates have been charged in the morning and the following night the electricity utilized for all purposes for which it can be employed, thus showing that this force can be held in readiness for future use at will. We believe that this is the key if this statement prove true, that unlocks the door to an apartment of vast extent. This discovery, when perfected, may be found to remove one of the greatest obstacles to electric lighting and is a discovery therefore, calculated to inspire hopes of ultimate success.—Northern Christian Advocate.

WHY THE NEEDLE POINTS TO THE NORTH.—Why the magnetic needle points to the north is thus explained by Prof. C. T. Patterson, of the United States coast survey: "The earth is itself a magnet, and attracts the needle just as ordinary magnets do, and it is found to be affected by the action of the sun in a manner not yet fully understood. The magnetic poles of the earth are not in line with geographical poles, but make an angle with them of nearly twenty-three degrees. At the present time the northern magnetic pole is near the arctic circle, on the meridian of Omaha, and, from the nature of the case, the polemay be better described as a region rather than a fixed point. The needle does not always point to the true astronomical North, but varies within certain limits. At San Francisco it points seventeen degrees east of North, and at Calais, Me., as much to the West. At the northern magnetic pole a balanced needle points with its north end downward in a plumb line; at San Francisco it dips about sixty-three degrees, and at the southern magnetic pole the South end points directly down. The action of the earth upon a magnetic needle at its surface is of about the same force as that of a hard steel magnet forty inches long, strongly magnetized, at a distance of one foot. It is very probable that a study of dynamo-electric machines, now so much used in electric illumination, will soon reveal some far-reaching truths regarding magnetism in general." This will do for a hypothesis; of the new and plausible theory that magnetism is in the atmosphere and does not inhere in the earth, Prof. Patterson says nothing.—Christian at Work.

ADVANCE IN PHOTOGRAPHY.—Mr. E. Anthony, in the January number of Anthony's Photographic Bulletin, writes of the prospects of the art of photography as follows: The advances now in progress and impending are as extraordinary as anything in the past.

The gelatine dry plate is rapidly being adopted by all progressive photographers, and will soon take the place of collodion plates everywhere.

Instantaneous *printing* by gas or lamp light is already being done.

Instantaneous *negatives* by gaslight we already hear murmurings of, and shall probably see in the near future.

We look confidently forward to the time when evening meetings will be photographed instantaneously by gaslight, and we think it not too much to say that thrilling scenes on the stage will be instantaneously photographed, and prints be ready for delivery to the audience before the play is ended.

M. Daubree recently read a paper before the French Academy of Sciences on the contemporaneous production of native sulphur in the subsoil of Paris. This sulphur, which occurs abundantly in some parts of the city, is due to the simultaneous presence of the sulphate of lime of plaster-rubbish and organic *debris*, with which the ancient meat of the center of the city was filled up two hundred years ago.

Some fresh-water mollusks can endure a long time without water. This is shown by the reappearance and activity of the creatures after the tall rains in ponds and ditches that have been dried up during the summer months. A correspondent of Science Gossip tells of some specimens of *Limnæ Stagnalis*, that had been kept perfectly dry for more than two months, which swelled out and became of a healthy appearance as well as before on being put into a pan of water.

Mr. Chance, of the Geological Survey of Pennsylvania, has called attention to a remarkable parallelism between the stratification of the millstone grit (the carboniferous formation immediately underlaying the coal beds in Pennsylvania and England. Seven series of strata, almost identical in character, succeed each other in the same order in both countries.

A NEW STEAM BOILER.—A new form of steam boiler, invented by Mons. Bernard, has been tested on a French vessel with such satisfactory results that the naval authorities in France have directed a careful examination of it, with a view to its adoption for war steamers. It is shaped like a gasometer-receiver, and its chief advantage over other boilers is said to be superior economy in the consumption of fuel.

THE TELEPHONE.—By means of an improved telephone, the Adelaide, Australia, post office chimes have been clearly heard at a distance of two hundred and forty miles. It is said that a stenographer sat at a telephone, seventy-eight miles from Elmira, and took down the sermon of Thomas K. Beecher who was preaching in his own pulpit at Elmira.

EDUCATIONAL.

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In point of grounds, buildings, apparatus and faculty, this is one of the most thoroughly equipped schools in the South. It is located in one of the finest sections of Virginia, 2,000 feet above the sea.

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Music a specialty. The director of this department, Prof. W. Kneringer, is a noted teacher and composer, and his assistants are thoroughly cultivated musical artists.

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Christian Advocate.

Mrs. Carlyle.

When Carlyle's mood was stormiest, [illegible] the lion was fed us by a little child. She sat a gentle invalid on the sofa, and in the end, whatever has been the outburst of indignation, justice was sure to be done, and the mitigation sure to be remembered. I can hear her voice now—"But, Mr. Carlyle, you remember he did act very nobly toward that poor man," etc., followed from the just now Rhadamanthus with, "Ah, yes; he had, after all, a vein of good feeling in him;" and then came the neatest summing up of virtues concerning some parsonage whose fragments we had despaired of ever picking up. Mrs. Carlyle had a true poetic nature, and an almost infallible insight. In the conversation which went on in the old drawing-room at Chelsea there was no suggestion of things secret or reserved; people with sensitive toes had no careful provision made for them, and had best keep away; free, frank, and simple speech and intercourse were the unwritten but ever-present law. Mrs. Carlyle's wit and humor were overflowing, and she told anecdotes about her husband under which he sat with a patient look of repudiation until the loud laugh broke out and led the chorus. Now it was when she described his work on Frederick as one of those botanical growths which every now and then come to a knot, which being slowly passed, it grows on to another knot. "What Mr. Carlyle is when one of those knots is reached, must be left to vivid imaginations." Again it was a translating book, who served up daily some mess described by Carlyle as "Stygian," with "diarrhœa" for a variant. She being dismissed, another applicant comes. "Carlyle having, you are aware, deep intuitive insight into human character, goes down to speak to the new woman, and returns to announce that a most worthy and honest person. The woman next comes to me, and a more accomplished Stygian lump my eyes never looked on. The great orange creature comes close, eyes me from head to foot, and finishes by telling me, 'When people dies, I can lay out most perfect.'" "Surely" was not retained, though I had no doubt whatever of her ability to lay any of us out perfect." One evening the talk fell on the Brownings. Carlyle had given us the most attractive picture of Robert Browning in his youth. "He had simple speech and manners, and ideas of his own; and I recall a very pleasing talk with him during a walk somewhere about Croydon, to the top of a hill. Miss Barrett sent me some of her first verses, in manuscript, and I wrote back that I thought she could be better than write verses. But then she was again saying: 'What else can I do? Here am I chained to my sofa by useless,' I wrote then, taking back all I had said. Her father was a physician of the old school, a harsh impracticable man, as I have heard, his lightest word standing out like laws of the Medes and Persians. One day she read some verses Browning had written about her. 'Oh no,' interrupts Mrs. Carlyle, 'she wrote something about Browning.' 'Ah, well,' continues Carlyle, 'you shall give the revised and corrected edition presently.' As I was saying, she wrote something about him, comparing him to some fruit.' 'Oh, Mr. Carlyle!' exclaims Mrs. Carlyle, 'she compared him,' continues Carlyle, 'to a nectarine.' 'That's too loud,' says Mrs. Carlyle; 'she compare the poetry to a pomegranate it was suggested by the title of his poems, *Bells and Pomegranates*.'"

And so Browning came to be known with [illegible] as a loud humanity.

"I stand corrected," says Carlyle, "and the verses are very sweet nevertheless," and he then proceeded to spoil the pleasant romance on which he set out with a subtle appreciation and sympathetic admiration which made it sweeter than the tales of the Sleeping Beauty. M. D. Conway, in Harper's Magazine for May.

The Rev. Richard Watson.

The crowning excellence of Mr. Watson's character was its piety. It was this that gave him early inspiration of his talents, and gave a supernatural zeal and energy to his mind. There was nothing visionary and mystical in his piety. It was thoroughly scriptural and practical. He cherished deep and impressive views of the glory of God, the purity and spirituality of the moral law, and of the holiness and justice of God; and from merely abstract conceptions of the divine nature he never derived hope. It was the appointment for sin in the death of Christ that all his confidence rested; because he saw that this sacrifice is one of the most prominent truths in the Bible, and reconciles the exercise of mercy to sinners with the strictest regard to law and the forms of justice.

His piety was at once improved and manifested by a deep and spiritual habit. He evidently spent much time in secret prayer, and in daily converse with God; and he diligently studied the Scriptures, not merely to find matter for the pulpit and the press, but with a reference to the regulation of his own heart and life. When he read the sacred Scriptures in his family, or with the social party, his manner was reverential and devout; and he often paused, as if to receive the full impression of the hallowed sentiments to which his lips gave utterance, and to which others were listening with fixed attention. It was the gracious feeling thus excited, and which, by the divine blessing, he succeeded in communicating to his hearers, that gave the principal charm to his public ministry. The strong and permanent effects produced by his sermons were not occasioned so much by the comprehensiveness and sublimity of his views, the force of his reasonings, and the richness and power of his imagination, as by the tone of piety by which they were characterized, and the holy influence by which they were attended. He felt the truths which he delivered in all their weight and importance; and under a corresponding impression his hearers became serious and prayerful, and were moved to a surrender of their hearts to the Lord. The more pains he labored, the more they valued his preaching. He showed them not only the external magnificence and beauty of the temple of truth, but he conducted them into the interior of the sacred edifice, and led them from one compartment to another, till he placed them in the holiest of all, and fixed their reverent gaze upon "the cherubim of glory overshadowing the mercy-seat." The same remark will apply to his conversation, which was intellectual and instructive in the highest degree; but it was also directed to holy purposes. He spoke of public events in their connection with the providence of God, and the interests of the church of Christ; and of personal religion, and the progress of Christianity in the world, in connection with the mediatorial scheme, and the work of [illegible] party was, by his wisdom and cheerful piety, rendered a means of grace.—The Rev. Thomas Jackson.

How to Grow Old.

The way to grow old is to be economical of life. If it be carelessly squandered in any way, it can not last so long as it otherwise might. Overwork kills a few. Overwarry kills more, because it is more depressing and exhausting. The indulgence of the appetites and passions is still more fatal. Men who eat more than they need, drink more than is good for them, and indulge in other kinds of riotous living, spend life as they spend money.

If within certain limits the young can be lavish of life without apparent injury, this is not the case with those who have passed its meridian. As the nervous power or vital force is expended, we must husband it more carefully and expend it more economically. We must limit our labor; we must guard against exposure to extremes of temperature; we must be more careful to get needful rest and sleep; and, above all, we must lessen the quantity of food we take, and be more careful as to its quality. The aged do not need so much food as the young, because waste is slower, the absorbents are less active, digestion is weaker. As the demand is less, the supply must be diminished. A child wants its food often, and requires a much larger quantity in proportion to its bulk than the adult. The aged, with slower movement, less expenditure, and failing powers of digestion, assimilation, secretion, and excretion, need still less of food; and the safest way to live long and well is to gradually lessen the quantity, keeping just within, so as never to overtask, the digestive powers.

"Experience ought to tell every man of seventy years what kind of food is best for him." But seventy in their early years continue and never try experiments. The Scotchwoman in the Orkneys who lived some months ago at the age of [illegible] evidently [illegible] with [illegible] to [illegible] and eggs, milk, beer and brandy to her, promoted longevity.

Try for a week a less gross food and a few weeks at a time upon what is made strong work of the digestive apparatus. Each will suit quite, when in harness, as he said, but a little past fifty, in what should have been the prime of life. Both lived generously, but worked upon simple fare, both ate and drank too much for more than was good for them. Gifted with powerful constitutions and high vitality, both so far as a physiologist can judge, might have lived fifty years longer, fifty years of useful, honorable life.

The last published letters of Charles Dickens show how his life was thrown away. We see how he ate and drank and worked, carrying the Caribbean fortress up to the last moment. Wise as he was in many things, and kind and generous as we know him to be, he was ignorant of the science of life. And never was a valuable life more recklessly wasted and destroyed. The world is full of such examples; and though there are now a few medical men like Sir William Gull, Sir Henry Thompson, Dr. Richardson, and Dr. Norman Kerr, who see the evils of stimulation, and have some proper notions of right, the great mass indulge in excess of food and stimulation, with the results that we see all around us. They [illegible]

The Plainness of Persian Dress.

The Governor of the Burgenez is a fine looking man, with gaol-black beard, over the middle height, and apparently about forty-five years of age. Like most people of high rank in Persia he dresses with an excessive plainness, which might be selected, did one not know that all external luxury in dress is despised as worthless, and rejoice the regret of the Sovereign on state occasions, for in exception, but even he, on [illegible] wears no jewels, no [illegible] whatever except his [illegible]

In these districts, [illegible] all [illegible] those with gorgeous trappings [illegible] to seek with a heavy silver [illegible] with earrings, [illegible] the rider, [illegible] himself, so [illegible] dress is considered, being [illegible] [illegible] own property [illegible] ing no gift [illegible] in accordance with the same custom in Persia.

[illegible] a gold ring [illegible] and [illegible] of silver and of the shepherd's most [illegible] pattern. A Turcoman will wear absolutely nothing in the shape of jewelry, except a signet [illegible] and even this is [illegible] [illegible] which, when [illegible] [illegible] [illegible]

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, May 2, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	6	6
Ordinary	7	7
Good ordinary	8⅝	8⅝
Low middling	9⅝	9⅝
Middling	10⅝	10⅝
Good middling	11⅛	11⅛
Middling fair	12	12
Sales to-day	2,600 bales.	
Receipts since our last	8,812 bales.	
Receipts previously	1,467,412 bales.	
Sugar, ₱ lb.:		
Fair	7⅛	7⅛
Fully fair	7⅞	7⅞
Prime	—	—
Choice	—	—
Yellow clarified	8⅝	8⅝
White clarified	9⅜	9⅜
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	25	28
Fair	28	33
Prime	38	40
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	3¾	4¼
Fair	4⅞	5⅛
Prime	5⅝	6⅛
Choice	—	—
GROCERIES.		
Butter, ₱ lb.:		
Western	9	35
New York	20	32
Coffee, ₱ lb.:		
Rio ordinary	9¾	9¾
Rio, fair	11¾	12
Rio, prime	12⅝	13
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	11⅝	12
Corn Meal, ₱ bbl.		
Choice K. D	2 85	2 90
Flour, ₱ bbl.		
Superfine	3 00	—
XX	3 75	4 00
XXX	4 75	5 00
Choice	—	—
Choice high	—	—
Fish:		
Mackerel, No. 1, in bbls	—	8 00
Half barrels	—	4 50
Kits	—	95
Mackerel, No. 2, in bbls	—	6 75
Half bbls	—	3 50
Kits	—	85
Mackerel, No. 3, in bbls	5 50	6 75
Half bbls	3 00	3 70
Kits	75	—
Codfish, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon.		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	58	60
Linseed, boiled	61	63
Cotton seed	30	35
Lard	75	87
Soap, ₱ box		
Magnolia	—	2 10
Olive	—	2 50
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3½
Salt, ₱ sack:		
Coarse	1 00	1 02½
Fine	1 37½	1 40
GRAIN AND FEED.		
Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	67
Mixed	58	60
Oats, ₱ bushel:		
Western	—	47
Red rust-proof	—	—
Bran, ₱ 100 lbs		
Choice	—	87½
Hay, ₱ ton:		
Prime	—	27 00
Choice	25 50	26 00
Cow Peas, ₱ bushel:		
Mixed	—	2 85
Clay	—	2 50
PROVISIONS.		
Bacon, ₱ lb:		
Breakfast	10	10½
Shoulders	6½	6¾
Sides, clear rib	9½	9¾
Sides, clear	10	10
Hams, sugar-cured	10	11
Mess Pork, ₱ bbl	16 50	18 50
Dry Salt Meat, ₱ lb.:		
Clear rib sides	—	8½
Clear sides	—	8¾
Shoulders	5¾	5¾
Lard, ₱ lb:		
Choice, in kegs	—	—
Choice, in tierces	—	11¾
ESCULENTS.		
Potatoes, ₱ bbl:		
Irish	2 85	3 25
Sweet	—	2 75
Onions, ₱ bbl	5 50	6 00
Apples, ₱ bbl	1 50	2 50
Cabbages, ₱ box	—	—
Sour Kraut, ₱ bbl	15 00	16 00
BALING STUFFS.		
Bagging, ₱ yard		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	8
Ties, ₱ bundle		
30 lbs and Buckles	—	1 65
SUNDRIES.		
Poultry, ₱ dozen:		
Grown chickens	4 50	4 75
Young do	3 00	3 50
Ducks	—	4 00
Geese	4 00	6 00
Turkeys	18 00	21 00
Eggs, ₱ dozen		
Western	15	17
Southern	15	17
Honey,		
strained, ₱ gallon	—	—
comb, ₱ lb	—	—
Pecans, ₱ lb		
Louisiana	—	—
Texas	6	8
Oranges,		
Louisiana, ₱ bbl	5 50	6 00
Foreign, ₱ box	3 50	4 00
Wool, ₱ lb.:		
Louisiana	18	19
Texas	—	—
Feathers, ₱ lb		
Geese	—	—
Hides, ₱ lb.:		
Country green	6	8
Dry salted	9	10
Dry flint	12	12½
Ox Horns, each	—	6
Tallow, ₱ lb	5½	5¾
Cotton Seed, ₱ ton		
Hunsucks	—	—
Meal	21 00	22 00
Oil cake	23 00	23 50
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 35
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200		
Kegs	—	—
Barrels	—	—
Extra claret	95 00	100 00
Extra hogshead	135 00	140 00
Extra pipes	145 00	150 00
Tobacco:		
Low lugs	—	4½
Medium	—	—
Good to fine	—	—
Low leaf	5½	6½
Medium	6½	7
Good	7½	8
Fine	8	8
Selections	10	12

The Second Colored Baptist Church of Richmond, Va., is a hard working society. It has just built a church worth $18,000, amid many discouragements, and without the help of a pastor. A few days ago it gave a liberal collection to missions.

There is More Strength

restoring power in a 50 cent bottle of Packer's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

LOUISVILLE, April 23.—What is regarded as an incipient volcano has broken out on the farm of R. A. Jarnagin, in the southern portion of Ohio County, in this State, one day last week. Mr. Jarnagin was attracted to the place by noticing gas escaping from the earth and he found upon examination that the ground was seemingly on fire. There was a pile of corn shucks over the place and the heat caused it to ignite. Many persons have visited the spot and it is a source of great wonder to all.

PHILADELPHIA, April 26.—Rev. Alexander H. Vinton, formerly rector of St. Mark's Church, New York, died here this morning of pneumonia.

ST. LOUIS, April 26.—The drivers and conductors of the Olive street and Market street railroad lines, who are now out on the strike, together with a crowd of their sympathizers, made hostile demonstrations to-day at several points against the cars and new employees of the railroad companies.

On the Chestnut street, between Twelfth and Thirteenth, the crowd removed four cars from the track, and compelled the drivers to take them back to the stables. At other points the mob stopped the cars, smashed their windows, plastered them with mud, and would not allow railroad employees to come near them.

The police made several arrests, but the crowds were so great they could not preserve order or prevent the bespattering of the cars with mud and abuse of new conductors and drivers.

At 2 P. M., the streets were, however, partially cleared, and comparative order prevailed.

MONTGOMERY, Ala., April 27.—Dr. W. J. Hall, the eminent physician, of this city, died this morning. He was one of the young Americans who, after completing study in Paris, entered the service of the Russian Government in the medical department during the Crimean war.

JACKSON, Miss., April 27.—John W. Robinson, the largest property holder and a leading merchant of Jackson, died of pneumonia at his residence this afternoon.

Before the war he was a partner of Col. E. Richardson. He was one of the early settlers, and has ever been esteemed one of the most liberal and public-spirited citizens of Jackson, and in his death, society loses a good and useful member, and enterprise one of its chief props.

He lived respected by his fellow men, and his death causes universal sorrow.

ST. LOUIS, April 28.—The street cars began running at 9:30 this morning without opposition from the strikers. The entire police force of the city was on duty with a large number of special men, and strong squads of mounted police patrolled the streets along which the cars run.

MOBILE, April 28.—The Port Commissioners of Mobile have granted the right of way to the Mobile and South Gulf Railroad, under restrictions, and in response to a petition of the latter, to build a road to Cedar Point, thirty miles from this city, where deep water communication can be had quicker, cheaper and more effectively.

WASHINGTON, April 29.—Telegrams from the West report the rivers still rising and much damage to property, and thousands are being driven from their houses by floods. At Armoursdale, near Kansas City, five colored persons were drowned.

CHICAGO, April 29.—The total loss of property by flood on the Missouri River and its tributaries, between Sioux City and Bismarck, is estimated at $2,500,000; below Sioux City, including damage of $1,000,000 at Omaha, Council Bluffs, Kansas City, and great overflows on both sides of the Missouri between those cities and St. Louis, amount of loss is computed at $1,500,000.

KANSAS CITY, Mo., April 30.—The rise in the river during the past twenty-four hours has been about twenty inches, but the waters have made no further encroachments upon this city. The ice houses of Fowler Bros. and Wood Bros. are giving way and will probably be lost. There is a great deal of suffering among six or seven thousand people, driven from their homes by the flood, but active measures of relief have been instituted.

The tracks of all roads, excepting the Chicago and Alton, are more or less under water, and business with the last is almost entirely suspended. A man was killed by the government steamer crashing into a house, on the balcony of which he was standing. It is expected the river will be at a stand by to-day, and then a rapid decline will soon commence.

ROCHESTER, N. Y., May 1.—Dr. Lewis Swift discovered another new comet at 2 o'clock this morning. Its location is about right ascension, 0 hours and 6 minutes declination, north 37 degrees in constellation Andromeda. This is the first comet discovered this year.

ST. LOUIS, May 2.—Very serious apprehensions are beginning to be felt for the safety of the property along the river front. The water is now nearly a foot and a half above danger line and still rising. The low lands south of Canotean Avenue and east of the high embankment of the Iron Mountain Railroad is submerged.

The Musser Iron works, on the eastern side of the river, opposite Carondelet, are surrounded by water and have suspended operations, though there is not any immediate danger. South of this, however, is that portion of the city occupied by the Union stock yards and the great lumber interest, there is much trouble. In East St. Louis, there is great danger of a general overflow.

FOREIGN.

LONDON, April 26.—From early this morning railway trains have been arriving at Wycombe, bringing large numbers of people, of all classes, for Hughenden, to be present at the obsequies of Lord Beaconsfield. The weather is rather showery.

The Prince of Wales, Duke of Connaught and Prince Leopold, the latter bearing a large wreath from the Queen, left Paddington about 1 o'clock. The same train took the Duke of Richmond, Marquis of Hamilton, and a number of the members of the late Government. The Marquis of Hartington left Paddington somewhat later.

Mr. Gladstone, according to the latest accounts, has gone to Hughenden.

Flags are at half mast, and other signs of mourning are displayed in various towns throughout the country.

The crowd at Lord Beaconsfield's funeral is somewhat less than expected. Many persons who intended to be present have probably been deterred by occasional sharp showers of hail.

The Empress of Wales sent a wreath. When the burial service was completed all the principal mourners entered the vault and placed wreaths on the coffin, and before the vault was closed it was literally crammed with flowers.

LONDON, April 27.—Lord Beaconsfield's will leaves Hughenden Manor and all his other property to his nephew, Coningsby Ralph Disraeli. The estate is strictly entailed in the male line, with reversion to female heirs, provided all successors of the latter take the name of Disraeli—not in conjunction, but with "but instead" of their own surname.

All his letters, papers, manuscripts, etc., are left in the custody of Lord Rowton, with full discretion regarding their publication, except private correspondence, the use of which is to be governed by the wishes of the parties interested. There is special direction that no part of his correspondence with the Queen shall be published without her consent or that of her successors.

LONDON, April 29.—A dispatch from Paris says: A prominent diplomatist at St. Petersburg, reports that the Czar and his favorite counsellors are disposed to adopt rigorous repressive measures having no example in Russian history.

PARIS, May 1.—Recent reports from Tunis that the principals of the Arab Theological Institute had resolved to unfurl the standard of the prophet and proclaim holy war against infidels is now confirmed. Bey's police have discovered indications of the plot and made several arrests. Domiciliary visits result in a large quantity of bullets and powder being discovered.

All Bey, Tunisian commander, has removed the Tunisian camp, south of Béja. M. Rouston; French consul general, has received telegrams from the governor of Algera, announcing that the French have occupied the Kroumirs' hill camp. The Kroumirs' are now practically surrounded.

LONDON, May 1.—The Standard's Tunis correspondent reports that four French iron clads took possession of Biserloon Sunday.

PARIS, May 2.—It is rumored that Abdel Kader, the famous Algerian chief, now in retirement at Damascus, has written from that place, warning the French to prepare for a serious rising in Algeria.

LONDON, May 2.—The Times, in a leading article this morning, says: It has been our painful duty to record, during the past two or three weeks, repeated outrages in the west and south of Ireland, scarcely inferior in atrocity to those which awakened the national conscience four months ago. To-day the record of agrarianism is more serious than at any time since Parliament met, in January.

Good Templars.

THE ANNUAL SESSION OF THE GRAND LODGE OF ALABAMA.

The eleventh annual session of the Grand Lodge of Alabama, I. O. G. T., was held at Uniontown on April 12, and lasted two days. Major W. O. Baldwin, Jr., welcomed the members of the Order to the privileges of the city and the protection of its authorities. Mr. W. F. Willhains, of Mobile, replied in appropriate terms, and Jas. A. Herman, of Nashville, replied in behalf of the Grand Lodge. A correspondent gives the following account of the proceedings:

The report of the G. W. S. and T. shows the order to be in an improved financial condition, while the membership was placed at about the same number as was reported last year, viz., 2000. The roll of attendance showed the presence of representatives from lodges throughout the State, and the work opened up harmoniously and auspiciously. After transacting the regular routine of business, including a resolution authorizing the calling of a State Temperance Convention of all the friends of temperance, at some central point, this summer, to consider and adopt some plan to secure unity and harmony of sentiment and action among all the friends of temperance reform, the following officers were elected and duly installed:

G. W. C. T., Hon. R. H. Powell, Union Springs; G. W. Comm., W. F. Willhams, Mobile; G. W. A. S., Miss Ida Wiley, Troy; G. W. S. & T., M. M. Sweatt, Montgomery; G. W. A. S., J. S. Howell, Jr., Montgomery; G. W. C., Rev. S. A. Pilley, Uniontown; G. W. M., D. A. Clement, Cross Plains; G. D. M., Miss Ella Cdlaway, Troy; G. Guard, Miss Mollie King, Union Springs; G. S., Sentinel, R. M. Guy, Bay Minette.

Arrangements were made to that end, and it is expected that Col. Powell, G. W. C. T., will at once enter upon a vigorous campaign throughout the State on behalf of the cause and Ordr. Col. R. H. Powell, was elected Regular, and Br. J. G. Patton Alternate, Representative to the Right Worthy Grand Lodge, which meets in Topeka, Kansas, on the 4th Tuesday in May next.

The next session of the Grand Lodge is to be held at Uniontown, on the 2d Tuesday in April, 1882.—Mobile Register.

A Correction

MR. EDITOR: Looking over the minutes we find an error or a great omission. Brother Jackson, our preacher in charge, says he has examined the record of this circuit. I find about two hundred dollars in all collected, and paid out to preachers and presiding elder. And there is no account in the minutes of any money paid to the preachers or Presiding Elder, and no assessments for either. There was assessments made for both and many paid over, and we ought to have credit for it. Brother Jackson is doing well, is in the new parsonage built at the camp ground, he is having good congregations, and several joined the church.

DANIEL BREWER.

SCIENCE HILL, Alexandria District, April 20, 1881.

ENGLISH SKY-LARKS IN AMERICA.—Mr. John Burroughs, in his "Notes of a Walker" in a recent number of Scribner's Magazine, described the delight with which he heard a stray English sky-lark, which had evidently either escaped from a cage, or was a survivor of those which were liberated in Long Island several years ago. He suggested that there was "no reason why the lark should not thrive in this country as well as in Europe." Acting on this suggestion, Mr. Charles R. Rowe, of Cornwall, England, an enthusiastic admirer of Mr. Burrough's writings, has sent him a number of English sky-larks, which arrived in New York on Saturday last, and have been forwarded to Mr. Burrough's at Esopus on the Hudson, where they will be set free.

The statistics of the Methodist Episcopal Church, for the year ending, Dec. 31, 1880, as published in the New York Christian Advocate, show 61 Annual Conferences; 12,695 traveling preachers; 1,361,104 lay members in full connection; 178,817 lay members on probation, and 1,824,708 Sunday-school teachers and scholars. The Connectional Benevolent collections, for the year 1880, aggregated $917,158.41.

CAMP MEETINGS.

SEA SHORE CAMP MEETING.—The Camp Meeting for 1881, on Sea Shore Camp Ground, will commence on Wednesday, July 13, 1881.

PHILIP CALLAHAN, Secretary. W. H. FOSTER, President.

DISTRICT CONFERENCES.

The Vicksburg District Conference will be held at Fayette, June 3-5, Bishop Keener presiding. The change of time is made to enable Bishop Keener to be with us. JOHN A. ELLIS, P. E.

Pensacola District Conference, Alabama Annual Conference, will convene at Georgiana, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of their charges as specified by the Discipline. Make an earnest effort to raise the collections ordered by the Discipline and Conference. I hope the Stewards of the several charges will make liberal payments on their pastor's salaries, so that it can be reported at the District Conference. Pastors will send the names of their lay delegates and local preachers to Rev. L. Patterson, Georgiana. Let earnest prayers be made by the churches for an outpouring of the Holy Spirit upon the District Conference.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Franklin Street	Apr. 24
Eastern Shore, at Spanish	30, May 1
Toulminville, at Toulminville	May 7, 8
Citronelle, at Citronelle	14, 15
Grand Bay, at St. Elmo	21, 22
Suggsville, at Ft. Madison	28, 29
Grove Hill, at Coffeeville	June 4, 5
St. Stephens, at Andrew Chapel	11, 12
Bladon Springs, at Mt. Zion	18, 19
Okatuppa, at Jones' Chapel	25, 26

16. O. W. BLEY, P. E.

MARIANNA DISTRICT.—SECOND ROUND.

Marianna station	Apr. 2, 3
Cerro Gordo mission, at Mt Olive	9, 10
Geneva circuit, at Friendship	16, 17
Big Creek circuit, at Mt. Zion	23, 24
Greenwood circuit, at Andrew's Chapel	30, May 1
Chipola mission, at Hogwood	May 7, 8
Headland mission, at Blackwoods	14, 15
Holmes' Valley circuit, at Orange Hill	21, 22
Freeport and Walton, at Freeport	June 4, 5

The District Conference will convene at Freeport, Thursday, June 2, at 7 P. M.

14 A. J. COLEMAN, P. E.

GREENSBORO DIST.—SECOND ROUND.

Greensboro circuit, at Eufaw Chapel	Mar. 31
Newberne circuit	Apr. 2, 3
Greensboro station	9, 10
Havana circuit, at Coldsboro	16, 17
Forklandcircuit, at Trinity	23, 24
Livingstone and Eutaw, at Eutaw	30, May 1
Green circuit	Thursday, May 5
Belmont circuit, at Jone's Bluff	7, 8
Gainsville circuit, at Sumpterville	14, 15
Demopolis station	21, 22
Cuba circuit, at Curl's Chapel	28, 29
Gaston circuit, at Christopher's Chapel	June 1, 2
Choctaw circuit, at Bright water, Thursday	9
Butler and Mt. Sterling, at Mt. Sterling	11, 12

13 H. CHRISTMAS, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Brandon station	Apr. 9, 10
Pamelia circuit, at New Providence	16, 17
Marvin circuit, at Poplar Springs	23, 24
Cato circuit, at Goodwater	30, May 1
Ludlow mission, at Mt. Zion	May 6
Trenton circuit	8
Mt. Hebron	13
Philadelphia circuit, at Hester's Chapel	14, 15
Walnut Grove circuit, at Scotland	21, 22
Beech Springs	28, 29
Carthage circuit, at Carthage	June 1, 5
Newton circuit	11, 12
Lake circuit	18, 19
Raleigh circuit	25, 26
Forest circuit, at Forest	July 2, 3

12. J. M. GANS, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs, at Scranton	May 12, 13
Handsboro, at Handsboro	26, 27
West Pascagoula, at Mt. Pleasant	Apr. 9, 10
Whitfingoon, at White Plains	23, 24
Pearlington, at Log Town	May 7, 8
Biloxi, at Biloxi	14, 15
East Pascagoula, at Zion	21, 22
Moss Point, at Moss Point	28

District Conference, at Moss Point, May 27, 28, 29.

12 T. S. WEST, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Delhi and Madison circuit, at Delhi	May 1
Winnsboro circuit, at Winnsboro	14, 15
Oak Ridge circuit, at Good Hope	21, 22
Rayville circuit, at Girard	28, 29
Trenton and Monroe, at Trenton	June 1, 5
Colony circuit, at Faulk's Chapel	11, 12
Mud Grove circuit, at Schumanhead	18, 19
Bastrop circuit, at Bastrop	25, 26
Floyd circuit	July 2, 3
Providence and Pecan Grove circuit	4 to 10
Tensas Chapel, at Tensas Chapel	16, 17
Tensas circuit, at Wellers	23, 24
Waterproof, at Vidalia	30, 31

The District Stewards will convene at Delhi on Saturday, May 7, at three o'clock P. M. The District Stewards are: D. S. Travis, A. S. Womble, J. S. Beazley, P. A. B. Williams, T. C. Stoddfer, A. J. Gibson, John Gomer, A. S. Helmick, G. H. Johnson and S. T. Jackson.

16. H. P. ALEXANDER, P. E.

ORLEANS DIST.—SECOND ROUND.

Morgan City	May 7, 8
Franklin	14, 15
French Mission	21, 22
New Iberia	28, 29
Abbeville	June 4, 5
Vermillionville	11, 12
Lake Charles	18, 19
Sugar Town	25, 26
Opelousas	July 2, 3
Plaquemine	9, 10
Washington	16, 17

District Conference will convene in the Methodist Episcopal Church South, at Franklin, May 12, at nine o'clock P. M. District Stewards will meet me at four o'clock P. M., Saturday, May 14.

5 J. M. JOHNSTON, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Caddo circuit, at Belle Bower	Apr. 16, 17
Logansport, at Reynold's School House	30, May 1
South Bossier, at Fillmore	May 7, 8
North Bossier, at Cotton'd	14, 15
Mooringsport, at Mooringsport	21, 22
Shreveport	28, 29
Coushatta, at Red Point	June 4, 5
Springville, at Mossbead Chapel	11, 12
Many, at Prospect	18, 19
Amorco, at Union	22
Natchitoches	25, 26
Mansfield	29
Natchitoches circuit	July 9, 10
Pleasant Hill, at Macvin Chapel	16, 17

District Conference will convene at Mansfield, June 30, 1881. T. H. MCLENDON, P. E.

HOMER DIST. SECOND ROUND.

Sparta	Apr. 16, 17
Tulla	23, 24
Homer	30, May 1
Vernon	May 7, 8
Indian Village	14, 15
Rochester	21, 22
Haynesville	28, 29
Dawnsville	June 4, 5
Carlisle ville	11, 12
Webster	18, 19
Minden	25, 26
Arcadia	July 23, 24

24 J. A. PARKER, P. E.

NEW ORLEANS DIST. SECOND ROUND.

Morgan's Street	Apr. 17
Algiers	May 1
Louisiana Avenue	8
Lafourche, at Donaldsonville	15
Felicity street	22
Baton Rouge	29
Plaquemine and Gross Tete, at Plaquemine	June 5
Carondelet street	12
St. Charles Avenue	19

14 J. B. WALKER, P. E.

ALEXANDRIA DIST. SECOND ROUND.

Bayou Beouf and Evergreen	Apr. 2, 3
Rapides	9, 10
Cattle	Wednesday 13
Whitefield	16, 17
Jena	23, 24
Castor	Thursday 28
Columbia	30, May 1
Harrisonburg	7, 8
Shelly Island	14, 15
Little River	21, 22
Alexandria	28, 29
Spring Creek	June 4, 5
Avoyelles French mission	9
Simsport	11, 12

The Alexandria District Conference will convene on Thursday, May 26, at ten o'clock, A. M., at Pineville, La.

The District Stewards will please meet on Friday, May 27, at Pineville, La.

12 F. G. HOCUTT, P. E.

MISCELLANEOUS.

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Paid-up capital	1,228,200 00
Total fire assets	$11,109,626 21
Fire liabilities	3,944,358 23
Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871..$3,239,091
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NEW ORLEANS October 20 1880.

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MISCELLANEOUS.

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SOLE AGENTS FOR THE U. S.
NEW YORK.

Christian Advocate.

27.—NO. 19. NEW ORLEANS, THURSDAY, MAY 12, 1881. WHOLE NO. 1353.

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...S PARKER, D. D., Editor.

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SPEND THE YEAR.

...BY HART LYMON.

...ve in the spring-time
...of sweet April showers,
...the breath of the woodland
...filled with flowers.

...song in the silence
...ge, and fell
...through the fragrant twilight
...ver to know well,

...glides slowly on to the Summer
...days of its fervent heats,
...of the resting season
...of rest healing hearts

...with its shadows,
...no longer hot
...pulse,
...and spring were not.

...alive with the Winter
...beauty and grace had fled;
...ows of March I left her,
...press wreath of her head.

—Harper's Magazine

Whitworth College.

...JOHNSON, D. D.

Editors: My attention has ...to a statement by "Guzman," in the St. Louis Advocate, in ... to my having transferred ... Whitworth College to a ...nty lady. "Guzman" is ...t in his interpretation of ... It may be well for the ... that I make some explana... My position in the college is ...erstood; and probably never ... I dislike, however, to pre... before the public.

... I was president of Madi... The trustees met every ... two to provide money, to ...tions, etc. They were fail'e ... did the very best they, ... financial troubles arose ... unavoidable. I was elected ... of Whitworth College in ... the distinct understanding ... could employ my own teach... their salaries, manage the ... under the Methodist Church; ... my administration proved ...factory, retire. This under... was the result of my expe... at Aaron.

...college was already in debt; ... debts were made providing ... and a new building, also ...essary, in all about $10,000. ...lege was in danger of being ...by the sheriff's hammer. At ...t request of the trustees, I ... college for twenty years, ... all the debts, and undertook ... repairs with the understand... the college should remain ... the direction of the church. ... I consented to the lease, I ... Whitworth to deed in ... to the college an additional ... of land, and one-fourth of ... block for twenty years, ... cheerfully did. At the next ... a distinguished minister ... speech against confirming ...tion of the board, because ... years is a long time, and the ... would cease to be a church in... When he was told that the ...s necessary to give me credit, ... the builders had released ... on the college and ac... my individual notes, he with... objection and the action of ...rd was confirmed. But that ... brought forth fruit, and to ... from that and other causes, ...ith has been regarded by ... Johnson's College, a mere ... institution.

... having recovered from ill... pressure on account of the ... of the college, I proposed to ... the lease and let the college re... under the management of ...stees; but they positively de... for the reason that I was ... to keep up the college, and ... all they wished. During ..., I put up another building, ...ed steam heaters, and made ... improvements. I got no ren... and asked for none, there... encouraging the opinion, I sup... that the college was my own. ...5, I bought three-fourths of ... in front of the college, and ... improvements which cost ...,000. In 1878, I put up the brick building worth about $15,000 including steam heaters. I gave a written pledge to the board that I would convey the land to the church if they would aid in the work, but no aid was granted by them.

It was objected by some persons that the new building was not put on church land; but the church had no land to put it on. Others said that here is a college going up on a lot adjoining Whitworth, and that it would swallow Whitworth up, as the lean kine did the fat ones, but it was replied that the two should be one, and both should be the property of the Methodist Church. But the opinion was strengthened that Whitworth was a private school.

In June, 1879, I transferred the new brick building and the lot on which it stands, not including furniture and heaters, to the church, unencumbered in any way whatever. I transferred the other part of the block which belonged to me, on which there was a lien of $3,000 to the church reserving a life estate for myself, wife and youngest child. Bro. Nugent, of Jackson, gave $1,000 and Bro. Millsaps, now of St. Louis, gave $2,000 on the brick building at the time of the transfer. I also surrendered my lease which the board accepted. The board accepted my deed on condition that the church would pay me $4,000 in addition to the subscriptions of Bros. Nugent and Millsaps, and this action was confirmed by the Conference at Meridian in 1879. The payment of the $1,000 was intended to meet the $3,000 and interest, for which I was bound, and thereby relieve me and the church property under mortgage and aid me in putting up the centre building, very much needed now.

During this year and last, improvements have been made costing about $1,500. The board has not been consulted. The improvements were necessary. I asked for no contributions and no advice, except from mechanics, knowing that the board would not object, but would approve. But this course of mine, which perhaps is not the best, fosters the opinion among outside people, that the college belongs to Johnson. But it does not any more than Vanderbilt belongs to me. The board can turn me out of office to-morrow, just as readily as the Board of Trust of Vanderbilt can discharge any professor in that university.

Therefore, I have not sold one-half or one third of any part of Whitworth College to any one, and never expect to; for it is not mine and can not possibly become mine to sell. But on account of the large increase of my labors and Mrs. Johnson's, and for the better working of the college, I have accepted a proposition of Mrs. Kidd, a most estimable lady who has been two years in the college and has given the very best satisfaction. By that agreement, Mrs. Kidd becomes the owner of some personal effects in the college; becomes identified with the success of the college; gives her time, her talents, her enterprise to the college. She is willing to work with her head, her heart, her hands in the building up of the college. And I believe otherwise, or that it would not conduce to the greater success of the college, I would not have consented to any arrangement by which she probably becomes permanently connected with the school. I remain here as president of the college, Mrs. Johnson will aid all she can, my daughters will continue to work in their proper places; the faculty will continue a unit and work as faithfully as ever; the trustees will smile upon us; "Guzman" will write approvingly, and let all the people say: Amen.

But if the trustees do not approve and the Mississippi Conference objects, their let them speak, and their voice will be heeded.

I have recently discharged the $3,000 mortgage which was held by Bro. Millsaps. So there is now no lien upon the real estate. I had hoped that the church would do this, but it was overlooked or the church had not the ability. Where does the money come from?

By strict economy, working hard, five members of my family working without a salary, faithful teaching, caring for all our pupils, the school yields the money, and it is all turned back into the college.

Bro. "Guzman," do you think that there is much danger of the church losing Whitworth College?

I am thinking of erecting the center building, but bishops and other leading men say no. Has any one any advice to give or money?

WHITWORTH COLLEGE, April 23, 1881.

Clerical Criticism.

In this hasty world, where people jump at conclusions, an indictment is often mistaken for a verdict. Accusation is almost equivalent to conviction. A man criticised is a man convicted. Suspicion is certainty, at fault. Suspicion is certainty. Hear say, second handed rumors become valid, pertinent testimony. When the jest-end is applied to the gold, the crowd does not wait for the result, but cries aloud, a base counterfeit. When the sun is in eclipse, some fools will always be found who think it night.

Be cautious, brother. The critic himself may be in error. It is but a step from the province of honest criticism and just censure into that of harsh judgment and uncharitable comment. And that step is so easily taken!

This line of thought is historical, current, prophetic. It is suggested here by an actual occurrence. The critic was a preacher. The subject of his criticism was his predecessor. The accused was absent and could not defend himself. The case went against him. The hearers were the people. Harm was done. I would tell all about it, but I fear I should thereby transgress the law in expounding it. As the preacher talked on of the unfaithfulness and shortcomings of his absent brother, of whom I had lately seen him take leave with many fervent protestations of regard and fidelity, I silently prayed that I might avoid the dangerous error into which he so patently fell. There is doubtless a proper time for one preacher to speak of the faults of another; but this bitter, unjust, persistent, prominent, public criticism is wrong in many ways.

It is ungraceful. The code of courtesy among professional men would not sanction such a proceedure. The ancients condemned slander and defamation of character as the basest of crimes. It does not comport with even the least pride of personal purity, nor the most commonplace laws of honor and friendship. Much more is it unbecoming the high dignity of the ministerial office.

It is so finically. Backbiting is the essence of cowardice. Civil and ecclesiastical law unite in avoiding the prosecution of the absent. The public debate provides for the reply and the rejoinder. Even the rabble ring formed to witness a brutal physical contest demands fair play. Have you not sometimes, in the absence of a brother, said what you would not care, nor even dare to say in his presence? Beware. Remember that Paul, when he withstood Peter, did so to his face.

It is unprofitable. It diverts attention, and consequent removal, from the overlooked beam in the critic's own eye. It substitutes other and more edifying subjects of thought and speech. It uselessly detracts from the reputation of a man whose fair character may have hitherto greatly enforced and supported his teachings and his works. Bearing with the minor faults and common frailties of a noble man is not equivalent to countenancing imposture.

It is unscriptural. The Old and New Testaments condemn it. Solomon and Peter unite in the power of the Holy Ghost to declare and enforce that spirit of love which covers a multitude of sins. On the contrary, this carping, chronic criticism uncovereth the multitude of sins. It is not more heinous in itself than it is as the index of an impure heart. The preacher mentioned above seemed actually rejoiced at the discovery of guilt in his brother. The emphasis of another's downfall, you know, exalts the contrasted position of self. Reader, when we view the faults, the follies, the failures of our friends, let us ascend the slope of Calvary, and spy them out from the summit of that hill where Incarnate Love, though possessed of an infinite knowledge of human error, could yet pray: "Father, forgive them; for they know not what they do."

Generally the people themselves will quickly discover and promptly condemn any grave error committed by the preacher. They know him. His very thoughts are their servitors. His acts are held aloft, through the necessity of their position for usefulness, to the inspection of the world; and the power of a verdict is abundantly vested in their hands. Of course, you, as a preacher, have many "latch-keys" to the inner life of your brethren. But, brother, use them to reveal to a mistaken public the misunderstood intention, the misinterpreted motive, the hidden beauty of heart, rather than to gloat over an error which, if of serious moment, has already doubtless met a fitting reward in public sentiment. And if the fault be unknown or unnoticed by the many, and its disclosure be not of supreme importance and wholesomeness, regard it with the silence of charity, albeit with aversion, as a secret shoal, the knowledge of whose location and bearings concerns you, and you alone.

P. A. STOR.

BRANDON, Mississippi.

Arkansas Letter.

BY REV. JULIUS P. RAWLS.

Only within the past year or two has anything like a correct idea of Arkansas gained credence east of the Mississippi River. By some unfortunate combination of circumstances this has been considered the last place to which a man's migratory instincts should lead him, especially if he sought a permanent home and wished to better his earthly fortunes while rearing a family to perpetuate his name. The story of the "Arkansas Traveller," the exaggerated statements of emigrants passing through to Texas, the unconscionable newspaper reports, the stories circulated by ubiquitous newspaper reporters, have all conspired to give an unhealthy odor to the name Arkansas, and to prevent an influx of the better class of people from afar, while in a measure progress has been retarded in every department. Light is breaking, however, and the true valuation is being put upon our society, and the immense resources that lie buried beneath our soil, incomparable for fertility and natural adaptation to the wants of the cultivator. The section of Arkansas covered by the White River Conference is unequalled in any land so far as fine agricultural—cotton raising—advantages are concerned. The rich alluvial soil lying on both sides of White River and extending hundreds of miles westward, is, in point of fertility, beauty and capacity, unequalled by any State in the Union; and the many churches, school-houses, and costly residences bear testimony to the moral inclination and amassed wealth of the people. This White River Conference, so seldom mentioned in our church papers, so seldom thought of or looked to by the church at large, it may suprise the reader to learn, is one of the richest and best in all this western field, and even now, though but partially developed, it ranks with any west of the Mississippi. A large per cent of the population to which the White River Conference preachers preach are old North Carolina, Virginia, Alabama and Tennessee emigrants, who settled here years ago and gathered wealth, to which they have held, when not laying it out for the education of their children, or to put in some visible and substantial embodiment the religious and moral ideas they brought with them to the country. The people are liberal, generous and earnestly believe in supporting moral institutions—have a kind of pride that way—and the result is, ministers are paid their salaries and the church prospers. Augusta Station, one among several, has for years paid promptly from $1,000 to $1,300 to the pastor and no deficit. There is no grumbling, growling and consequent friction in the machinery of the church; it moves smoothly without jar or creak, both pastor and people understood, endeavoring to do their entire duty. Our preachers of the Conference are earnest, consecrated men of God and they love the church better than themselves.

Harmony and perfect good-will with fellowship are observable everywhere among the preachers.

We are willing out here to take all young men and give them an equal chance with the older ones.

All who will work and work well, are welcomed here. The glory of God and advancement of moral and religious interests are things of greatest moment, aiming, as consecrated and devoted a set of men as ever composed a Conference in the West; and he, who will come this way and work in this spirit will be welcomed right *heartily* and *will gain ample reward.*

AUGUSTA, ARK., April, 1881.

Temperance in Louisiana.

On Tuesday, twelfth of April, the Grand Lodge of the I. O. G. T. of this State, was called to order in this city, in its sixth annual session the fourth having been held in Baton Rouge, the fifth in Morgan City, by Dr. Watkins, P. G. W. C. T. The attendance of the membership was excellent. The officers of the Grand Lodge residing in Morgan City, together with Bro. Samuel S. Keener, the delegate from No. 5 were present.

After conferring the Grand Lodge degree on new members, the regular business of the session was immediately taken up. The Grand Secretary, Bro. Bavilla, read his report showing a total of nine Subordinate Lodges and a membership of two hundred and twenty-one, together with two Juvenile Temples with a membership of seventy-three. A letter from Bro. J. T. Sawyer was then read by the secretary, stating that he had just established a Lodge of our order in Shreveport under the most favorable auspices. Under the head of "Reports of Committees" and "New Business," much valuable work was accomplished. The sessions of each day were occupied in the transaction of business relative to the advancement of temperance throughout the State, and for the wider spread of its principles among our people. The great interest which all manifested in the work, and the unity of sentiment which prevailed, give us much encouragement in entering upon the labors of another year. The meeting adjourned on Thursday night, to meet at the Bible House in this city on the second Tuesday of April next.

GOOD TEMPLAR.

From the Work.

SATARTIA, MISSISSIPPI.

Mr. Editor: The second quarterly meeting for Mt. Olivet circuit, Vicksburg district, Mississippi Conference, was held at Wesley Chapel on April 16 and 17. The congregation on Sabbath was very large, serious and attentive. The seed was faithfully sown, and we trust on good ground. Our presiding elder, Bro. J. A. Ellis was at his post and fully adequate to the emergency and importance of the occasion. His sermons were well timed and in the spirit of the Master. He is decidedly adapted to the office of a presiding elder. Our communion service, on Sunday, will long be remembered—the bread and wine—the symbols of the broken body and shed blood of the Saviour of sinners in its spiritual significance and import was felt and realized by many who communorated the solemn feast. We felt, it was good to be there. Our finances were not satisfactory—attributable to the stringency in monetary affairs. Our Sunday schools have all emerged from their winter quarters—have all been reorganized and equipped, and the superintendents and teachers are toiling nobly in this more than interesting field of church work.

The planting operations of this section of the State, are at least one month behind the operations of last year, and, a few at least, are looking forward with some apprehensions to the fulfillment of old Mother Shipton's prophecy in November. Our fruit crop is an entire failure. Peaches, apples, pears, apricots and figs were all killed by the late frosts. Hence, no luxuries in this direction. Our people are becoming very much aroused on the subject of prohibition, and temperance will be a prominent factor in the election, to be held in this State next fall. Notwithstanding, a legislator of legal attainments and Methodist proclivities, can boast of having advocated and spoken in favor of the passage of the "Pratt Law." We will endeavor to keep the ball in motion, until this demon King Alcohol shall be dethroned and banished the State. Up to this time we have had three accessions to the church and have baptized seven children.

W. W. HURST.

SATARTIA, Miss., April 29, 1881.

HOLLY SPRINGS, MISSISSIPPI CONFERENCE.

Mr. Editor: I am at home again, after an absence of eleven days, which were spent chiefly in visiting from house to house, praying with and for the people of my charge, preaching, holding church conferences, and uniting in holy wedlock one couple, viz: Walter Buie and Miss Georgia Magee, both of Franklin county, Miss. An interesting couple. I find an abundance of good, hard, healthy work to do among the good people of my circuit—some of which is very pleasant, and, to me at least, and I trust to others, profitable and some not altogether so pleasant, but perhaps just as essential to the spiritual growth and prosperity of the church. We are having a little trouble—just a little. Not among those who love and obey our discipline and pray for and read our ADVOCATE. No; such people give us but little, if any, trouble. At least my experience has taught me that those who read our church papers are our best supporters in more respects than one. Hence I insist on every one taking a church paper; but I confess I am not as successful in this work as some preachers are. Whether it is because I have a more difficult field to operate in, or from a want of skill on my part, I can not say. Any way, I fail to get all the brethren to see the great advantage to be derived from reading a good church paper. Some I know are very poor, too poor, they say to take a religious paper; but not too poor to take some worthless, fashionable magazine, or attend the last circus that came along; not too poor for that, but too poor, absolutely too poor, to pay two dollars a year for a good religious paper. Not too poor to spend money for whisky, or tobacco, or both, or some other useless article, but too poor to take the ADVOCATE. Their sons are so stingy a hard word, but it is only too true. I once tried to get a member of my charge to subscribe for the Sunday School Visitor. I told him of some of the advantages of having such a paper in a family where there were children, etc., but he objected because there were, he said too many *pictures* in it. I told him children were naturally fond of pictures, and would read about them when they would not feel any special interest in the matter if there were none. He then objected to a song being put to music in the Visitor, which he said his children could not sing, and he thought it took up too much space. Oh, that miggardly narrow heartedness that is so prominent in some of our people! What a curse it is to the cause of Christ! Some I am willing to admit, have some little reasonable excuse for not taking the paper. The want of mail facilities, and of means to pay, prevent some honest, good people from taking our papers. But what a blessing would it be to us all if our people would read our books and papers! I have sold four or five hundred dollars worth of books during the last few years, such as Bibles, Testaments, Hymn Books, Disciplines, Marvin's Travels, New Life, Catechisms, etc., and the people are still poorly supplied with books. I am rather a poor hand to sell books anyhow, yet I keep trying.

Our people are passing away. Sister Rachael Tarver has passed away; Brother Arthur Rawls is waiting for the summons; Brother John Freeman, a young brother whom I received into the church three years ago, passed triumphantly into the beyond a few days ago.

Farmers are moving on briskly. The young crops are beginning to look well. Oats are beginning to head; cotton is coming up; corn is being worked; potato seed are very scarce; the peach crop is a total failure, but the blackberries bid fair to be abundant.

H. P. LEWIS.

ROLLESVILLE, April 26, 1881.

MILLVIEW, FLORIDA.

Mr. Editor: Millview, Fla., and Ross Point, Ala., were formed into a separate charge, from different circuits or missions, at the last session of the Alabama Conference, and your humble servant was sent to watch over the interests of the new work. Our second Quarterly Conference was held by Dr. Cox, at Ross Point, April 14. I do not think that a single charge in the district can show a more gratifying report. Financially and spiritually, the church is in good condition. Our only cause for mourning is so few souls are saved. Our Sabbath-schools are excellent; $125 has been raised during the year for various Sabbath-school purposes. It is a general remark everywhere that so few children are converted in the Sunday-school. Our schools draw children to Christ.

We protracted our meeting, auspiciously begun by Dr. Cox, for a week. Seldom, if ever, have we witnessed such workings of the Spirit. A number of penitents had been to the altar at every service, but had experienced no relief up to the last night. We worked and prayed with them till quite a late hour, and were ready to give up in despair. What was to be done! The meeting must close, but how could we leave these souls unconverted! We seemed specially directed to have another prayer, during which four were converted. Another prayer for the remaining one followed, and he was converted. There were seven conversions and seven additions to the church, and I believe all of them have reached their majority. No one who is unacquainted with the family ties that were strengthened, and the happiness of the whole congregation, can tell the blessings of that meeting. We have had thirteen applicants for membership within the last two months; the future is still more radiant and hopeful. We have had to war with whisky, and other lesser evils, and believe that we have gained ground. We feel safe in telling our friends that they need no longer regard this work as an *experiment*, but as a *permanent success.*

W. F. HURST, P. C.

MOLINO, FLA., April 25, 1881.

LIBERTY, MISSISSIPPI.

Dear Doctor: The Lord is blessing our labors abundantly. During the last twelve months many a wandering sheep has been brought back to the fold, within the bounds of this work.

The attendance on public worship is good, we have prayer-meeting all over the work; the membership is greatly revived, and sinners are being converted to God, without distinction of age or denomination. The demand for hymn-books and Bibles is increasing, and we are endeavoring to obtain a supply. Our people are singing and praying members, their souls have been ignited by the energizing influences of the Holy Ghost, and they manifest the inner life accordingly.

The new converts take up the cross as soon as they are converted, get a hymn-book and Bible and lead in prayer in the public congregation. I am almost tempted to say that the pastor need not sing, or pray either; for the people do both, and rejoice in the privilege. All our male members with few exceptions, lead in prayer in the public congregation.

We have had twelve accessions, though we have not held any of our annual meetings yet.

The work still progresses, and we hope to realize still greater blessings before the close of the year. We are profoundly thankful to Almighty God for this dispensation of his grace, and rejoice that he has raised up laborers to aid us in this great work. We have licensed two exhorters, real, primitive Methodist exhorters, who are doing a great work, and we will license a young man to preach at our next quarterly conference. These facts can not fail to have a salutary effect on the heart of a young preacher.

We praise the Lord, day and night, and devote our time and energies exclusively to his service.

Yours in Christ,

R. F. FLOWERS.

GREENWOOD, NORTH MISSISSIPPI CONFERENCE.

To-day the workman laid the foundation for a parsonage in Greenwood, one of the oldest charges in this part of North Mississippi Conference. With the agitation of the movement, numbers have prophesied its ultimate failure, and yet there are ominous shakes of the head. What trouble is yet to be encountered, we have no adequate conception. Since engaging in this enterprise, I have thought of the dream I heard one of our present bishops relate while editor of the NEW ORLEANS CHRISTIAN ADVOCATE, struggling hard against unforeseen difficulties to make it a success. I suppose few would be the enterprises undertaken if we could always foresee the cost, the trouble and labor to succeed. But with putting in our prayers and faith, and building our very blood and muscles into it, we expect to carry the cap-stone up with a "shout of grace unto it."

We have two Sunday schools and good congregations.

J. D. N.

April 23, 1881.

Christian Advocate.

THURSDAY, MAY 12, 1881.

From the Baltimore Christian Advocate

THE CHURCH AND THE WORLD.

The church and the world walked far apart,
On the changing shore of time;
The world was singing a giddy song,
And the church a hymn sublime.
"Come give me your hand," cried the merry world,
"And walk with me this way."
But the good church hid her snowy hand,
And solemnly answered: "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the world with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there.
My path, you see, is a broad, fair one,
And my gate is high and wide,
There is room enough for you and me
To travel side by side."

Half shyly the church approached the world,
And gave him her hand of snow.
The old world grasped it and walked along,
Saying in accents low:
"Your dress is too simple to please my taste,
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The church looked down at her plain white robe,
And then at the dazzling world,
And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the church with a smile of grace.
Then her pure white garments drifted away,
And the world gave in their place
Beautiful satins and shining silks,
And rose and gems and pearls,
While over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old world,
"I'll build you one like mine—
Carpets of Brussels and curtains of lace,
And furniture rare and fine."
So he built her a costly and beautiful house,
Splendid it was to behold,
Its doors and its windows and beautiful draperies dazzled there,
Gleaming in purple and gold.

The Angel of Mercy hovered over the church,
To gather the children in,
But some were off at the midnight ball,
And some were at the play,
And some were drinking in gaudy saloons,
So she quietly wept her way.
Then the shameless world gaily said to the church,
"Your children mean me no harm,
Merely indulging in innocent sports,"
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the world,
While millions and millions of deathless souls
To the burning pit were hurled.

"You give too much to the poor," said the world,
"Far more than you ought to do.
If the poor need shelter and food and clothes
Why need it trouble you?
Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they do on all such things,
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."

Then the church held tightly the string of her purse,
And, gracefully lowering her head,
And stumpered: "I've given too much away,
I'll do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry,
And she drew her beautiful robes aside
As the widows went weeping by.
And the sons of the world, and the sons of the church,
Wicked, beastly, fiend and beast,
And only the Master, who knoweth all,
Could tell the two apart.

Then the church sat down to her ease, and said:
"I am rich and in goods increased;
I have need of nothing, and naught to do,
But to laugh and shrug and feast."
The sly old world heard her and laughed in his sleeve,
And mockingly said aside:
"The church is fallen, the beautiful church,
And her shame is her boast and pride."

The Angel drew near to the mercy seat,
And whispered in sighs her name;
The saints their anthems of rapture hushed,
And covered their heads with shame.
Then a voice came down through the hush of heaven,
From Him who sat on the throne:
"I know thy works, and how thou hast said,
'I am rich,' and hast not known
That thou art naked, poor and blind,
And wretched before my face;
Therefore from my presence I cast thee out,
And blot thy name from its place."

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson VIII.

GOLDEN TEXT. "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*" *Luke xi, 9.*

SUNDAY, MAY 22, 1881.—LUKE XVIII, 1-14

1. And he spake a parable unto them to this end, that men ought always to pray and not to faint;
2. Saying, There was in a city a judge, which feared not God, neither regarded man.
3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5. Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6. And the Lord said, Hear what the unjust judge saith.
7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
12. I fast twice in the week, I give tithes of all that I possess.
13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Verse 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

Here is a parable whose design and teaching are pretexsl. This bold comparison, which nonehut the Son of God might venture to use, can not be left to the uncertain explanation of man. The key to its meaning is given us by inspiration. Having the key, we can unlock the door, and venture into the mysteries of this parable. Had this parable been left us without the key *hanging out*, what could we have made of it?

"There was in a city a judge, which feared not God, neither regarded man." "And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for awhile: but afterward he said within himself, Though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

We can not but be startled at the thought of God being compared with this unrighteous judge. Notice his character: Not merely was there wanting in him the higher motive, the fear of God, but even its poor and miserable substitute, the respect for the opinion of the world, was wanting. What a hopeless case this widow had; though her cause was just, she must bring it before an *unjust* judge. But she goes to him and presents her petition, not for revenge, but for simple justice—deliver me from my enemy, obtain justice for me. She succeeds, not by the justice of her cause, nor through the integrity of the judge, but by dint of her continual asking. The judge is impelled to justify this woman in spite of his selfishness. I will grant her request, because if I do not she will worry the very life out of me. "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

To read this aright the emphasis must be given to the word *unjust*. Hear what the *unjust* judge saith: "And shall not God," who is perfectly just and good, "avenge his own elect?" If a man, caring not for right or wrong, could be persuaded to do a justice by persevering asking, will persevering asking fail to persuade God, who loves right and justice when they who ask are his own chosen people. How precious is this *Evil-gion*, to the people of God. In times of distress "they cry day and night unto him," and sometimes it seems as though he heard not. Yet it is not so. "Sure I am that Lord will avenge the poor, and maintain the cause of the helpless." "Though he bear long with them." This does not mean though he bear long with *their sins*, but means though he delay long with them, though he may seem to us slow in executing vengeance, God will not leave his people a moment longer in the fires of affliction than is needful; he delivers them from it the instant patience has its perfect work. The relief, which to man's impatience seems to tarry long, indeed arrives speedily. It could not have arrived a moment earlier. The trouble is not on God's side, but on man's; notwithstanding all the willingness upon the part of God to answer speedily, yet men are not found asking and expecting, but when praying they are quick to despond, and, instead of adding to faith *virtue*, they faint. With such a prayer answering God as ours, men ought always to pray, and not to faint. How many fainting spells Christians have when they pray. The long winter between the sowing time and the reaping time of prayer discourages the faint-hearted. God wants us to importune him, not that he does not know before we ask him the very things we need, but our importunities are the gauge of our faith. They are the preparation of our heart to receive the answer to our requests. The lesson in this parable is to encourage us to greater persistence in prayer. We all pray too short; we faint too soon. The time spent by Christians in private devotion is, in its shortness, amazing. Who gives one hour to prayer out of the twenty-four of each day? Pray intensely. Pray longer, name it all over, plead the promise of this text, and you will realize that upon yourself is resting the personal regard of our Father, sympathizing with you in all your trouble, and listening to your complaints with a view to mightily and speedily avenging you.

This parable of the importunate widow is to show the intensity in prayer, and now he proceeds to tell us something about the spirit of prayer. "He spake this parable unto certain which trusted in themselves that they were righteous, and despised others." The persons for whom this parable is spoken are designated, and it is to you and all other persons that may come within this description. Trusters in self and despisers of others. What a vast company of auditors has this parable.

There seems to be only two qualifications to bring us under the range of its truth; but really there is but one, for he that trusts in himself, that he is righteous, must despise others, for the spirit which exalts self is identical with that which debases others. This is in essence the thing so hateful to God, which men call egotism; but God calls idolatry. *I*, is the idol that is set up to receive the adoration and reverent service which our God demands of every man, and which he will have. The first born lord into the world was one of these trusters in self and despisers of others. He has many followers in the world to-day. Let all such listen to the lesson of the parable.

"Two men," therefore two sinners, "went up into the temple to pray." However they may have been unlike in other respects, they were alike in that they were both children of wrath. "One was a Pharisee, and the other a publican;" the one a church man and the other a worldling and an outsider. They both prayed, but in such different ways and with such different results. The one had his answer from God and the other from *his god*, which was his own self.

These two worshipers are the exponents of all the worshipers in the world. One prayer is an exponent of the religion of self, and the other of the religion of faith.

We notice the religion of self, or natural religion, as it is portrayed before our eyes in the prayer of the Pharisee. He stood and prayed thus with himself, and it might have been added, "to himself," though he did mention the name of God. He took his position to himself like a true separatist. He prayed; that is, he boasted a little confidentially in the ears of God; with a slight phase of thanks he told God how good he was. He praised rather than prayed, and praised himself rather than God; in fact, he was so full of himself that he forgot to pray at all; as if he had no sin, he asked no forgiveness; as if he had no defect or weakness, he asked no aid; as if he had no wants, he asked no favors. Under the name of thanks he enumerates other men's faults, "extortioners, unjust, adulterers," and informs God that he has none. He confesses sin, but not his own. Other men's failings are the foil for his virtues. By an unfortunate slip he shows his false heart by referring to the publican. He now tells what he does. He fasts twice a week, and gives tithes of everything. He even counts the herbs in his garden, and gives every tenth sprout. What I am and what other men are not, and what I am not and other men are. He rings the changes on this narrow and imaginary margin, that even the eye of God can not see. His righteousness was a minus quantity, as it consisted in what others were not. This prayer gives us this man's religion. It was self-made; God had no hand in it. The religion of God humbles self and exalts others, but this man's exalted self and debased others. He trusted in himself that he was righteous. This man thinks he is moving upward because he watches the souls of men falling downward. He is as much deceived as the child who thought the station house was swiftly moving when he awoke and saw the express train thundering by the window. When the train had passed he found out his mistake. And so will this man when the judgment day comes. But notice the religion of faith in the prayer of the publican. He stands with eyes averted, smiting upon his breast, for it pained him, and cries: "God be merciful to me a sinner;" be propitiated for my sins. He had no place in heart or mind for any other thing than me a sinner. My sins, not mother's. He cannot think of another who is in more need than himself. He comes with an awful secret in his breast. Me a sinner, a sinner against God. He made no preparation before he went to the temple; he could make none, he was a sinner. He repents his cry, and at every repetition the term sinner had a new meaning. All the sins of his life came up, multitudinous in variety, and each variety made the name sinner take on new significance.

How swift the processes of the soul under the contrition of a thorough repentance. My *sins*, their enormity, their consequences, their guilt. He feels and hears the sentence of death passed upon him; his feet take hold upon death; despairing he cries again: "Be merciful!" In this extremity God whispers peace to his soul. Son, be of good cheer, thy sins be forgiven thee; go in peace.

This is the prayer of faith; this is a prayer that God will always answer. How different are these prayers. One is mockery, the other is music the angels rejoice to hear. The one goes down to his house justified rather than the other. *Rather.* There are no degrees in justification. When God makes a man just he is altogether just. But both these men are spoken of as justified. But one had the justification which is by faith, which brings with it peace with God, and the other was justified by himself, which brought him no peace with God, but peace with himself. One went down to his house justified; he came up unjustified. If it was late in the evening when he went up to the temple, then the next morning was the first time in his life he saw the sun rise. If it was morning, then that evening he saw for the first time the sun set, for he was a new man, with new eyes and new soul. Do you remember the day you went down to your house justified? Oh, that day! that hour! Can Heaven reveal a brighter one? How many come to the temple and go to their homes, come and go again and again, and never know the joy of pardoned sins. Would you know this joy, say this prayer as the publican did?

Methodist Schools in Alabama.

MR. EDITOR: To say, as some believe, that Methodist schools in Alabama have been a failure is not the truth. But a fact is stated when it is said that the results have not been commensurate with the expenditures. Their history, in some respects, presents to us a sad reflection. Some of our best colleges, male and female, have passed entirely out of our hands. The present condition of others, their probable future, and what *can* be done, involve a question full of anxiety and perplexity.

The Alabama Conference says "the Southern University ought to be endowed," and so says every friend to that institution. But how is it to be done? That the Methodist Church in Alabama is able to endow it does not admit a reasonable doubt. That the church is willing to do it may be so. But why is it not done? The chief reason lies in a want of confidence that the fund, if raised, will be securely invested and properly managed. In spite of all, you may say about the sequences [illegible] we meet at every town with the question: What has become of the large amounts donated to the church for educational and other purposes? The lamented Hamilton confronted this difficulty, and the last agent, Bro. Powers, would tell you that this is the chief obstacle. Now, if there is any way to remove this difficulty, and inspire confidence, as layman says, there are many, *very* many, poor men who would give from $100 to $1,000 to save an institution so important to the church and rising generation. Who will suggest the method for removing the difficulty?

In conclusion, Mr. Editor, while it does not come exactly under this head, here is such a good place for it, you must allow me to say, ought not the Methodists in Alabama, guided by the "lamp of experience" on the educational question, learn wisdom on the subject of multiplying church papers?

GEO. F. ELLIS.

SHILOH, ALA., April 10, 1881.

In Memoriam.

REV. D. M. HUDSON.

Rev. Daniel Mason Hudson was born in the State of Ohio, February 12, 1822, and died, in the town of Tuskegee, Ala., on the night of April 12, 1881. He was converted at the early age of twelve years, but, being prompted to delay a profession of faith in Christ, by a formal reception into the church, he lost the fervor of his first love, and lapsed into a state of lukewarmness and spiritual indifference. His father was a minister, and a physician in the Baptist church, for whom he ever retained the deepest regard and affection. He received the advantages of classical training, and was graduated with credit to himself, in his native State, paying his board by chopping fire-wood. At the age of twelve years, such were his thirst for knowledge and mental advancement that he completed the reading of "Josephus," thus laying the foundation for that historical taste and accuracy for which he was in after years so remarkable.

At the age of twenty-four he came South, and soon thereafter was engaged in teaching school at McKinley, Ala. While there the Spirit of God touched and moved his heart under the preaching, as I am informed, of Rev. Andrew J. Crawford, whose name and memory are cherished by many of his surviving brethren in the ministry and laity. The writer makes no attempt to penetrate into the inner chambers of our brother's soul, as, under the light and power of the Holy Ghost, his past imperfections and delinquencies in his religious life were revealed to his sight. We essay not to lift the veil, and reveal those secret and profound emotions of contrition, awaked by the faithful preaching of the word, and the recollections of paternal counsel. Sufficient is it to say that our brother's repentance was strong enough to produce the fruits of a thorough reformation in his spiritual life and experience. A positive call to preach the gospel of Christ was involved with an increased clearness and emphasis in this restoration to the favor of his Lord, and, after having passed through an ordeal of mental struggle, which words are inadequate to express, he consented to render obedience to the voice divine, and become a messenger of salvation to lost men. The church regarding him a proper person to minister at her altars, added her official approval to the higher call of God, and thus bade him go forth to his "work and labor of love." The most gifted pens have ever refused to record those profound emotions that thrill and shake a preacher's soul, when for the first time he looks upon the fragment of paper, bearing upon its face a license to preach the gospel. No one has ever yet given adequate expression to the tossings of soul, produced by fears, and a sense of those weaknesses which even St. Paul tells us were *his* when he surveyed the vast responsibilities involved in the ministry of the word. "Who is sufficient for these things?" is the apostle's cry, that merely utters its exclamation at the magnitude of the work. I doubt not that our brother entered upon his ministry fully impressed and moved by the fact that

"It is not a cause of small import
The pastor's care engrands;
Do what might fill an angel's heart,
And filled a Saviour's hands."

In the winter of the year 1853 he knocked at the door of the Alabama Conference for admission on trial, and it was opened to him. At the close of his four years, after having stood an approved examination before the Conference committees, he was ordained an "elder in the church of God" by the imposition of the hands of Bishop Early, in the city of Selma, Ala. As one of his class-mates, it may not be improper for me to state that during those years of examination Bro. Hudson ever evinced a familiarity with the "books of study," and a ripeness of general scholarship that placed him for four consecutive years, at least, among the first of his Conference associates.

During his itinerant ministry among us, reaching through a quarter of a century, he has served on stations, circuits and districts, filling the office of presiding elder for eight years. While serving on the Canton district he was "in labors abundant," and such was the exposure of health, to changing weather, that asthma developed itself, and began its assaults upon a constitution not naturally strong. He, however, retained his "effective relation" to the Conference, laboring even beyond his bodily strength, so that I doubt not our brother's life was, even before superannuation, marked by many a page and chapter of unrecorded weakness, prostration and suffering. He was last appointed preacher in charge of Tuskegee circuit, where he labored for four consecutive years. But health and strength were failing more rapidly than ever, and the preacher, weary and weak, would not unfrequently almost drag his effeebled body to the post of duty. "Faint but still pursuing," he "went to his appointments," preaching to congregations that were perhaps not aware of the suffering and increasing infirmity of the man of God.

At the Conference before the last, held in Tuskegee, his brethren, seeing at a glance that his health and strength had so far yielded to the attacks of disease, asked for him a superannuated relation, which was granted. What a test to a preacher's faith and patience is superannuation, specially so when preceding years have been filled up with unremitting toil in the vineyard of his Lord. To be called in from the midst of the strong reapers, gathering sheaves for the garner of God, and "laid on the shelf," is indeed harded to bear than the most onerous labors. To learn to labor and to *wait* is a lesson not easily mastered by him who has "a mind to work." But when our brother hung his trumpet on the wall, he did it with the same spirit of obedience that prompted him to obey the voice of the Master bidding him, years before, "Go ye and preach the gospel."

For the space of two years he spent scarcely an hour free from pain, and at times such was the severity of his suffering that it was feared that life itself would yield to the unspeakable anguish.

But a more resigned and patient sufferer has seldom if ever been seen, for even amid the severest paroxysms of pain he never murmured, and, saying, even amid his struggles for breath: "*If God sees fit to afflict me it is all right.*"

Just before consciousness left him Bro. W. D. Owens, preacher in charge of Tuskegee circuit, with the attending physician, held a brief service of reading, prayer and song with him, into the spirit of which he most heartily entered. That grand old song, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word," etc., was sung, and the dying preacher, catching the glowing inspiration of the sentiment of the hymn, grasped the hand of the writer, as we stood beside his death-bed, exclaiming: "*Christ is my Rock and my Foundation.*" Just before this, he said, with joyous assurance: "The Lord is my Shepherd; I shall not want," etc.

His last moments were indeed those of a well-grounded trust in that Saviour whose gospel he had preached so broadly and fully to others.

Free from struggle, either of body or of mind, the lamp of his life went out, and was lost amid the richer light of the paradise of God, just as the morning star fades before the clearer rays of the rising day.

A few minutes before the clock struck the hour of nine, on the night of April 12, his head was adjusted upon its pillow, and gently, as an infant falling asleep upon its mother's bosom, the soul of Daniel M. Hudson passed away to God who gave it. Our brother has now entered into that rest remaining to the people of God. Though so long tried by "torture's fiery test," he is forever free from pain and struggle. Lo! the prisoner is indeed released, and life's warfare is followed by the victor's crown and palm. Happy, thrice happy, therefore, the exchange for *him*.

We mourn not as do the hopeless. We remember the words of the Lord Jesus, how he said: "I am the resurrection and the life."

His remains were taken to the church, by cherished and beloved friends, and the funeral services were conducted by the writer, introduced by Bro. Hudson's favorite funeral hymn, and used at the request of his bereaved wife.

"Unveil thy bosom, faithful tomb;
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Psalms cxvi, 15: "Precious in the sight of the Lord is the death of his saints," was selected as the text, and, after interpreting a presentation of its delightful truths, we sang the hymn:

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Sister Hudson is nobly exerting herself to secure a support for her children, and we pray that strength may be given her to bear the burden of her responsibility and labor.

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J. HANCOCK.

TUSKEGEE, ALA., April 29, 1881.

—At the Free School in Telegraphy at Cooper Union, New York, there are twenty-five young women. The school hours are from nine to two. There is no fee, a teacher having furnished it without charge. One term is usually sufficient to qualify one for an ordinary position.

Marriages.

DICKSON—DICKSON.—At Whistler, Ala., April 24, 1881, by Rev. J. J. Grace, M. D., Mr. Wm. H. Dickson to Miss Lucy A. Dickson.

HAWKINS—HAWKINS.—At Whistler, Ala., April 1881, by Rev. J. J. Grace, M. D., Mr. Chas. H. to Miss Mary Ann Hawkins, both of Whistler, Ala.

RHODES—RIGGLES.—At Whistler, Ala., May 1881, by Rev. J. J. Grace, M. D., Mr. William Rhodes, of Moss Point, Jackson county, Miss., to Miss Laura Riggles, of Whistler, Ala.

MURPHY—CULBREATH.—At the residence of the bride's father, April 25, 1881, by Rev. W. F. Watkinson, Mr. J. L. Murphy, of Barbour county, Ala., to Miss Leila A. Culbreath, of Loachapoka, Ala.

SISK—HUDSON.—At the Methodist Episcopal Church, South, Tuskegee, Ala., May 3, 1881, by Rev. J. Bauercroft, Mr. F. M. Sisk and Miss Carrie M. Hudson, eldest daughter of the late Rev. D. M. Hudson, of the Alabama Conference.

PACKARD—WILLIAMS.—At the residence of the bride's father, J. B. Williams, Esq., April 27, 1881, by the Rev. Lewis A. Reed, Mr. Charles W. Packard, Jr., to Miss Sarah E. Williams, all of Algiers, La.

JOHNSON—GORDY.—At the Methodist Episcopal Church, South, in Franklin, St. Mary parish, La., April 26 at eight o'clock, P. M., by Rev. T. K. Le Roy, Mr. Louis Frank Johnson and Miss Gertrude Gordy, both of St. Mary parish, La.

RAHUN—SHOEMAKER.—At Trenton, La., May 6, 1881, by Rev. B. F. White, Mr. William Rahun to Miss Mary Shoemaker.

BUIE—MAGEE.—At the residence of the bride's father, in Franklin county, Miss., April 21, 1881, by Rev. H. P. Lewis, Mr. Walter M. Buie to Miss Georgia Magee.

Obituaries.

RUTLEDGE.—SAMUEL RUTLEDGE was born in State of Georgia, November 11, 1799, and died at his residence, near Hazlehurst, Copiah county, Miss., March 9, 1881, aged eighty-five years.

Father Rutledge made a profession of faith in Christ at an early age, and united with the Methodist Church under the pastorate of Rev. T. L. Wilson. For more than half a century his shining embodiment of that primitive type of Methodism which has been aptly characterized as "Christianity in earnest."

Until the infirmities of age militated against it, he constantly filled some one of the various offices of the Church, manifesting in the discharge of his duties a zeal and energy worthy of imitation.

Few men understood the doctrines of Methodism better than he, and few more faithfully sing, "I love thy church, O God." The writer has been favored with the friendship of many good, pious persons, but the example of spotless integrity was to him "a light upon a candlestick," he has yet to see. In piety shone with a more steady and consistent lustre. His pastor, calling to our fold, was not specially impressed with the fervor of his prayers on the week day as well as on Sabbath in the social circle as well as in the sanctuary of the Lord, but the worrying cares of business, the oft-repeated prayer closet, and the short, but prevailing communion of soul with God. Yet his piety was not of that kind which is chiefly to be seen, but was of that genial, mellow and a sanctimonious air, and regard for the rights of others, which was the spirit of which the most heartily entertained. That grand old song, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word," etc., was sung, and the dying preacher, catching the glowing inspiration of the sentiment of the hymn, grasped the hand of the writer, as we stood beside his death-bed, exclaiming: "*Christ is my Rock and my Foundation.*" Just before this, he said, with joyous assurance: "The Lord is my Shepherd; I shall not want," etc.

His last moments were indeed those of a well-grounded trust in that Saviour whose gospel he had preached so broadly and fully to others.

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J. HANCOCK.

TUSKEGEE, ALA., April 29, 1881.

Christian Advocate.

NEW ORLEANS, MAY 12, 1881.

IN IDLENESS.

Master Thou whose wisdom every secret
Might'st still see,
Whose mercy judgeth kindly, look, and judge
My work and me.

How did I linger-hearted did I hasten at thy
Call,
I, part of laborers I have not been idle,
Not all?

And rising early, for the sun and for the
Rising in Thy dear service sweat of brow and
Heart's blood.

Master, dost thou care not that my hands
Have lost their skill?
And while the nerveless, unresponsive to
Thy will,

Careless just me where I droop upon
Some happier reapers sheats from slopes
Of sun.

Leaves on without me, and thy fields no
Thing to my service, O my Lord,
Could I gathered wrought offered at
Thy word.

Yet I brought thee there were
Days to bless thee when the sunshine
Of Thy countenance upon the reapers' words
Of cheer fell.

Yet just the time was but
Of precious—yet it was my love.

The Churchman

Notes of Life.

Bryant Stronghorn, a resident of Person county, North Carolina, died November 12, 1799. His wife was Lucy Paine. My mother's name was Mary Ann Stronghorn. She was born in Oxford, N. C., where her father, Col. John W. Walker, resided. Her father, Capt. Ralph Williams, was an officer in the War of the Revolution, and fought it out. Bartram Stronghorn left Person county after the death of Lord Cornwallis, when he returned to his long his residence, and gathered his horses and fencing together, his stock and most of his negroes, taken away by the British. His wife and children, fugitives, found a refuge in the house of his cousin, Col. Early, and Thos. Logan Douglass, in 1780. They belonged to the Virginia Conference, and I was born and raised, young, attended by a nurse that Conference.

As to the brothers of my grandfather, the writer knows but little. John settled in Person county at a place well known fifty years ago as "Palmer's Ordinary." He raised one son, John, a very popular citizen, who represented his county in the Legislature of the State whenever he chose to forego the pleasure of domestic life. His daughters, who by marriage became respectively, Mrs. Carter, Mrs. Davis, Mrs. Walthall and Mrs. Gen. Atkinson, were wealthy and prosperous ladies, some of whose descendants still live in that and other Southern States. James resided all his life in Warren county, N. C., and his many descendants have scattered widely in the Southwest. The same remarks apply to William's posterity. He also died in his native county. Nashville Christian Advocate.

Combining the Graces.

The sister of a little boy had died. It was before the age of photographs, and no likeness remained of the dear one, but in the fond memories of her friends. The little brother was inconsolable. "Couldn't somebody paint a picture of sister?" The parents reasoned, "But you have no little picture, or anything, to show the painter. How could he tell what your sister looked like?" "I could *tell* him," said the boy. At last, to gratify and console the boy, he was sent to Boston on a visit to friends, and authorized to make the attempt to find a painter who could produce the likeness of a girl he had never seen, and of whom no likeness remained. He went to one painter, and then to another. But they shook their heads. "At last one, younger, perhaps, and more enthusiastic, said to the boy, "Come with me where we will see many pictures of people, and point out one that looks like your sister." They went to a gallery of portraits. "That is like her eyes," he said, pointing to one. "Her hair was just like that," he again exclaimed. "Her mouth was just like that." "That is her forehead;" and thus, feature after feature, he pointed out the likeness of his dead sister. And the painter, by combining all these in one, made a portrait that all her friends said was a perfect image of the loved and lost! So in the likeness of Christ among men; you can't find it, or anything nearly approaching it, in any one man, or any one circle of men. But pick out the likeness of Christ among Christians, feature by feature, and there is more of the likeness of the great Master than we imagined!

CHRISTIAN "GIVING UP." It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him, give him the same impression of Christian discipleship that it consists chiefly of giving up things that one likes to find pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weakness: these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying abed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life; but they are "not worthy to be compared" with the liberty, and dignity and joy into which the Christian life introduces us; and to put the emphasis on this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—Sunday Afternoon.

A HAPPY RELIGION. Charles Finney and Judge Andrews once went to see an old Christian lady. The judge was then a stranger to religion. This woman, who was no half-hearted, but a full-souled disciple, and whose religion made her happy, began to tell what Christ had done for her with so much cheerfulness, that she riveted the attention of Judge Andrews. It was not long before a tear moistened his eye. She continued her discourse, evidently happy and joyful in God, and he listened on for forty-five minutes, and became deeply impressed. When he and Mr. Finney left, he said to him, "If this is the religion of Jesus Christ, I am determined that I will not rest till I possess it and know what it is."

Religious Intelligence.

MISSIONARY.

—Educational movement in the Foochow mission. A remarkable interest has lately developed in this direction in our Foochow mission, which is shared by other parts of our work in China. Our missionaries feel deeply the necessity of advanced action in the establishment and endowment of a higher institution of learning, a college or university under our auspices, which shall fill the demand of the awakening youth of China for instruction in English, as well as the Mandarin, and in all the Western Sciences. Dr. Maclay was profoundly interested in the subject during his stay in Foochow. He is fully convinced that an important crisis has arrived in the history of our mission, when to advance in any degree as we ought, *education* must become a more prominent element of our work. He writes to this effect, in a letter dated Feb. 3, at Nagasaki, Japan. Our missionaries at Foochow also present, in their letters, the claims of this enterprise with the same urgency. Our native preachers are quite alive to it. Next to gospel preaching, nothing is so much needed, at this moment, in Southern China, as a Protestant University. Let the wealthy men of our Methodism who want to put a mighty lever under humanity and lift it, in God's strength to the full height of his truth, ponder the claims of this great cause which speaks so loudly in Foochow, nor ponder long before the gifts shall follow the instruction with life and magnificent promise.—Central Christian Advocate.

Dr. Maclay's arrival in Yokohama, Feb. 4. He was there tendered a formal reception by the members of our mission force in Yokohama and Tokio, which was, to the much beloved superintendent, a perfect surprise and an occasion of great joy. In his absence he spent twenty-two days at Shanghai, a month at Foochow, and eight days at Kinkiang. He has assumed, in addition to his own duties, part of the work of Rev. Mr. Cornet, who is *en route* for America. Our brethren in Japan express an earnest desire for the full restoration of the superintendent's health. Rev. C. S. Long writes from Nagasaki: "We cannot yet afford to lose him from the mission. His long experience in the work greatly qualifies him for superintending the affairs of this growing mission."—Zion's Herald.

Dr. Frederic T. Brown favors the Foreign Missionary with the following extract from a private letter from President Angell, Minister Extraordinary to China: "We are all much interested in the work of the large company of missionaries in and near Peking. Representing different societies, English and American, they live in beautiful amity. They are working under many discouragements with a patience and devotion which are Christlike, and are reaping more fruits than I had expected to find."

—A case of human sacrifice has occurred in the Vizagapatam Hill Tracts, India. A number of hill-men, who had planned a raid on a neighboring police station, sought to procure divine favor by the offering of a sacrifice. They made a descent on Chitrakonda, and carried off several villagers, including the head-man. After the usual ceremonies, the heads of the victims were cut off by the leader of the party, who has been tried and sentenced to be hanged. The other eight accomplices have been released.

A month ago a fanatical mob broke into the Wesleyan Church at Marsala, Italy, and, despite efforts of the police, carried out all the books and furniture, of which they made a bonfire in the Piazza del Duomo. On subsequently entering the cathedral they are said to have received the solemn benediction of the archbishop and clergy. The minister, Signor Lottieri, with difficulty escaped. The prefect of Trapani has telegraphed to the Italian Minister of the Interior, expressing the hope that the ringleaders have already been arrested.

It is the intention to purchase a steamer for the missionaries on the east coast of Africa, as a memorial of the late Rev. Henry Wright, Honorary Secretary of the Church Missionary Society; for this purpose £6,000 will be required, and more than half of that sum is already in hand.

China consists of eighteen vast provinces, densely populated, but nine of these provinces have scarcely been so much as entered by the Protestant Church. Within this vast area little or no mission work has been established. In the far-west of the empire, just adjoining Thibit, is the province of Szechuen, inhabited by more than twenty two millions of souls, all without the Gospel.

The death is announced of Father Ho, the head of the native staff of Methodist New Connection preachers and catechists at Taon Ling, China. He was a man of marked ability and influence among the native teachers and converts, and his death will be a great loss to the mission. He was ordained about two years ago, and the hope had been entertained of his being able to pay a visit to England.

The people of Tapitonea, one of the Gilbert Islands, have gathered together all their weapons of war and burned them. They have also passed strong prohibitory laws, and enforced the sanctity of the Sabbath by imposing heavy fines for games or labor on that day.

Rev. Arthur Chaplain, of Southern Africa says: "I never saw the equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brethren. It is a passion with him, which puts many of us to shame.

The building of the Tuskaloosa Mission and Manual Labor School at Muskogee, Indian Territory, has been destroyed by fire. It was built over 30 years ago, and the present superintendent of the mission opened the first school among the Creek Indians in this building.

Rev. George M. Jeffrey of the Des Moines Conference, has been appointed missionary to Chili, South America. He was ordained as an elder, Feb. 9, in the Mission Rooms, New York, by Bishop Harris, assisted by Dr. Reid, Rev. L. A. Bell and others, and sailed for his destination Feb. 10.

—There are in Syria, after many years of hard labor, only about 1,000 communicants to the various mission churches. The congregation average about 1,500 in all.

—The Lutheran Mission Board has received from a lady, whose name is not given, a gift of two thousand dollars as a fund for training native preachers in India.

—Brooklyn has two Chinese Sunday schools.

MISCELLANEOUS.

UNDER THE SOUTHERN CROSS. In South Australia there are 212 Wesleyan churches, and the percentage of debt on them is upon an average 22½ per cent. —The Victoria and Tasmania Conference reported a membership of 12,016; a decrease of 81. Thirty delegates to the General Conference were elected. The New South Wales and Queensland Conference adjourned after a session of thirteen days. The full members numbered 6,667, an increase of 301. Sixteen delegates were appointed to the General Conference. A stone church has been erected at Unley, in one of the Adelaide circuits, South Australia, at a cost of £2,500. It will seat 350 persons. Ex-president Burgess preached the dedicatory sermons. The eighth annual Conference of the Wesleyan Church in New Zealand was held in Nelson from Jan. 21 to Feb. 3. After a long discussion, it was determined by a vote of 31 to 9 to constitute New Zealand an independent Conference. The matter goes to the General Conference, to be held in Adelaide in May, for approval, to which 9 ministerial and 9 lay delegates were appointed. Eighty-four preachers received appointments. Two representatives were appointed to the Ecumenical Conference.—Western Christian Advocate.

To speak of a "book concern" in India we are aware will sound oddly enough among our friends at home. But there is such an institution here. We do not now refer to the establishment hereafter to be known as the "Methodist Publishing-house," but to an institution operated in the interests of the superstitions and errors of the country. The Rev. Mr. Craven, of Lucknow, introduced us to the proprietor of this concern, an individual of great business energy and tact. We found him to be a perfect gentleman, a person of exceedingly pleasant address, and kindly communicative. It is understood that he has engaged in the work of publishing simply as a business matter. He therefore publishes religious books suitable and popular among both Mohammedans and Hindus. He has about 1,100 men employed, scattered at Lucknow and also at Cawnpore. All of these men can do under the lead of their wise and energetic head they are doing daily in the publication of so-called religious books. They are engaged in the stones, used in lithographing various editions of the Koran. There are on the premises in Lucknow almost enough of books, etc., to freight a large steamship. The proprietor has just organized a company to run a paper mill so as to furnish him a supply of paper without the expense of import duty. Such facts as these and others that we will hereafter advert to, indicate the magnitude and character of the work in which the friends of Gospel truth must direct their attention and energies.—Exchange.

The progress of protestant civilization in France is shown by the interest in higher education of girls outside of Catholic institutions. At present the chief resort of girls pursuing the higher branches is the convents, where they have the advantages of good teachers and spacious and attractive surroundings. But, comparatively few parents are willing to send their daughters to convents, and to meet the want, efforts are making to throw open the deserted palaces of the old empire. The magnificent palace at Compeigne, built in the time of Louis XV. and XVI., where the former welcomed Marie Antoinette, and the first Napoleon received Marie Louise of Austria, and Leopold, King of the Belgians, married the Princess Louise, and the last Napoleon held his court in the hunting set on, has been asked for as a normal school for female teachers of the highest class: and it is thought the audacious request will be granted.

—The Free Church of Italy, according to the tenth annual report, made little advance the past year. There are fourteen ordained ministers, a decrease of one; fifteen evangelists; forty elders, a loss of one; seventy deacons, a gain of three; 1,758 communicants, a loss of twenty; 251 catechumens, a loss of eleven; thirty-five churches, a decrease of one; thirty-seven outstations, a gain of two. There was an increase of nearly 3,000 francs in the collections, the total being 15,000. The receipts 32,961 francs were from America. The Report, the first signature to which is Alessandro Gavazzi, speaks of "an eloquent sermon" by Gavazzi, "the powerful preaching of Gavazzi," "the indefatigable Gavazzi," "the valuable prelection of Mr. Gavazzi," etc.

A canvass recently made as to sectarian preference of the Harvard University student shows that the Episcopalians outnumber the Unitarians at that institution. Out of a total of 1,009 students, 28.8 per cent. belong to the former denomination and 22.5 per cent. to the latter. The remainder are appointed as follows: Congregationalists, 17.8 per cent. Baptists, 4.3; Roman Catholics, 3.4; Presbyterians, 4; Swedenborgians, 2; Universalists, 1.8; Methodists, 1.6; Hebrews, 1. About 10 per cent. are non-sectarian and 1 per cent. class themselves as agonistics or atheists.

The "Salvation Army" was recently attacked by a mob in the streets of Enniskillen, Ireland, and stoned; in consequence of which the authorities forbade the Army to hold open-air meetings. The "Salvation Army" has rivals, it seems, in the "Salvation Mission" and the "Hallelujah Army." Each publicly disavows connection with either of the others. A detachment of the "Army" in Paris was assaulted by roughs, who mistook them for Jesuits in disguise. The meetings have been prohibited.

—The "Year Book" of Trinity Episcopal parish, of New York city, shows that the clerical staff consists of the rector, Dr. Dix, and sixteen assistant ministers. There are 4,214 communicants. The baptisms last year numbered 1,194 and the confirmations 497. Besides 4,871 scholars in the Sunday-school, there are 453 in parish and 2,276 in industrial schools. Contributions by the churches and chapels, $11,681; appropriations by the vestry, $81,237.87 these appropriations being for parochial objects.

—The New Testament has just been translated in the Corean language. Mrs Arthington of Leeds, provided means for purchasing paper, and printing 3,000 copies of the gospels of Luke and John. A lady of Glasgow has promised to provide half the salary for three years of the first Corean evangelist.

—Two new Catholic bishops are announced in the United States—Vicar-general Janssens, of Richmond, for Bishop of Natchez, and J. C. Neraz, for Bishop of San Antonio. The former is a native of Holland and the latter was born in France.

Our Home People.

THE MOTHER APPLE BLOSSOM

BY CHRISTINE GRAILS HUNT.

Of all the joys of happy spring,
I dearly love the sight
Of apple-boughs all set about
With knots of pink and white.

The mother-blossom in the midst,
With lady-buds around,
I hear the infantes she sings
In breaths of fragrant sound.

She tells them apple-stories too,
Which happened long ago
The fairest in ple Eden grew,
The fruit of sin and woe;

Of Venus' golden apple and
Of the apple trees
Beside the Dead Sea, and of those
In famed Hesperides,

Of her old English ancestors
Crossing the ocean foam,
Brought to the Mayflower. She had heard
To cheer the Pilgrims' home.

Stamped as the Puritans were they
And lasting as their fame.
An island bay in Boston Bay
Still blossoming with their name.

"Ere long," she said, "your little gowns
Loosen and float away—
Fear not! The apple-spirit still
Abides through night and day.

"And I shall be an apple first,
Then you may grow bright
I'll show you how to find your shocks,
And mellow in the light.

"An apple may as dainty taste,
And show a cheek of red,
Yet prove no trouble, dears, to be
The sweetest fruit you own."

Wide Awake

The American Bison.

H. S. TUPMAN.

It is not many years since that the bison roamed over the plains of the far west in vast herds; but for some time, as advancing civilization has rendered access to the great hunting grounds easier, the destruction of this noble animal has been carried on at an almost incredible rate. It is estimated that in one year the shipments of hides from various frontier stations has not been less than one hundred and fifty thousand. As each hide represents a slain bison, those figures convey a terrible thought not a full idea of the magnificent butchery which has been going on among these monarchs of the plains. It is not only its hide for which the bison is killed. Its flesh is made into "jerked" beef and pemmican, and its bones are turned into knife handles and buttons.

If the true sportsman-like method of hunting the bison were followed, the animal would not be so near extinction. But not content with a single victim, or even a half dozen, the Indians as well as the white hunters have not infrequently caused the destruction of hundreds at one time. This is done by frightening a herd of the animals as they feed, and then chasing them over the edge of a precipice. Terrible slaughter is caused in this way.

A bull bison is one of the most magnificent looking animal in existence. His head and shoulders are covered with a mass of curling red-black hair, which almost sweeps the ground and partially conceals its fore-legs. This mass of hair, combined with a huge hump at the shoulders, gives the animal a massive appearance in front, while the naked hind-quarters make it seem lacking in strength in those parts. The bison is not, however, in the least wanting in power, and fulfills every expectation raised by the huge proportions of the forward half of his body. The horns are short and sometimes are scarcely visible through the mass of hair covering the forehead. The eyes, too, are so hidden as to seem like half-concealed coals of fire, glowing under the early frontlet.

The female is much less formidable looking than the male, but is well able to care for herself and her calf against any ordinary foe. She is not so quarrelsome as her mate, however, and is for the most part content to let him do all the fighting for her. And plenty of it he does, too; and at times a bison feeding ground is a sort of battle-field upon which the rival suitors for the hand, or hoof, perhaps, of some fair cow, contend in mortal combat.

Each herd has an acknowledged leader, who has proved himself the oldest warrior of the assemblage of bulls. The position of leader is no sinecure, for it can only be retained by continual proofs of worth. When the leader has grown old and somewhat feeble, perhaps, he is sure to be challenged by some younger bull, who aspires to the high honor of leadership. A struggle of this sort between ambitious young bull and his former superior is thus graphically described in an old copy of the Kansas Magazine:

The challenger advanced from the herd within some four feet, gazing angrier and angrier as he came. Suddenly there was a crash, which had in it something Homeric. A rattling onset of that kind leaves one no longer in doubt as to why the short, strong horns of the buffaloes have a slant of appearance on the poles. Then there was a long, steady push, in which every tendon of the buffaloes was strained to the utmost. Then there was a strategic side-step, then a sudden gladiatorial thrust, which pressed the huge heads to the ground in an even balance of strength. Neither dared relax a muscle or retreat an inch, for fear of that fatal charge upon the flank; or that dangerous twist of the neck which means defeat. A momentary relaxation of the tremendous strain only resulted in the shaggy heads coming together again with a dull thump, and a renewal of the dogged pushing which might have moved a freight train. It was a matter of lungs and endurance, and the white froth began to drop in long, tenacious strings from their lips, and the red eyes to glare dimly through what seemed to be clots of blood. I could hear the labored breathing where I lay, and see the tendons stand out across the thighs and along the thick necks. But this dead set of strength could not last always. Every moment of time was telling disastrously upon the shorter wind and decaying strength of the old crusader, who still fought for the loves of his youth. His foot slipped and the untoward grace of this slight disaster seemed to reach his antagonist quicker than a flash of light. No gladiator ever urged his advantage more suddenly. There was a huge lunge, a sound of horns slipping upon each other, a spring forward; and the horn of young bull had made a raking upward stroke through his antagonist's flank. The fight now became brisk. Again and again the old one turned and tried to make the young one stand off hand to hand, and often his more active antagonist caught him behind, the shoulder. With the red agony of defeat in his eye, and the blood trickling from the wounds in his flanks, he still refused to be conquered. With failing strength and limbs, which refused any longer to serve him, he finally stood at bay with open mouth and hanging tongue, unable to fight and disdained to retreat. His antagonist pushed him, and he yielded doggedly. He made no attempt to shield his flank, and pitifully endured all that came. The original plan of non-interference was abandoned, and the young lords gathered around him, and snorted and shook their heads, and gave him an occasional dig in the ribs by way of expressing their contempt for him. The cows came and smelled at him, and indulged in spiteful feminine butts and walked away. Their manner implied that they had always regarded him as a disagreeable old muff, and they were glad he finally understood their heartfelt sentiments in regard to him. Through all this the old fellow stood unresisting, whipped, but still obstinate. Gradually they all left him to himself, and the herd wandered farther away. He did not even look around; he was probably forced to accept his sentence of banishment, and go and live as long as he could alone, and fight his last fight with the coyotes and the.

The cunning wolves know by long experience that in the quarrelsome disposition of the Bison lies their profit; for when a bull has been badly wounded and deserted by his fellows he is no match for the combined efforts of a pack of hungry wolves. The prairie wolves, therefore, may be always seen hovering near a herd of bison waiting for the battle which is sure to result well for them. The Growing World.

A Black Hen Lays a White Egg.

The egg is white enough though the hen is black as a coal. This is a very simple thing, but it has pleased the simple mind of John Ploughman, and made him cheer up when things have gone hard with him. Out of evil comes good, through the great goodness of God. From threatening clouds we get refreshing showers; on dark nights men find bright jewels; and so from our worst troubles come our best blessings. The bitter cold sweetens the ground, and the rough winds fasten the roots of the oak trees. God sends us letters of love in envelopes with black borders. Many a time have I plucked sweet fruit from bramble bushes, and taken lovely roses from among prickly thorns. Trouble is to believing men and women like the sweetbriar in our hedges, and where it grows there is a delicious smell all around in the stew, so let it fall upon it from above.

Cheer up, mates, all will come right in the end. The darkest night will turn to a fine morning in due time, only let us trust in God, and keep our hearts above the waves of fear. When our hearts are right with God everything is right. Let us look for the silver which lines every cloud, and when we do not see it let us believe it is there. We are all at school, and our great Teacher writes many a bright lesson on the black board of affliction. Scarlet fever teaches us to live on heavenly bread, sickness leads us send off for the good Physician, loss of friends makes Jesus more precious, and even the sinking of our spirits brings us to live more entirely upon God. All things are working together for the good of those who love God, and even death itself will bring them their highest gain. This the black hen lays a white egg.

Sin shall that I more shall work for my good.
The bitter is sweet, the medicine is food;
Though painful at present will cease before long
And then, oh how pleasant the conqueror's song!

John Ploughman's Pictures by C. H. Spurgeon.

THE MISCHIEF IS A COLT. When I was a very small child we lived in a farmhouse which had a side-door opening into an orchard. There was among the sheep a cosset that when fall came refused to stay at the barn with the flock, and persisted in hanging about this door to upset the family and be petted. A well-grown black colt, two or three years old, was pastured in the orchard, and could fling his heels as high as any animal of his size; but he could not have been of vicious habits, for the children had the run of the orchard as well as he, and even the youngest was not in the least afraid of him; I used to sit by the hour under a sweet apple-tree I called mine, and amuse myself by watching his pranks.

One woful day for old Nanny, the discovered that wool, if it could not be pulled over her eyes, could be stripped off her poor body. Perhaps he considered her an intruder in his precinct and meant to serve a writ of ejectment on her; it seemed, however, that he was simply boiling over with fun. I remember perfectly how he would cut a big circle up the slope among the apple-trees, and coming down at a tremendous gallop past the kitchen door, would snatch at the cosset and keep straight on with a great lump of her fleece in his mouth.

Before anybody that could interfere was aware of the high jinks he was playing he had taken toll of Nanny so often that the field was littered with wool, and the poor helpless creature, dumb before her tormentor, stood shivering at the threshold with her back completely stripped of its warm covering.

My father made Nan the best recompense in his power, by fitting her with a brown blanket, made from wool that had gone your see, for higher uses than being lime-plastered on fence rails and apple-tree sprouts in coltish depravity; it was snugly tied on and kept the robbed party comfortable, but she never could have imagined how the suit became her! Watchman.

"HE'S A BRICK." Very few of the thousands who use the above slang term know its origin or its primative significance according to which it is a grand thing to say of a man, "He is a brick." The word used in its original intent implies all that is brave, patriotic and loyal. Plutarch in his "Life of Agesilaus, King of Sparta," gives us the meaning of the quaint and familiar expression.

On a certain occasion an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame, knew that though nominally only king of Sparta, he was ruler of Greece, and he had looked to see the massive walls rearing aloft their embattled towers for the defence of the city, but he found nothing of the kind. He unveiled much at this, and spoke of it to the king. "Sire," he said, "I have visited most of the principal towns, and I find no walls reared for defence. Why is this?"

"Indeed, Sir Ambassador," replied Agesilaus, "thou canst not have looked carefully. Come with me to-morrow morning, and I will show you the walls of Sparta."

Accordingly on the following morning the king led his guest out upon the plain where his army was drawn up in full array, and pointing proudly to the patriot host, he said, "There thou beholdest the walls of Sparta—ten thousand men, and every man a brick."

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THURSDAY, MAY 12, 1881.

The Golden Rule.

This is a measure of duty and of right which each man has in himself—one that he carries, not in his pocket, but in his reason and conscience. He is disposed, of course, to do well for himself, but he is required to do equally well by his neighbor. The difficulty of its application lies in human selfishness. The law that demands of us, that we love our neighbor as ourselves, is put in practice by this rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." So far as relative duties are concerned, nothing can be more simple or clearer. Whatever occasion arises, here is the principle, and the application. A man's religion must be judged by this. His Christianity is genuine, and his profession true, just in proportion as he faithfully applies the rule. What is reasonable and right that others should do to us, it is reasonable and right that we should do to them. What we could rightly desire of them is to be accorded by ourselves. The prisoner at the bar can rightly wish for no more than the law and evidence will warrant. The juror may love the accused as himself, and yet bring in a verdict of guilty. The Governor may refuse pardon, and sign the death warrant, and at the same time be within the meaning and spirit of the precept. Common sense and a good conscience are sufficient to guide in the application, provided we are willing to make it. To know duty, however, is one thing; to have the grace to do it is another. The golden rule is simply practical religion, and it shows how much or how little of this we have. It is the law and the prophets. It is also the gospel of life and character. Do Christian people conform to it?

In business matters, do they love their neighbors as themselves? Their employees, do they pay them and treat them according to the royal law? The necessities of a servant, or of a laborer, may compel him to work for almost nothing, or for much less than his services are intrinsically worth. The employer, perhaps, pays as little as possible, without regard to the comfort and well-being of those who work for him. He does not give his laborers a fair share of the profits of his business. The vexed questions of capital and labor could be easily solved by this precept of Christ if all parties were willing to obey it. The main trouble is that they are all supremely selfish, and bent on getting as much out of each other as possible, without regard to the equities involved. It is generally true that a thing is worth what it will bring. This is a commercial or business standard, but there are expedients and tricks by which speculators put things up or down in an arbitrary way for their own advantage. They prosper on the misfortunes of others; they reduce others to beggary that they may themselves become suddenly rich. Corners in stocks and commodities are gotten up, and powerful combinations of capitalists dictate their own terms. Where a monopoly exists there is no end to the exactions. The robbery is only limited by the interest of the robbers.

As between man and man, in business transactions, the Christian buyer would wish to do as well by the seller as by himself. If there is an equal and mutual advantage, he rejoices in it. He can not ordinarily pay more than the market price, nor can he ask for more, but he will be glad if his neighbor gains in the transaction as much as himself. He will sell as low and pay as high as sound and safe business principles will allow. He will not only do justly, but he will love mercy. There will be in his dealings no lying, no extortion, no trickery. The Christian man in business will not, of set purpose, pull another down that he may profit by his misfortune.

As between the rich and the poor, let the rich man put himself in the poor man's place, and consider what, under these changed conditions, he could reasonably wish. He would not that the millionaire should give him his fortune, or half of it, but he would desire the offices of mercy, kindness and helpfulness in his distress. Instead of grinding and crushing his impoverished neighbor, he ought to help him up, and make the way open that he may help himself.

Socially, we have only to think of the cruel liberties which people take with the character of their neighbors to see how wide a field is here opened for the application of the law of love. Talk of others as you would wish them to talk of you, and think of them and judge them in the same way. How envy, jealousy, evil surmisings, and all malice, would be driven out of the heart by this unselfish love? How quickly would this celestial ray expose all selfish meanness, and quicken into life every noble and benevolent impulse? To be as careful of another's good name, as of our own, is one of the plainest of Christian duties.

Who first called this precept of the Master "the golden rule" we do not know, nor wherefore. Golden, because the most essential and comprehensive, perhaps, and also because it is the regal and dominating principle of the religious life. Golden, because it is the true standard of piety, exposing the base alloys of selfishness and hypocrisy. Golden, because it is the expression of a perfect love, and the description of true and exalted Christian character. Whatever is less, or different from this, is mere dross and rubbish. The moral philosophy of the gospel is in this brief rule. What a world this would be if all men were governed by it! There would then be an end of war, of sectional bitterness, of personal wrong, of individual crime. The golden rule, observed, would bring about a golden age, transform the world and transfigure the human race.

The Poor-Mouth Delusion.

It is about time that the South should cease to make a "poor mouth," and that our people, instead of complaining of the losses of the war, cultivate the grace of liberality. For many generations, we fear, the war will be pleaded as an apology for our withholding "more than is meet."

The truth is the Southern people are generally in very good circumstances. With a cotton crop of over six millions of bales, and with sugar, rice, tobacco and corn in proportion, the country can not be said to be very poor. Many are now poor that once were rich, but many others have made or increased their fortunes. There is money, productive property and prosperous business almost everywhere. There are not many large capitalists, or individuals who would be called rich in London or New York, but there are a few. The average condition, however, is probably better in the former slave States than in any other country in the world. There are fewer persons of great wealth, but more who are in comfortable circumstances, and there is far less abject pauperism. The South is comparatively peaceful, prosperous and happy, and she is growing rich rapidly.

We may not have recovered fully the values destroyed by the war, but enough remains to meet every need of our religious and educational enterprises. The Methodists have probably a fair share of the resources of the section. Enough, certainly, to sustain and endow our colleges, and to push the work of church extension and missions with vigor. Millions in many hands ought to contribute more than the same millions in possession of a single individual. If all would give as the Lord has prospered them we should scarcely miss what the war destroyed, nor should we look to the Vanderbilts and Seneys of the North for help. We are abundantly able to help ourselves if we only think so, and have the self-respect and largeness of heart to attempt it.

No greater misfortune can happen to us than to settle down with the conviction that we are dependent upon the bounty of distant sections. This would be a fatally damaging perversion of the few very large gifts that have been bestowed by the wealthy men of other communities. There is Methodist wealth enough in Tennessee alone to have built and endowed the Vanderbilt University. Enough in Georgia to have given Emory and the Wesleyan all they needed, and enough in Alabama, Mississippi and Louisiana to establish and sustain our schools in these States.

It is wonderful how much capital people will make out of some past misfortunes in staving off the claims of God upon them. However much they prosper afterward, they never seem to get over it. Some people, who are richer now than they were before the war, still bank upon it when the collection is pressed. The poverty of the South is only comparative, and is not such as to excuse our neglect. There is money enough if there were only the disposition to give, and that laudable pride which leads people to help themselves. If our own people would do their duty there would be no call for aid from abroad. The South has the resources to meet every legitimate demand, to pay her debts, to build her institutions of learning, and to meet all the growing wants of her increasing population. The goodly land is before us, and we are well able to go up and possess it. We are rich enough and numerous enough. We must uproot this chronic delusion about the poverty of the South, and quit ourselves like men in meeting our own responsibilities.

The May Meetings at Nashville.

The May meetings here during the week have been of unusual interest. In addition to others held annually, this year we have had a convention of Conference Sunday-school secretaries. This body met on Tuesday morning, over which Dr. Cunnyngham was called to preside, with the Rev. C. R. Williamson, of Alabama, as secretary. All the secretaries of the connection were present, except those in the far West. Most of them are Sunday-school men of experience and enterprise. Their reports from the different sections of the church encourage the belief that this department of our work is moving forward with increasing and intelligent zeal. The various phases of our Sunday-school cause and machinery were discussed, and some action had looking to improved legislation by the next General Conference. But the full proceedings of the body will soon be published.

Only four of the Bishops are present—Bishop Wightman being yet confined to his home by protracted illness, and Bishop Kavanaugh detained on the Pacific coast until after the Fall Conferences there. Bishop Paine looks rather better and stronger than a year ago. Bishop Pierce, though much enfeebled and even emaciated, is full of hope and determination. Bishops McTyeir and Keener are capable of great labor, but in view of their increased list of Conferences, and the probability of having to meet some assigned to their other colleagues, they should not be urged to attend District Conferences. The general expression, so far as I have heard, from the representative men of all parts of the church present here, is that the next General Conference will elect *four* new Bishops.

The report of the Book Committee will make glad the heart of the church. Their success has been a marvel. Everything and everybody about the Publishing House wear an expression of hopefulness. They have reduced the debt *one hundred and three thousand dollars*. The Interest account is now less than ten thousand dollars. Action was had providing for the retirement of the bonds of smaller dimensions *at once*. This will be done without cramping the facilities of the House in cheapening and enlarging our publications. Contemplated changes and improvements in our Sunday-school periodicals will greatly enhance their value without increasing the price.

The meeting of the Board of Missions was full, and of special interest. Several brethren from the mission fields have been in attendance—Drs. J. W. and R. W. Lambuth, from China, and Rev. T. B. Norwood, from the Mexican Border Mission. Reports from all our missions will greatly stimulate the faith of the church and increase her offerings. Relying upon the development of missionary faith and intelligence in the church, the board has advanced the appropriations for the coming year to one hundred and eighty thousand dollars. Would to God that her response to this call may be as generous as the urgency of the cause. An anniversary meeting was held, on Wednesday night, in McKendree Church. Dr. Summers presided, and Drs. Wilson and Carlisle delivered addresses. It rarely falls to our lot to hear missionary speeches so well-timed, able and instructive. There was nothing amusing—no laughter-provoking anecdotes—but an eloquent presentation of the great gospel claim of foreign missions upon the faith and means of the church.

The Ecumenical delegates present have perfected arrangements for their foreign tour. On the sixth of July, in the "Bothnia," Bishop McTyeire and daughter, Dr. A. W. Wilson and daughter, Dr. Winfield, of Arkansas, and others, will take passage. Dr. McFerrin and daughter, Rev. David Morton and others will leave on the sixth of August. Vacancies in the delegation have been filled by the Bishops this week. Some of the appointments have escaped secrecy. In place of Bishop Wightman, Dr. C. K. Marshall, of Vicksburg, has been appointed. No other man could better represent a Bishop. With special thanks to Dr. R. A. Young and his charming family, whose hospitality he shared, this writer turned his face homeward on Saturday morning, May 8.

C. B. G.

Mississippi Notes.

The prospect for crops is now good. We were ushered out of winter into summer in a day. Spring seems to have been omitted in the programme of the seasons. Four days after the last frost my thermometer stood at ninety degrees in the shade. Hence the cotton has sprung up with surprising quickness, and corn seems about to regain somewhat of its lost time of growth, it being more than a month behind its usual height at this time of the year. Winter did not end till the middle of April. It began with October. Never, perhaps, was so much fuel burned in one winter. There was scarcely a day when it was not cold enough to kill and save meat; the previous winter it was difficult to find a time when pork could be killed with safety. So it seems that the weather has chills and fevers a year apart. Periodicity of heat and cold is not peculiar to man. Who has not noticed that almost all trees and perennial plants bear full and sparse crops on alternate years? Do not all these things say that the author of all nature is one God? Is not the unity of authorship demonstrated by the varied, striking and ever-maintained analogies found to exist, not only between all the departments of physical creation, but between physical and spiritual things?

The weather has influence on health, and even on the souls and spiritual interests of men. We should have had a parsonage at Free Run, on Tranquil circuit, but for the unprecedentedly long, cold, wet winter. The floods and freezes past, they are now trying to build. They said two successive pastors had failed to build after collecting some means for a parsonage. If a parsonage is not now built, a committee of laymen will fail to build it.

The new parsonage at Sharon is completed. The boarding department of Sharon Female College was burned in 1868. The scholastic department has, by permission of the Mississippi Conference, been used as a parsonage for several years. By a very great architectural error in the locating of its gutters, the house was rapidly approaching self-destruction. Hence the trustees and Quarterly Conference had it taken down, and a parsonage built of the materials. The parsonage stands on the site of the college, and thus preserves for church purposes that classic spot, hallowed in the memory of thousands, especially of devout women, who, between the year 1837 and the year 1870, were educated, in whole or in part, at Sharon Female College.

The churches in the Jackson district are all served by pastors who seem to be striving to make full proof of their ministry. Their labors are evidently not without good results, and the promise of support is not discouraging. If our people will plant and cultivate corn and cotton for God's service they will not lack means to support his worship.

A love-feast is held at the close of each Sunday morning's service at every quarterly meeting on the district. They do not interfere with the Sunday-schools, which, of course, it is a prime object everywhere to encourage, nor are they interrupted by persons coming in or trying to do so, if the doors are shut, as would be the case were they held before the service. The members and others remain patiently, and we usually have a time of refreshing. The customary introductory services and ceremonies of a love-feast are omitted, and half an hour or three-quarters is spent in the narration of Christian experience or the expression of Christian sentiment. These never drag, as those have often done which were held at four or five o'clock in the afternoon. The spirit of class meetings is certainly not dead, albeit we have but few class meetings after the regular form. These love-feasts have often strengthened and comforted my soul, and I commend them to others as "good to the use of edifying." The love of Christ still constrains men to speak in his name. Only give them a suitable opportunity, and the "fruit of their lips" will be offered in his praise, while mutual sympathy and united hope shall conspire to make them one in him.

W. L. C. R.

CANTON, Miss., May 5, 1881.

Dr. Punshon.

At the funeral of Dr. Punshon, Rev. E. E. Jenkins, president of the Conference, delivered an address of great fitness and power. We quote nearly in full, as reported in the Watchman, London:

There had been, as you are aware, considerable, but we scarcely believed ominous, physical derangement, but there was no doubt in the mind of any one of us, including, I believe, his medical adviser, that perfect and prolonged rest would bring back to their wonted tone a heart strained to exhaustion by sorrow and care, and a mind overtaxed, not only by official obligations, but by engagements to help everybody and every cause made in fatal forgetfulness of self. We know now that the provision for repose, to which we compelled our dear colleague to consent, ought to have been made several months ago, and would have been made but for the stubborn reluctance with which he received every proposal to go out of harness, even for a week; and even his holidays were not seasons of relaxation, but variations of toil. His public movements were watched, his resting for a night in town or village was an event for the Methodists in the place, a service was exacted, and the largest rooms to be had were obtained and crowded with people anxious to hear the great orator. It was this tension of energy, never relaxed, never graduated to meet just the requirements of a service—for he gave out all his strength, whether the audience numbered 500 or 5,000—it was this prodigal expenditure of force from a very early period of his remarkable career, and during a life charged with the excitements, the anxieties, and the vicissitudes of an unequalled popularity, that bowed down in the prime of his life the Samson of our Israel. There is no ground for surprise at the event which has made the Connection at home and abroad mourn as one man, and has pierced the hearts of multitudes who belong to other churches acknowledging Christ, our common Head, and who share our loss in that a prince and a great man has fallen this day in Israel. We may rather wonder in reviewing calmly Dr. Punshon's career, and recalling the work which he did during a ministry of thirty-six years in this country and in Canada and America, the quality of his work and its results, and remembering his acute personal sufferings and bereavements and griefs—that enter into a man's heart and life, especially of a popular man—I say we may rather wonder, even with strength such as he possessed, that he did not under such a strain collapse long ago. In Dr. Punshon our church possessed a rare gift from the Father of lights. His mind possessed two classes of faculties not often found together in eminent prominence—the imaginative and the practical; and an imperious intellect governed both, giving to the imaginative power a definite work, and to the practical a logical coherency and consistency. The surpassing endowment of his youth was memory, and it made his mind a vast storehouse of knowledge, much of it in the very word form in which it was acquired. He not only forgot nothing, but he commanded everything he had learned. It is not unlikely, though I can not speak with precise knowledge, that in the time of his earlier growth his memory had somewhat fettered the action of his other powers; these, at any rate, asserted themselves conspicuously in his later years, when called into use by the various responsibilities of official life. The gifts which I have mentioned, when there is a commanding physique, make the orator; or, if education and opportunity concur, the statesman; or, if tastes and the success of earlier attempts determine it, the poet. William Morley Punshon selected none of these professions; he was led by the star of Providence to the place where the Young Child lay, and brought the tribute of his life, the gold, the frankincense, and myrrh of his genius, and placed them at the feet of Jesus, all unconscious of the worth of his offering, and if he had suspected it, he would have considered it too mean to merit his Lord's acceptance. The calling of a Methodist preacher was the first and last distinction of his life; he aspired to no loftier place on earth than the Methodist pulpit, and it soon became apparent that God had raised up a messenger to the churches endowed with exceptional power. I believe he had little professional training for the pulpit, but whether eminence were granted to him or denied to him, he purposed, by Divine help, to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. He knew there was no royal road to pulpit power; he knew that being called into the ministry the pulpit was the central position of his calling, and not a stepping-stone to something else. He was sometimes found elsewhere, but he brought with him the inspiration of the preacher, and rendered eloquent service out of the pulpit in the cause of the pulpit. He would have deemed his life a failure, if not a mockery, if, whatever else had prospered, his pulpit had failed; his more careful work, and his chief joy to the last, was preaching Jesus. Morley Punshon was eminently the servant of his people. It was his pride, if I may use that expression, to represent Methodism in high places; to prove, in itself, and on behalf of his brethren, that God had not only called us to do evangelical work, but had raised up among us a ministry containing in itself, under the Head of the church, the ultimate authority of a ministry. His unfaltering independence was all the more remarkable because his reverence for antiquity was sensitive and enthusiastic; this manliness explains in part his popularity among his brethren; I say in part, because there was another prevailing charm in the genial and modest temper which marked his intercourse with other ministers, and the absence of all pretensions, and flourish of power, making his great qualities even more conspicuous as they were winning and accessible to all who desired to engage them. He did not, so far as I know, mark his dissent from other churches, or obtrude the peculiarities of his own church when an unsectarian pulpit borrowed his defence and advocacy on behalf of some catholic institution or society; I always considered his behavior on these occasions an excellent pattern of charity and moderation; his theme generally transcended party limits. The bearing of his mind towards the sceptical spirit of the day was equally remarkable; happily for the power and usefulness of Dr. Punshon's ministry he had no intellectual sympathy with doubt, but he had much sympathy with doubters whose distrust was timid and tentative and anxious, not because of any reserved questioning of his own, but mental solicitude of this class appealed to his love and honesty, and his tenderness for distress. Moreover, his mind was too large and too generous to consider everybody in the wrong place who did not stand just where he stood, or who reviled their standpoint by other steps than those which had conducted him to his position. In his own case between conviction of sin and the cross of Jesus he knew doubt, and no space, either by halting in indecision, or by hesitating reasoning, and he proclaimed salvation not discovered by reason manifested to faith. He [illegible] with a kind of untutored sincerity and preached results rather than processes; and he preached to the people and for the people, and although he sometimes soared high or dived deep, it was seldom in pursuit of abstract ideas; in such instances as I have referred to he was generally following the issue of some well-known truth, demolishing the refuge of less security of the sinner, or throwing in a new light upon the spirit of the inquirer. Wherever his mind was, his hearers he was never in doubt. He had his own style, and it was not another's; it was the visible impress of his own mind, a body that grew out of it and not a robe woven for it. No imitator may take the picture of this great preacher, and use it, and be unintelligible, as a ridiculous. He was never vague in his language, though never [illegible] mon, his robust sense, and his earnestness, made eloquence a passion to contribute to the power and force of his meaning. Sometimes, when under the [illegible] feeling, his style assumed an ordinary simplicity and conciseness and vigor. Many of us remember that in preaching he had a pausing at the close of an argument or on the winding-up of an impassioned declamation, and of turning from a personal appeal to those whose case he had been reviewing and suddenly changed the tone of his voice and began a strain of pathos to hear him now—of pathos so melting, so impressive, so irresistible that you felt that in this case it was not in words only, but in power and the Holy Ghost, and in much assurance, and that the preacher had won the souls he was seeking to win and secured them. For the sake of those who remember one instance that occurred in this chapel, where he was preaching in this pulpit, and pressing upon men to look to the Lamb of God, when one of the most intelligent of his hearers ventured to say, as he thought, the truth, to look up, and was received in an instant. There was no doubt, that in this quiet way many multitudes were delivered under the ministry which God gave to his servant, and received the final assurance of redemption. I never knew a mission intimately before my appointment to the Mission-house. His missionary life had enabled me to appreciate the services which he rendered the Society on the platform, and I think that not even in the Exeter Hall—mighty as he was there—was his oratory half so impressive as on the platform of a missionary society. The prophetic elements of his fascinated him; it was gifted to kindle his imagination, arouse his overflowing sympathies, then his grasp of detail, his strong faith in the ultimate triumph of his Lord; all these qualities combined to make him one of the most powerful missionary speakers I ever heard. But I said just now that I did not know him intimately when he went to the Mission-house. I never knew until then how much his heart was in this missionary work. I never knew it until my close association of counsel and mutual responsibility I discerned what I can not otherwise describe than as a very sacred word; that is, the travail of his soul, when the pressure and stress of administration threatened to impede the glorious work of the advancement of which his heart was set his. I heard him say painfully not long before his death that he was risking the little reputation he had, as a platform speaker, by perpetually dwelling upon the necessities of finance; but even then he was not one whit less powerful than when speaking under the highest impulses. So far as I could judge from near and constant observation, he was diligent in business, fervent in spirit, serving the Lord; not untiring, in co-operation with others of, but jealous for, his own work, making their care and help almost a cherished appropriation of his own. And then to go back to the Mission-house, to its vast responsibilities, with the critical condition of its resources, and miss him! He had been our refuge and strength, a very present help in trouble! The closing of his life was a very beautiful one. There was no evening, and no twilight, in his season of work. His day was like a day in the East, where there is no interval between fading and twilight—the sun is shut up in a moment, and all is light. Until within the last few days he was not aware that his end was approaching, and yet he must have had intimations of it in his own mind. He had no fear of death. He said to a friend who asked him if he had any fear of death, "No fear of rapture of living; the rapture of dying; I do not like to feel that my work is done." Not long before his death, he said to his medical attendant, "Doctor, am I going?" The doctor replied "Yes." He replied, "Thank God; Jesus is to me a reality." I believe his last words were uttered to Mrs. Punshon, and they were these: "Love to meet me in this presence." He went into the problem of life as he understands it. "Absent from the body, present with the Lord."

OUR CITY CHURCHES.—Christian Keener is now in the second week of protracted services at Louisiana Avenue Church. Twelve persons have been converted, and have applied for membership. On Sunday night he preaching by Dr. Walker, the result a number of penitents at the altar. The interest is increasing. Dr. R. Duval, of Virginia, has been assisting in the meeting for two weeks, preaching nearly every night. Dr. Duval leaves this week for Galveston, Texas. Our Texas brethren

find him a devoted and useful evangelist, and we commend him to them as a minister worthy of their confidence and esteem.

Dr. Milburn preached at the Carondelet Street Church, Sunday morning, May 8. The sermon for substance was edifying, calculated to dispel doubt, and to confirm believers. In elocution and manner Dr. Milburn has reached the highest pitch of excellence. Being blind, he recites his lessons and hymns from memory, and they are rendered with wonderful beauty and power. His lessons were the fortieth of Isaiah, and a part of the first chapter of John. The inspired words, as pronounced by him, glow with a divine radiance, and are invested with a depth, pathos and sublimity which arrest and entrance the hearer. The pastor, Rev. Felix R. Hill, of this church, is succeeding admirably. He has received about sixty members this year, the prayer and class meetings are well attended, and there are conversions at these services nearly every week.

At St. Charles Avenue Dr. Mathews is preaching to good congregations. There is a good attendance at the prayer and class meetings, and conversions and accessions constantly occur. The new chapel in the rear of the church is progressing rapidly, and will be ready for use in about two months. It will be a handsome building, and convenient.

Dr. Carter, at Felicity Street, is preaching to large congregations. The social meetings are well attended, and a goodly number of members has been received during the past quarter.

Moreau Street, Rev. J. M. Beard, pastor, in the midst of a foreign population, mostly Roman Catholic, is making some progress. Protracted services, recently held there, resulted in some conversions, and in a gracious quickening of the church.

The church in Algiers, Rev. Lewis A. Reed, pastor, has had no special services, but its condition is reported as improving and encouraging.

The Advocate of Missions, for May, is somewhat late in reaching us. But it is filled with matters of interest. This number closes the first year of the publication. We earnestly commend it to our people. It should be in the hands of every member of our church. The indefatigable editor, Dr. Wilson, says:

We enter upon the second year in the confidence that our means and area of usefulness will be greatly enlarged. An increased subscription will give us command of much material of value to our work, at present beyond our reach. With facts before us, we can not doubt that an enlarged circulation will be productive of great good. The quality and price of the paper amply justify us in asking this increase.

Every preacher, traveling and local, in the Connection ought to take the Advocate of Missions. It will give him the information that he should always have at command for the uses of the pulpit and pastoral instruction. Moreover, we earnestly request all our preachers to introduce it to the members of the church. It ought to be in every Southern Methodist household, as a stimulant to missionary interest, a means of instruction, and a help to personal religion. A little attention and effort on the part of all our preachers would multiply our circulation many times.

With due and grateful recognition of the kindness shown by many of our readers, we ask the renewal of subscriptions expiring with this number, and their aid in the extension of the list. Let every one renew, and send one, two, or more additional subscribers.

Rev. Dr. Gladdeon Draper, writing to the Northern Christian Advocate, says:

There come the glad notes of triumph from all parts of the Wesleyan Church. God grant it may be the harbinger of a universal quickening and expansion in the church of large faith for the in-coming year; that there may be a happy turn in the spiritual tide of affairs. Old City Road Chapel is witnessing once more glorious scenes, as many as fifty men Sunday night coming out as seekers of salvation, a fitting preparation for the World's Council. May the whole body be set on fire of God, and the flame extend to the ends of the earth. The same joyful tidings are received from the provinces from circuits and stations and from the circuit quarterly meetings now being held throughout Great Britain. The Isle of Man and happy Ireland share in the gracious shower. There is prospect of a more cheerful report at the next year with respect to increase of membership, an almost unprecedented number remaining on trial. Amid these jubilant scenes the voice of the most prominent Wesleyan pulpit orator is hushed in death. His fame is in all the churches and Christendom will mourn the premature and sudden death of William Morley Punshon. He was just setting his face towards the earthly Jerusalem, in a much needed respite from work, but he is now walking the golden streets of the heavenly city.

Prohibition in Mississippi.

The New Orleans Picayune says:

There is no movement that has been made in Mississippi since the war that is of more importance to the farmers and people of that State than the one set in motion chiefly by Col. Nugent, of Jackson, at a meeting held at the City Hall of Jackson, on the evening of the 20th of April. The meeting was called through the public journals by Col. Nugent. The following report of the proceedings of the meeting was made by the Secretary for the press:

On motion of Col. W. L. Nugent, Col. Daniel Dennett, of Brookhaven, was called to the chair, and H. J. Hinds acted as secretary.

After the organization of the meeting Col. Nugent, in a few well timed and appropriate remarks, offered the following resolutions, which were, after short addresses in support of the same by Messrs. Dennett, Galloway and Jenkins, unanimously adopted:

Resolved, That the chairman appoint a committee of seven, whose duty it shall be, without delay, to draft and publish a call for a State convention of delegates from the several counties and towns in this State, representing those who are opposed to the continuance of liquor traffic beyond a day to be appointed, to assemble at the Capitol at Jackson on Friday May 13, and devise means for securing the passage by the next Legislature of a constitutional amendment prohibiting the liquor traffic in this State, to be submitted to the people for ratification or rejection.

Resolved, That it is not our purpose to interfere with political parties or their management, but we are sensible of the great harm done to the health, property and morals of the State by the increasing liquor traffic, and are persuaded that the time has come when all the good people of the State, without reference to party affiliations, or previous condition, or religious persuasions, should combine to arrest the demoralizing influences of the unwholesome traffic, and demand that the Legislature shall afford them an opportunity to suppress it by a fair vote upon an amendment to the constitution.

Under these resolutions the following committee was appointed, to wit: Col. W. L. Nugent, of Hinds county; Rev. Chas. B. Galloway, of Warren; Rev. J. B. Gambrell, of Hinds; Capt. Jno. T. Buck, of Hinds; Rev. S. H. Steele, of Lowndes; Col. Daffiel Dennett, of Lincoln; and Rev. E. B. Ramsey, of Tishomingo.

Mrs. Hayes in Georgia.

The Wesleyan Christian Advocate says:

Mrs. Juliana Hayes, President of the Woman's Missionary Society of the Methodist Episcopal Church, South, visited Macon for a few days last week. She is a highly cultivated Christian woman and devoted to the holy cause she represents, "Woman's work for heathen women." Her whole heart is in this work and she greatly enthused those who were fortunate enough to hear her talk, while with us, to a greater zeal for this noble work saving the heathen woman. She met the Juvenile Missionary Society at its regular monthly meeting, and expressed herself as being highly delighted and greatly encouraged with the progress these little ones have made in Missionary work. They raise about five dollars every month and have already sent a contribution of $15 to Mexico and have $10 in their treasury. They were organized in December, 1880. They are auxiliary to the Woman's Missionary Society of Mulberry street Church.

Friday, 29th of April, having been appointed as a day of fasting and prayer by the Woman's Missionary Society, Mrs. Hayes met with Macon Auxiliary at Mulberry street Church, and conducted the services very greatly to the edification of those who were present. The visit of this "elect lady" will long be remembered by those who were permitted to listen to the words of Christian experience that fell from her lips on that occasion. May God bless her and prosper her good works and give her many souls for her hire.

We clip the following from the Clarion, Jackson, Miss., concerning the Agricultural and Mechanical College of Mississippi:

The Starkville Times says that more than 150 students are now in the dormitory. These, with the students from the town, make about 225 now in attendance. Three hundred and fifty have matriculated this year. The recent panic, on account of sickness, Dr. Phares, of the faculty, thinks was unnecessary. President Lee thinks he should take no more students this year. He has enough. The capacity of the college is only 275. This should be the limit till further accommodations are provided. Applications are daily received for admission next year. Were the accommodations sufficient, 500 students would be at the college. Success, the Times says, is beyond a doubt.

The widow and daughter of Stonewall Jackson are among the visitors to our city. They came in order to be present at the unveiling of the Statue of Stonewall Jackson at the Metairie Cemetery. The imposing ceremony took place Tuesday afternoon May 10. The Times says:

The statue is eight feet five inches high, and represents General Jackson in Confederate uniform, his cap drawn down on his forehead, and his head inclined to his left side.

The mound on which it is to be placed, is twelve feet above the level of the main road that leads to the main entrance of the cemetery. Underneath the statue is a large vault, in the centre of which is a thick wall of masonry. The walls of the vault are partitioned off into cryptes, fifty-seven in number, which are to be used as the resting places of the comrades of the A. N. V.

The name of Mrs. Amelia A. Colds takes its place on the long list of American benefactors. Her will makes many charitable bequests, which are devoted largely to the Presbyterian Board of Home Missions, $5,000; to the Board of the Church Erection Fund, $5,000; to the General Assembly, $5,000, in trust for the Committee on the Ministerial Relief Fund; to the Board of Foreign Missions of the Presbyterian Church in the West Indies, $5,000; in trust to the Theological Seminary at Princeton, $5,000; to Union Theological Seminary, this city, $5,000, and to Auburn Theological Seminary, $5,000; and to the Fourth Presbyterian Church, of Albany, $5,000. Dr. John Hall, of this city, receives $5,000. She further divides $30,000 to various friends and relatives.

Christian at Work.

A press dispatch from Nashville, dated May 8, says: The Theological Hall of Vanderbilt University was formally dedicated this afternoon, in one of its lecture rooms, which was thronged with people. Bishop Paine, Senior Bishop of the Southern Methodist Church, presided.

It being the sixtieth birthday of W. H. Vanderbilt, the donor, a full length portrait of that gentleman was hung in the hall. In his name Bishop McTyeire presented the building to the senior Bishop for formal acceptance and dedication, which ceremonies were impressively performed. A rising vote of thanks was tendered to Mr. Vanderbilt by the faculty, students and citizens. The building cost over $100,000 and will accommodate 200 persons.

SENSIBLE WOMEN.—The New York Christian Advocate says:

Three thousand four hundred and sixty-four women registered as voters in Massachusetts in 1879. Of this number only 2,291 actually voted. In 1880 4,566 registered, but only 1,967 voted. The Philadelphia press affirms that this is the showing of the official statistics. If it be so, it furnishes another proof that the movement for female suffrage is not demanded by any known and felt want, but has been artificially stimulated. But whether it be so or not, a radical change must take place in the ways of thinking and feeling of *women* before they will wish to assume the responsibilities of government, or submit to be forced to do so by tireless and noisy agitators. The unwillingness of the great body of American women to be drawn into this movement is a proof of their sterling good sense. As one of the noblest Christian workers for temperance and Christianity says: "I see that neither sex can exert the peculiar form of influence which is natural to the other, and I will not risk the loss of my influence as a woman by seeking the responsibilities and labors which God and nature have devolved upon man."

Rev. J. P. Roberts, writing from Bay Minette, Ala., May 9, says:

The news has just reached me of the death of Mrs. L. E. A. Howard, wife of Capt. Wm. Howard of Daphne, Baldwin county, Ala., who died Saturday the 7th inst. The deceased had been for many years a member of the Methodist Episcopal Church, South, on this circuit, and was a blessing to the church and to the community where she lived. Her house for a number of years was the home of the itinerant preachers on this work. Another of the good people of the world has gone from labor to rest. An obituary will be furnished.

Col. Thomas A. Scott, of Pennsylvania, has lately, says the Richmond Christian Advocate, three gifts to Washington and Lee University: his first soon after the War of 1850; the second in 1876 of $50,000; and he now gives the third, $50,000, without restriction to the general fund of the institution. Every true-hearted friend of education in Virginia will have a thrill of gratitude for this generous remembrance of a noble institution.

Rev. A. S. Whitehurst, Plantersville circuit, North Alabama Conference, writing from Aldine, Ala., April 29, says: "All things are moving off very smoothly in our little work at this time. I think I have good reasons to expect a great revival this year. This is my second year on the work, and also in Conference. We had a revival on the work last year, resulting in about sixty conversions and forty-one accessions. I have been praying for and anxiously expecting a great outburst of religion throughout the entire work this year."

Rev. R. D. Norsworthy, writing from Meridian, Miss., May 2, says: "Four months have elapsed since I arrived in this place from Canton. We have received on profession of faith seven; by certificate, nine. Our Sabbath-school is moving on well. Our superintendent, L. P. Brown, is a faithful and successful officer. We have a large membership. I recommend the Advocate to my people as I visit. The ladies are careful of the comfort of their pastor's family. Congregations good."

Rev. J. Lane Borden, president of Mansfield Female College, has been in the city for a few days. He reports the college as doing well, and with bright prospects for the future. In a few months the railroad will be completed from Shreveport to New Orleans, and Mansfield will then be one of the most accessible as well as one of the most healthy points in the South. President Borden confidently expects that the college will be full at the next session.

—Bishop Isaac Lane, one of the Bishops of the Colored Methodist Episcopal Church in America, was in the city for a day or two this week. His church has an organization in New Orleans, and several thousand members in the State. The Bishop was on his way to a district Conference at Lake Charles, La. He reports the work throughout the connection as generally prosperous.

Rev. James A. Wadlrey, presiding elder of the Woodville district, Mississippi Conference, gave us a brief call this week. He reports a revival of church building in the bounds of his district, and that the outlook is generally hopeful.

—A memorial sketch of Rev. D. M. Hudson, written by Rev. J. Bancroft, will be found on the second page of this number of the Advocate.

—Southern Youth is the title of a new monthly published at Yeroon, Miss., and Morrilton, Ark., Rev. R. G. Porter and Rev. John W. Boswell, editors and publishers. The Southern Youth is specially devoted to the young people of the South. The first number, now before us, is a handsome eight-page sheet, and well filled with original and selected articles. We wish the paper a prosperous and useful career. Price, sixty cents a year.

—Our sermon department is surrendered for the present to "Notes of Life," by Bishop Paine. We are gratified to know that our beloved senior Bishop is giving, over his own signature, the facts and incidents of his long and useful career. It will be time well spent, and prove a lasting service to the cause whose advancement lies nearest his heart.

—By notice on our eighth page it will be seen that the Executive Committee of Seashore Camp Ground have a meeting on the ground, Saturday, May 21. Those having business with the trustees will please refer to notice.

—The Grand Lodge of the Knights of Pythias are holding their annual convention in this city. The convention was opened at Grunewald Hall, Monday morning, April 9, John J. Scott, Grand Chancellor, in the chair. There is a large attendance of delegates.

East Mississippi Female College.

At a called meeting of some of the alumnæ, held May 2, 1881, it was resolved to arrange for an unusually interesting and important occasion in connection with the approaching commencement. Arrangements have been made with all the railroads converging at Meridian to transport visitors to and from the anniversary on *round trip tickets*; that is, at rates reduced about one-half. This arrangement dates from May 28 to June 2. The especial occasion will be the alumni anniversary, concert and festival on May 31. Distinguished speakers are invited to be present, and unusual effort will be made on the part of the alumni to so present the other features of the occasion so as to please and profit those who attend. An admission fee will be charged for the concert and supper, which will be appropriated toward furnishing the chapel of our new college building now being erected. A grand and delightful affair is anticipated, and the friends of the college, of the alumnæ, and of education generally, are invited to attend.

MISS ANN D. ROGER, Pres't.
MISS PINKIE MOORE, Vice Pres't.
MISS NELLIE MOODY, Sec.
MISS OCTAVIA SANDERS, Ass. Sec.
MISS JIMMIE THORNTON, Treas.
Meridian, Miss., May 4, 1881.

P. S.—Will all papers friendly to the enterprise, please publish the above notice?

Books and Periodicals.

HORÆ WITH THE BIBLE, or the Scriptures in the light of modern discovery and knowledge, from creation to the patriarchs. By Cunningham Geikie, D. D. New York: James Pott, publisher. 1881.

Dr. Geikie's "Life and Words of Christ" has been before the reading public for some time, and has been most favorably received. It is indeed a work of great merit, and it has placed the author among the very foremost writers of the day on Scriptural subjects. The purpose and scope of the present work are to explain and illustrate the Scripture history, to solve any difficulties that may appear, and to vindicate the inspired narrative by reference to modern discovery and science. It is, however, by no means a dry dissertation, but a fresh and vivid exposition, showing abundant research, and yet not overlaid with irrelevant matter, or learned and unfamiliar terms. It is for all readers, and is well adapted to entertain and instruct them. Dr. Geikie is conservative in his treatment of disputed points, and the tendency of his discussions is to confirm and strengthen the fair-minded in the truth, inspiration and exceeding value of the Bible. Beginning with the account of the creation, the volume ends with the death of Joseph. We give the headings of some of the chapters: Genesis; Ancient Legends of Creation; The Bible and Modern Science; The Age of the World; The Story of Eden; The Antiquity of Man; The Flood; The First Glimpse of National History; Palestine and Egypt in Abraham's Day; Isaac and His Sons; Joseph. The author intimates that this is the first volume of a series bearing the same title and of like character. The work is illustrated, well printed and bound, and makes a rather portly volume of five hundred pages. It is for sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

SERMONS ON THE CHRISTIAN YEAR. By the late Francis E. Lawrence, D. D. New York: Anson D. F. Randolph & Co.

Dr. Lawrence was pastor of the Church of the Holy Communion, New York, for twenty-seven years. This was the church built by the celebrated Dr. Muhlenberg. Dr. Lawrence succeeding him as its pastor. Dr. Lawrence died in 1879, and the sermons in this volume were preached by him during his pastorate. They are sermons on the Christian year—that is, connected with the observance of the holy days and festivals of the calendar of the Protestant Episcopal Church. They appear to be spiritual, evangelical and practical. The author was evidently a laborious and most devoted pastor, and a preacher of great earnestness, whose aim was to bring his hearers to the knowledge of Christ. The volume contains a brief sketch of the life and character of Dr. Lawrence, and thirty-six of his sermons.

—The Art Amateur for May is illustrated with greater splendor and bounty than ever. The supplement designs are also unusually fine. This valuable art periodical has well-filled departments under the following heads: Supplement Designs; Frontispiece—Union League Alcove Dining-Room; Editorial; My Note-Book; The Art Gallery; Decoration and Furniture; Art Needlework; Ceramics; The Musical Amateur. Montague Marks, editor and Publisher, New York. Price, $1 a year.

—The Southern Pulpit, May, 1881, is in its usual style, excellent throughout in type, paper and contents. It has four full length sermons from eminent living preachers, five outlines of sermons, and a valuable department of Suggestions on Texts. Homiletical Illustrations, and Book Review, are among the most interesting and instructive features of the work. Subscription price $1.50 a year. Address Jackson and Lafferty Richmond Va.

—The Louisiana Journal of Education for May is a very interesting number of that excellent publication.

Plan of Episcopal Visitations for 1881.

FIRST DISTRICT—BISHOP PAINE.

Conference.	Date.	Place.
Memphis	November 9	Bolivar.
North Mississippi	November 23	Grenada.
Mississippi	December 14	Brookhaven.

SECOND DISTRICT—BISHOP PIERCE.

Western	September 7	Howard City.
Missouri	September 14	Moberly.
St. Louis	September 21	St. Johns.
Southwest Missouri	September 28	Springfield.
Indian Mission	October 5	Caddo.
Arkansas	October 19	Dardanelle.
Alabama	November 30	Selma.
South Carolina	December 14	Cuba.

THIRD DISTRICT—BISHOP KAVANAUGH.

Columbia	August 25	Walla Walla.
Los Angeles	September 15	Carpenteria.
Pacific	September 28	Petaluma.
Denver	October 13	Denver.
Montana	October 20	Helena.
Northwest Texas	November 16	Waxahatchie.
North Texas	November 30	Greenville.
East Texas	December 14	Jacksonville.

FOURTH DISTRICT—BISHOP WILSON.

Holston	October 26	Wytheville.
North Carolina	November 23	Durham.
South Georgia	December 7	Columbus.

FIFTH DISTRICT—BISHOP MCTYEIRE.

Tennessee	October 19	Lebanon.
North Alabama	November 2	Hunstville
North Georgia	November 16	Athens.
Virginia	November 30	Charlottesville.
White River	December 7	Batesville.
Little Rock	December 14	Pine Bluff.
Louisiana	January 3	New Orleans.
Florida	January 17	Monticello.
Baltimore	March 16	Fredericksburg.

SIXTH DISTRICT—BISHOP KEENER.

Western Virginia	August 31	Ashland.
Kentucky	September 7	Danville.
Indiana	September 14	Issaquah.
Illinois	September 21	Ashley
Louisville	October 12	Owensboro
West Texas	November 16	Gothad.
Texas	November 23	Houston
German	November 30	Houston.

Bishop McTyeire has charge of the Missions in China and Brazil.

Bishop Keener has charge of the Missions in Mexico.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing the advertisers as being worthy of their patronage.*

THE CLOCK

A quaint old clock was seen wide,
Within a parlor door,
The maid who lingered by his side
Was all the world to him.

What brought that glad light to his eye?
That radiance to his brow?
Why burns his heart so high,
Though midnight's hour hath flown?

The clock drove the glowing grate
Has stopped at half past ten;
And, long as the young man may wait,
It will not strike again.

The artful warden knows full well
What makes the clock set so,
And why no earthly power can tell
The time for him to go.

The way they start a railway train in Germany is thus described: When all is ready, a bell rings. Then another rings. Then the engine whistles; or, rather, she toot-toot-toots generally. Then the conductor tells the station-master that all is ready. Then the station-master looks placidly around and says, "So?" Then the conductor shouts "Fertig?" interrogatively. Then the station-master shouts "Fertig!" positively. Then the conductor blows a horn; the engine whistles; the bell rings; the other bell rings; the station-master says, "So?" and the train starts. That is unless a belated fat man comes. Then they do it all over again.

An advertisement elsewhere explains the merits of the Daniel Pratt Improved "Revolving Head" Cotton Gin, a careful examination is asked. The revolving head gin has been in use for eight seasons, and several improvements have been added. Messrs. J. B. Wolfe & Co., the general agents in this city, are Cotton Factors of acknowledged ability and integrity, and are agents only for this and Eclipse Hulling Cotton Gin, with revolving head. Send to them for circulars while you have time to examine.

The young Chinaman who is getting an education at Andover, at the expense of the Chinese government, was reported for neglect of duty. The reply came: "Send him home, and we will behead him." Quite pleasant for John.

Mr. P. Werlein, 135 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old house.

A flower has been found in Northern Mexico that has a perfume like that of whisky; and when a lot of inspectors from California got into a field where it grew, they were just wild with excitement; until they found where the odor came from.

This happened in a primary school. Examination in geography was progressing, and the teacher asked: "What are the three grand divisions?" The answer came promptly from a wee bit of a boy: "Water, ground, and grass."

A man had the misfortune recently to lose his wife. Over the grave he caused a stone to be placed, on which, in the depth of his grief he had ordered to be inscribed: "Tears cannot restore her, therefore I weep."

"For this home mission work," says the Christian Standard, "we want the best of women." "Good, brother Standard, you are too late; we married her nine years ago.

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 130 pieces, for $15. Equal in looks and usefulness to French China.

The Chinese Encyclopedia meets a long-felt want; no family should be without it. It is published in Pekin, and has only 5,020 volumes. Price $7,500.

A painter's apprentice fell off a scaffold with a pot of paint in each hand. He was taken up insensible, but as soon as restored to consciousness he murmured, "I went down with flying colors, anyhow."

It is not wise for a young man to sell his sister for the sake of buying a liver pad.

Business Notices.

For sore lips from fever, colds and chills, apply Barrett's Kalliston, which at once allays the burning pains and irritation, and heals as by magic.

Faded or Gray Hair gradually recovers its youthful color and lustre by the use of Parker's Hair Balsam, an elegant dressing, admired for its purity and rich perfume.

CANVASSERS make from $25 to $50 per week selling goods for R. G. DUN & CO., 10 Barclay St., New York. Send for Catalogue and terms

NEW ADVERTISEMENTS.

WANTED.—A FEMALE TEACHER (COMPETENT to teach advanced course of Mathematics, French and Latin), in a family school. Apply to the undersigned. J. W. ARKINSON.
MERIDIAN, MISS.

JOS. B. WOLFE & CO.,
Cotton Factors,
59 Carondelet Street, New Orleans,
And General Agents for
DANIEL PRATT IMPROVED
"Revolving Head" Cotton Gin,
PATENTED JULY 15, 1873,
—AND—
Eclipse Hulling Cotton Gin,
WITH REVOLVING HEAD.
PRICES REDUCED.



THE REVOLVING HEAD GIN has been in use for the past eight seasons, and several improvements have been added. It deviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a larger yield of lint from the same quantity of seed cotton than any other gin in use. The Revolving Head Eclipse the draft and causes the Gin to run faster, with less driving power, thus doing a great deal more work within the same time, while economizing steam or animal power, than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton, on this account, of a greater market value. This improved value, given by length of staple, with extra production of lint, added to the repeated amount of work done, more than covers the cost of the Gin for every two bales ginned. Testimonials sent on full application.

SELF FEEDERS and CONDENSERS with latest improvements also made by the Daniel Pratt Gin Company to work with these Gins. Send for descriptive circulars. JOS. B. WOLFE & CO.,
New Orleans, La.

H. DUDLEY COLEMAN & BRO.
No. 12 Union St. New Orleans La.
DEALERS IN
MACHINERY
COMPARE OUR PRICES
SEND FOR CIRCULAR
MACHINERY
MILL STONES, IRONS & PORTABLE STEAM ENGINES.
MAKE FLOUR CORN MILLS
SAW,
AND COTTON PRESSES

GERMANIA SAVINGS BANK,
No. 51 CAMP STREET.

Capital, ... $100,000.

This Bank is now ready to receive deposits of ONE DOLLAR and upwards, at 5 per cent. interest per annum, payable semi-annually.

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H. ZUBEMBER, President.
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DR. EDWARD HARRISON,
112 Canal Street, from 11 to 4 P. M.
NEW ORLEANS.

WANTED. U. S. LAND WARRANTS. CASH paid for old United States Bounty Land Warrants and Land Scrip. G. M. BALLARD,
Indianapolis, Indiana.

CARD COLLECTORS.—SEND 10 CENTS for a set of my new Autumn Leaf Chromos. Something new! Only ten cents for a set of twenty Chromo Advertising Cards. Also lots for fifteen, twenty-five and fifty cents. Sure to please.
W. VAN TINE,
25 Abingdon Square, New York.

You are Welcome to it
Without money and without price.
THE FARM ENGINEER,
A semi-monthly journal, full of valuable, useful and interesting information for the farmer, planter and mechanic, will be sent to any address until the first of July next.
Free of Charge.
F. P. GRAVELY,
Union Street, New Orleans.
Send your address for it immediately, either by postal card or letter, saying that you saw this in the ADVOCATE.

OUR BROTHER IN BLACK;
HIS FREEDOM AND HIS FUTURE.
By
ATTICUS G. HAYGOOD, D. D.,
President of Emory College, Oxford, Ga.
Nashville: Southern Methodist Publishing House
New York: Phillips & Hunt.
1881.
Will be issued simultaneously by both Houses May 1
12 mo., Price $1.
Sent to any address, post paid, on receipt of price
Address, the publishers, or the author.

1000 AGENTS WANTED!
One in each town and neighborhood in Mississippi and Louisiana, to sell
Dr. Dutton's Vegetable Discovery.
It is sold only by certified agents.
It is the best BLOOD AND LIVER Medicine we ever used. Write for terms. It will pay you.
J. L. FITTRELL, General Agent,
Jonestown, Miss.



Indian Turnip
COMPOUND
PECTORAL BALM.
For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various affections of the Lungs and Throat, and for the relief of consumptive patients. Price, per Bottle $1. Prepared and for sale by
B. LAPORTE, Druggist,
23 and 25 Elysian Fields street.
And the principle Wholesale and Retail Druggists of New Orleans.

Agricultural.

WHAT IS MOST STROV. — The Petersburg, Va., Rural Messenger, which says more good things than most agricultural papers find to say, tells us that the farmer in pursuit of his daily avocation, has to do with three great books, all of which he should study with the greatest care, and any one of which is intricate enough to tattle his best abilities. These are, the soil, the plants and the weather. The farmer is obliged to deal with each of these—to know something of the common laws which govern each, and as far as may be, he should learn what he can of the wonderful secrets of all. According to his thoroughness and order in the study of these books will be his success as a cultivator of the soil.

It will be conceded, if the above is admitted, that the farmer ought to be a good, practical naturalist. And we do not hesitate to say that every truly successful farmer is in fact, a good, practical naturalist, whether he knows it or not. He enjoys a working knowledge of soils, plants, and the weather, and this is a good deal more than many a learned scientist can claim. Any really intelligent man who passes his life amid the varied objects belonging to the departments above named, must necessarily acquire knowledge about them. He can not help it, for the information is often forced upon him by accident or the stress of circumstance. Indeed, the man who does not learn something—we will say a great deal—of the three "books" named, will never do much at farming.

This being true, the young farmer who is at an addition to improve on the old methods in vogue around him, to advance to something higher in his noble calling, to lift agriculture from the reproach that has attached to it through the ignorance of its followers, will seek every method and opportunity in his reach to be one at least tolerably acquainted with the three studies mentioned. Day by day, as he goes forth to his labor, he will take up the problems in each and seek to unravel the tangled threads—still the secrets of them shall be made plain.

A perfect knowledge of agriculture can be acquired in no other way. No mere theoretical scientist could ever give us a faultless system of farming. Nor can any practical farmer do it without science. The two must be united in connection, studied long and carefully and thoroughly, or very much will be added to the calamities that have been into the proportions of a stately and finished science. Wherever we find the best practical farming it is a good sign that the lessons in nature and the methods of labor are the closest parallel.

He who does not be successful above his fellows in this art must strive to excel in each of the three great subjects deep thought and unceasing attention. No one can be content, scarcely a problem in any can be passed by in silence. But the soil, the plant, the weather, each as a whole and each in its details, must be taken up, not separately but simultaneously, and studied and systematized till out of these coming chaos the eternal roll of the man shall evolve the agriculture that shall be fit to go down to future ages as the agriculture of the twentieth century—worthy to be adopted by any succeeding century.—Mobile Register.

SUGAR CANE FOR FEEDING CATTLE. S. G. O. asks: "Can some of your correspondents give their experience in raising sorghum, or sugar cane, as a forage crop? Can as much be raised on an acre as corn, and is it not more nutritious?" And you add in a note: "Will such of our readers as have made a practical test of sorghum, please give us the result for feeding?" In response I will say that I tried the experiment of raising and feeding sugar cane last season, and my experience is worthy of note. I received last spring from the commissioner of agriculture, at Washington, D. C., a small sack of seed, perhaps containing a pound, which was labeled "Minnesota early amber sorghum or sugar cane," with the request to "note and report soil, culture, time of sowing, time of reaping, quality and quantity of crop." This I did, and will repeat it in substance, for the benefit of your readers, especially those who advocate ensilage for milch cows.

My soil is a dark, rich intervale, underlaid with a stratum of flat limestone, and equal, perhaps to any in the State. I gave it the same culture as corn, planting in rows both ways, putting in twelve to fifteen seeds in a hill. I used the Buffalo phosphate, dropping a large spoonful in each hill. As the seed was late reaching me through the mail, I did not plant until the 2d of June. I gathered the seed on the first of October; it ripened earlier. The crop grew from eight to ten feet high, and as to quantity and quality, I should say it would produce double the yield by weight of corn, all things being equal, and it is twice as nutritious for feeding stock as green corn.

There are several facts which I think I have demonstrated by my test with this distinct and very early variety of sorghum: 1. It is as much better for feeding cattle than sweet corn, as sweet corn is better than common sound corn; and every man ought to know that sweet corn planted in hills, and allowed to stand until ears are developed before feeding is twice as valuable as any sowed corn, either green or dried for fodder. 2. If this early cane is planted as soon as May 15th, it will be in to cut for fodder as soon as July 1st, and it will then yield a second crop equal to, if not greater than the first. I did not begin to cut and feed my crop until after August 10th, and yet suckers sprang out from the roots or stubs of what which was cut down, numbering three to five from each old stalk. Exhibited at the Washington County Fair, a bundle of this second growth which measured five feet in height, and was in tassel.

Again, that it is the best spring feed for milch cows, is a fact demonstrated beyond question with us. My cows ate it with avidity, and it kept up the flow of milk during the dry, short pasture in summer, affording the richest milk and making the best butter I ever produced. The seed, of which it yields large quantities, makes good feed for animals, and is especially valuable for poultry. This cane is remarkably rich in saccharine juice, yielding, it is said, one hundred and fifty gallons of beautiful golden syrup per acre. This last assertion will be tested the present season, and the facts fully published. The seed I saved has been tested, and grows readily.—County Gentleman.

MILK AND BUTTER. The Maryland Farmer says there is no other farmer's production so subject to injuries from many slight causes as milk and butter, and none other so sensitive to unpleasant odors of every kind, none other that is so much deteriorated in value as these are; hence, all kinds of uncleanliness should be avoided, and the utmost neatness should be observed in every step of their production and marketing, from the very feeding, handling and milking of the cows, as well as treatment and handling of the milk with the churning, working and putting up of the butter. All of the vessels and implements used, the water and salt used, and the rooms occupied in keeping the milk and making the butter, should be kept perfectly clean and sweet, in order to produce the best quality, to secure high and fancy prices. Nothing short of this course will do it. No other article that the farmer produces for the market, has such a wide range or difference in prices as butter, not even cheese or choice fruit. We see by quotations in all the great butter markets that the prices of table butter ranges all the way from ten cents to one dollar per pound, while greasy, cooking butter is even lower than that; even the packages in which it is put up, whether firkins, tubs or rolls, affect the prices for which it sells. Grains and meats have but a small range compared to butter; the difference in the prices of butter is much greater than the difference in the cost; it is much more profitable to make and sell a first-class article than a poor one.—Mobile Register.

A RAIN GUAGE.—We are apt to be deceived with reference to the quantity of rain that falls in a shower or in a given time, it appearing much larger to us than it really is. Contrary to what many would suppose, an inch fall of rain is a very heavy shower. One can measure a rain fall quite easily. There are rain guages made for the purpose, some of them highly ornamental and decidedly expensive, but it is not necessary for us to look after any such arrangements, unless so prompted by a mere taste for such things. Set out a common tin bucket with perfectly straight sides, that is not larger or smaller at the top than at the bottom, and when the rain is over measure with a rule the water that has accumulated in it, and you have as correct an idea of the rain fall as any costly guage could give you. A common round, tinsmith can do with the top cut squarely and smoothly, makes a very good rain guage. Of course you will understand that the vessel must be placed in a position where it will not be screened by buildings or disturbed by drippings. It must have a clear and open exposure.

PACKING SOFT FRUITS. The London Journal of Horticulture says quite as much pleasure has been left upon being informed of the satisfactory condition of soft fruits after a journey, as in winning a well contested prize at a flower show. The plan which I so proved perfectly successful and which is now invariably followed whenever fruit is sent by rail, is to wrap each bunch of grapes or fruit of other kinds in soft tissue paper, surrounding it with a slight padding of wool, bran, as the fruit is placed side by side in a box. The paper is put upon the fruit in plain folds, and not twisted into hard corners, which may press into the fruit and spoil it. Much care is taken to have each fruit thoroughly enveloped in the bran, which is also sifted into as compact a mass as possible by slightly jarring each box upon the packing bench after the top layer is put in, and when it is quite full a sheet of paper is put upon the bran and the hinged lid closed by hooks and eyelets of copper wire, and securely corded. If this excellent old method is only done correctly all risk of failure is avoided.

RICH LAN FEEDING. Farmers should bear in mind, especially during the winter season, the importance of feeding their stock regularly. The quiet and contentment produced by this mode of treating cows, will manifest itself in the increased weight of the milk pail. In the winter season the second feeding should be about two o'clock in the afternoon, which will allow them to have from that time to milking all they will eat, and giving a feed of hay when the milking is finished. The first stomach of the cow should be empty, or almost so, before more food is eaten. A cow chewing the cud can not be hungry. This regularity as regards feeding likewise applies to watering and milking. This regular system of feeding applies fully as well to pigs and sheep, when the latter are in winter quarters. Animals can be as easily trained as children, and every farmer who bears this in mind will be amply rewarded by the fine appearance of his stock and the affection which will be bestowed upon him by them.

DRAINAGE. The Country Gentleman says: "To succeed early as well as good vegetables, it is of vital importance to have perfect drainage. A wet soil may be unfit to work for weeds, and then give you a hard, or crusted, or lumpy surface. Well drained land may be worked at once, and be warm and mellow. If the ground needs it, put in pipe-tile a rod apart, and three feet deep. It will make the season a month earlier than with a water soaked soil, and be equivalent to three degrees farther south in latitude." The same journal, after giving some practical hints on the essentials to success, thus sums up its counsels: "To sum up then; provide in season plenty of manure. Arrange for all the horse-cultivation practicable. Avoid the common mistake of occupying more ground than you can keep in perfect condition. Have complete, natural or artificial drainage. If all these requisites are attended to, your vegetable garden will be found most profitable."

MANURING THE GARDEN. The cost of manuring a garden plot is so trifling, and the result so satisfactory, it is a matter of wonder that those who desire a fair harvest of fruits or vegetables do not treat the soil a little more liberally in this respect. Before getting seeds, plants, slippings or cuttings, get manure. Study the character of the soil and seek to give it the manure best calculated to enrich it, and there is nothing better than well-rotted stable manure. Let it be well worked into the soil. It is of little use to a gardener to throw it upon the ground and there leave it. Let there be as thorough pulverization as possible and then intermixture of the manure, and the land will show its gratitude in the results.

THE CORN CROP. The American Farmer, discoursing on the subject of the corn crop, says thorough preparation of the land, even if it costs some time, pays. So does ample manuring. For giving the plant a start-off use a handful of rich compost in the hill. Where other materials are used in the hill such as superphosphates, care must be taken not to bring them in too close contact with the seed, which may thereby be burned.

GROWING STRAWBERRIES. A New York farmer says that potato tops make the best mulch for strawberries. They are free from wood seeds, heavy enough not to be blown off and will not pack and smother the plants as straw or hay will sometimes do. In spring they are well rotted as not to need removal.

Household.

MAKING SOFT SOAP. Mrs. W. Menzies gives in the Chemist and Druggist the following practical recipe for making soap without boiling: "Take exactly ten pounds of double refined ninety-eight per centum caustic soda powder (Greenbank,) put it in any can or jar, with forty-five pounds (four and a half gallons) of water, stir it once or twice, when it will dissolve immediately and become quite hot; let it stand until the lye thus made is cold. Weigh out and place in any convenient vessel for mixing exactly seventy-five pounds of clean grease, tallow, or oil (not mineral oil.) If grease or tallow be used, melt it slowly over the fire until it is liquid and just warm say temperature not more than one hundred degrees Fahrenheit. If oil be used no heating is required. Pour the lye slowly into the melted grease or oil in a small stream continuously, at the same time stirring with a flat wooden stirrer about three inches broad; continue gently stirring until the lye and grease are thoroughly combined and in appearance like honey. Do not stir too long or the mixture will separate itself again. The time required varies somewhat with the weather and the kind of tallow, grease or oil used; from fifteen to twenty minutes will be enough. When the mixing is completed, pour off the liquid soap into an old square box, or a mould sufficiently large to hold it, previously dampening the sides with water, so as to prevent the soap sticking. Wrap up the box well with old blankets, or better still, put it in a warm place until the next day, when the box will contain a block of one hundred and thirty pounds of soap, which can afterward be cut up with a wire. Remember the chief points in the above directions, which must be exactly followed. The lye must be allowed to cool. If melted tallow or grease be used, it must not be more than warm. The exact weight of double refined ninety-eight per centum powdered caustic soda and tallow or oil must be taken; also the lye must be stirred into the grease, not grease or oil added to the lye. If the grease or tallow used be not clean, or contains salt, it must be "rendered," or purified, previous to use, that is to say, boiled with water and allowed to become hard again to throw out the impurities. Any salt present will spoil the whole operation entirely, but discolored or rancid grease or tallow is just as good as fresh for soap-making purposes.

If the soap turn out sticky and uneven, it has not been thoroughly mixed. If very sharp to the taste, too much sode has been taken. If soft, mild and greasy, too little soda has been used. In either case it must now be thrown into a pan and brought to a boil with a little more water. In the first case boiling is all that is necessary; in the other instances a very little oil or a very little more of the double refined powdered caustic soda must be added to the water. These things will never happen, however, if the directions are exactly followed, and after the soap has been made several times with the experience thus gained; the process is extremely easy, and the result will be always a good batch of soap. Beef tallow makes the hardest soap, mutton fat a rather softer soap; of oils, cotton seed is the cheapest and best, but the soap is much softer, lathering very freely indeed. Ordinary household fat or dripping will make a nice soap, and in many places can be obtained at a trifling cost, and in exchange for goods sold. Such grease, however, must be carefully examined for salt which it often contains. It will be evident that any smaller quantity of soap can be made at a time, according to the above directions, by taking the ingredients in exact proportion. It is not advisable to make more than double the quantity prescribed, as it is difficult to work more by hand.

CHICKEN POT-PIES. In the first place be sure and have the fowl nicely picked and dressed. Scald quickly so as to loosen the feathers without cooking the skin, if you do not want it to tear and come off. Rub the feathers downward and the pin feathers will not be troublesome. Scorch off the hair; take out the crop and entrails very carefully; cut up nicely into pieces; wash, cover with water and put over to cook about ten o'clock, if it is a spring chicken killed about this time of year. They will cook so as to do a little sooner, but we like meat a little tender, and I usually get them over about ten. When they come to a boil, skim off the blood that rises to the surface of the water. When they begin to grow tender, season; and this you will have to learn to do by experience and according to your taste; but do not get it too salt. When nearly done skim off the grease of which there will be a good deal if the fowl is fat. If you like the pot-pies rich, add some butter in the place of the grease skimmed off. It gives a better flavor than the chicken fat. Keep plenty of water in. See that the broth does not boil too low. If the fowl is a good large one, have at least a quart and a half of the broth when done.

When the meat is nearly tender enough, pour out about half the broth into a spider or small kettle to make gravy. Have the dumplings ready, made as follows: One small teacupful of sweet milk, one large tablespoonful of thick sweet cream, a pinch of salt and two teaspoonfuls of baking powder; stir in flour till as stiff as you can conveniently work with a spoon; mix the baking powder in a part of the flour; cut the dough out with a spoon into chunks and drop among the pieces of chicken; cover the kettle quickly and closely; keep up a good fire; do not uncover the kettle often, but peep in once or twice, if necessary, to make sure that it does not burn, having a teakettle of boiling water at hand from which to add a little in case of need. Put a heaping tablespoonful of flour into a bowl; add a little water and stir smooth like starch; pour this into the broth in the spider, letting all come to a boil. Take up the chicken and dumplings in a large tureen or soup dish, turn the gravy over it and serve immediately.

Sometimes I make biscuit crust instead of the dumplings. In this case I do not take out any of the broth, but boil till the chicken is tender, seasoning as before. Make the biscuits as follows: Fill a pint bowl one-third full of rich sour cream. Fill the bowl up with good buttermilk, stirring cream and buttermilk well together. Make a hole in the centre of the flour; pour this in; add a teaspoonful of salt and two teaspoonfuls of saleratus, mashed and smoothed off even—a little more if the buttermilk and cream are very sour. Mix all together lightly leaving as soft as can be handled out conveniently; roll out and cut into biscuits, and bake in a moderately hot oven. Take up the chicken; put two tablespoonfuls of flour into a bowl with a little water; stir smooth as before; pour this into the broth in the kettle, and let it come to a boil. Split the hot biscuits; lay them into a deep dish, and turn the gravy over them. They should stand a little while before serving, to be extra nice.

Educational.

—An interesting experiment is in progress in the public schools of Galt, Ontario. The younger children, in the number of about two hundred, are kept at their studies half the time, the remaining hours being spent in play under the direction of a teacher. The half-time children are divided into two sections. For the first hour and one-half one of these pursues the regular studies, while the other is engaged in play. Intermission follows, and then until noon the section which was studying in the early morning is transferred to the play rooms, and the section which has had recreation takes up the school work proper. The afternoon is spent alternately in a similar manner. The "play teacher," who has charge of the children, guides them in their amusements, and in a multitude of ways incidentally imparts instruction, while attention is paid to physical exercise. The scheme appears to be a union of the kindergarten with the class-room. Its favorites claim that under it fully as much progress is made by the children as by the present method; that school is rendered more attractive, and attendance, instead of being irksome, becomes a pleasure.

—Prof. W. R. Harper, of the Baptist Theological Seminary at Morgan Park, Ill., has organized a club for the study of the Hebrew language by correspondence. It is designed not for beginners, but for those who possess a fair knowledge of the language. The lessons are forty-eight in number, one each week, and the plan involves the reading of twenty-four chapters of Exodus during the course. The professor already has a large class, comprising ministers of nearly every denomination, in various parts of the country, who wish to brush up their knowledge of the language.

Among the decorations of the new Public Latin School building in Boston are to be portraits of former masters and of pupils who bore an honorable part in the late war for the preservation of the Union. Among the former is that of John Lovell, master of the first Latin School on School street, from 1730 to 1775, a firm Tory in the Revolution; of whom Mr. Harrison Gray Otis tells us that on the morning of the battle of Lexington he dismissed his boys with these words: "War's begun; school is broke. Deponite libros."

It is estimated that the increase in the school population of Texas is annually ten to fifteen per cent. One-fourth of the general revenue has been appropriated against one sixth last year for the public free schools, but the rate of taxation has been reduced, and the general revenue will probably be smaller. The aggregate school fund from all sources in 1880 was only $821,022. It is feared that the schools are to suffer from lack of money.

The Boston Society of Natural History will open a seaside laboratory at Annisquam, Mass., June 15th, the session to end September 15th. There will be no stated course of instruction and no lectures, the purpose being to afford opportunities for the study and observation of the development, anatomy and habits of common types of marine animals under suitable direction and advice. Those students are desired who have already made a beginning in the study of natural history.

—The Newark Advertiser addresses those whose first idea in public economy is to lower the salaries of teachers: "The public schools, unfortunately, blunt the sensibilities of private duty. Men grumble at the school tax as they chronically grumble at all taxes, while the head of a family; were there no public schools, would cheerfully pay five times as much for the education of the children as he now pays for rent, clothing, coal and provisions."

Steps are being taken toward the foundation of an industrial school for girls, the necessary subscriptions to be solicited throughout the various counties of the valley of the Hudson River. A committee has been appointed to carry out the enterprise, and a public appeal has been made. The institution is intended to be of a reformatory character, and designed to bring the inmates as nearly as possible under the influence of a Christian family. Several subscriptions have already been made, and others are expected.

The free evening drawing-schools which have been started all over Massachusetts are now closing the year, and the almost universal report is of a gratifying success. The exhibitions show that industrial drawing, such as will be of practical benefit to mechanics, artisans, etc., forms the principal part of the course, little or no time being spent in mere picture-making.

—A petition to the government for shortening the school hours is being circulated in Berne, Switzerland. Two other desirable things are included in this petition for the sanitation of schools—the erection of school workshops and a more stringent insistance upon personal cleanliness.

—The syndicate appointed to consider the memorials relating to the encouragement to be given to the higher education of women at Cambridge, recommend a scale of fees for adoption as payable by candidates for examination, varying from $5 up to $30, according to the examination gone in for.

—Bowdoin's Memorial Hall is to be completed in good style. The history of the college, left unfinished by Nehemiah Cleveland, has been completed by Prof. Packard, and only awaits a sufficient number of subscribers to be printed. It is a book of about seven hundred pages.

—The school fund in Indiana amounts to $9,065,251 73. Prof. James H. Smart, who has just retired from the post of State Superintendent which he has held for six years reports that the schools of the State have made in the past sixteen years immense advance.

—The sum of $50,000 has been promised by two Yale graduates for the construction and equipment of a physical laboratory." This will supply a long-felt need, though the sum is far smaller than is needed.

—A new building for the Indian girls is soon to be erected at Hampton, Va. There are sixteen new Indian students in the Government school there, three of them being Apaches.

—The Cincinnati High Schools celebrated recently the ninety-third anniversary of the settlement of the State, with essays and recitations bearing on the subject.

—Eton College, England, has established a factory, a building of three floors, in which various mechanical appliances are to be erected, so that boys may be taught the practical use of tools.

—The Tennessee Normal School, by an act of the Legislature, receives $10,000 a year from the State, besides a like sum from the Peabody Fund.

—The London School Board has decided that women are eligible for appointment as School Inspector—an office held exclusively hitherto by men.

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Christian Advocate.

A Declaration of Principles by Adventists.

The Adventists, like other bodies of Christians, exist in divisions. After the failure of Miller's predictions of the end of the world in 1843-4, his followers were scattered and divided. Thrust out of the churches with which they had been connected, as troublers and fanatics, they were compelled to form some sort of an association among themselves. Some were proud of being driven out of Babylon (as they called the denominations,) and invited others to join them; yet not to organize churches, which they held to be a sin. Another party, called the "shut-door" people, declared that Christ had come, and they were shut into the kingdom with him, while the rest of mankind were shut out. A convention of the more sober Adventists was held at Albany, in 1845, at which a declaration of principles was adopted and organization was recommended. The distinctive article of this "declaration" expressed a belief that the visible personal second coming of Christ was "near at hand."

In this Albany platform substantially that division of Adventists known as the Second Advent Christians has continued to stand. In 1855 there was a division in this body (if body it could then be called,) the new party taking the name of Evangelical Adventists. Besides these two branches, there are two others—the Seventh-Day Adventists and the Life and Advent Union. Of the various bodies stand in relation to one another, we purpose to indicate.

The Second Advent Christians believe that the second coming of Christ is "near at hand," and that the finally impenitent shall be punished with everlasting destruction.

The Evangelical Adventists differ from the Second Advent Christians in holding to the unconscious state of the dead and to the eternal conscious suffering of the wicked.

The Seventh-Day Adventists differ from the other bodies in holding that the sanctuary to be cleansed is not the earth, but the heavenly sanctuary. Christ will come as soon as he completes his "investigative judgment," to ascertain who of the dead are worthy of the first resurrection and who of the living of translation. Satan is then to reign in the earth a thousand years, after which it will be redeemed and fitted for the dwelling-place of the saints. They observe the Seventh-Day as the Sabbath and baptize by immersion.

The Life and Advent Union, which was formed in 1863, publishes as its platform life in Christ only and non-resurrection of the wicked dead.

Mr. Miller, who died in 1849, estimated that there were in his day about 50,000 Adventists. The present number is believed to be about 80,000, divided as follows: Second Advent Christians, 30,000; Seventh-Day Adventists, 15,000; Evangelical Adventists, 9,000; Life and Advent Union, 6,000.

The Second Advent Christians are more widely spread over the country than any other Adventist body. There are two publishing associations—one in Boston, the center of the churches of the East; the other in Chicago, the headquarters of the churches in the West. The Second Advent Christian Association appears to be a sort of representative organization for the Adventists of the East. It issued last year instructions for the calling of a "National Convention of Second Advent Christians, for the purpose of considering a proper system of organizing churches and a declaration of principles." This convention has just been held in Worcester, Mass. Delegates attended from the New England States, New York, Pennsylvania, and Canada, to the number of 221, of whom 81 were ministers. Among the lay delegates were a number of women.

The Conference adopted a declaration of principles, respecting creed and church organization, and a form of "advisory covenant." The first four articles state the commonly received doctrine of the Scriptures and the Trinity. The fifth article declares that Christ died to save men from eternal death, the penalty of a violated law; that the redemption he provided is twofold "redemption of all men from the penalty of Adam's sin, by the resurrection of the dead; second the redemption of believers from personal sin and its consequences." The sixth, seventh, and eighth articles treat of repentance, of baptism (of believers, should be "buried with Christ in baptism," to show their belief in the resurrection of Christ and of the dead,) of the Lord's Supper, and the "personal return of Christ." The tenth article expresses belief in the everlasting destruction of the finally impenitent and the final extinction of all evil. The eleventh article declares that the coming of Christ is near at hand. Articles twelve and thirteen express the belief that the earth will be made over, for the future abode of the saints, and that all church action should point to the personal coming of Christ. Three articles on church organization declare in favor of the congregational system. The "advisory covenant" takes the Bible as the only rule of faith, and permits liberty of thought, though protesting this privilege by refusing sanction to the "perverse" urging of doctrinal things, "not essential to salvation."—New York Independent.

How Menageries are Supplied.

Many persons must have wondered how menageries are supplied with wild beasts; and it may have been supposed that the managers of those shows send out expeditions to procure such animals as they wanted.

The truth is that one man, a German, supplies all the menageries of this country, and most of those of Europe, with their animals.

He is a trader on a large scale, but is generally very careful not to handle the live stock in which he deals; nor, for that matter to buy of his employees. His business is the importation of every variety of wild beast and bird, from an elephant to a mocking-bird, from a tiger to a dove sparrow. Does the proprietor of a menagerie lose his elephant, he applies to this gentleman's depository. He states whether he would prefer an African or Asiatic elephant. He gives warning of starting his party, and in due time the animal arrives, and is immediately shipped in whatever the new owner's caravan may happen to be. If an African is wanted, a dispatch is at once sent to Cape Town; if horned horses, giraffes, or rhinoceroses are in demand, orders are at once sent out for all that can be bought or found. The fact is, this gentleman has some fifteen employees, who are scattered over Africa and Asia, and whose sole business consists in collecting rare wild animals for him. So complete are all his arrangements that none are found to compete with him in the business. There are over thirty menageries traveling about the country every year. Every year they lose a certain per centage of their animals from natural death or by accident. Some of the more rare animals are naturally delicate, and never become acclimatized, and consequently do not live long. This makes them very costly. Others, again, like the giraffe, often die of sea-sickness on the voyage. The giraffe, too, is so awkwardly built that it does not lie down with its legs under it, like others of the antelope tribe; consequently, if the vessel rolls at sea, it looses its balance, is swung against the side of its cage, and frequently breaks its long, unruly neck. This risk runs up the price of the giraffes to a high figure. Several years ago a well-known showman, who had imported four giraffes, (through this gentleman's agency) but who took the sea risk on himself, lost them all on the voyage. He could not now get four equally good specimens under twenty-five thousand dollars. But when a cargo does come safely across, the profits to the importer are very large.

It is a great mistake to suppose that any of these animals are captured full grown. A full-grown lion, could he be trapped and put in a rage, would soon pine away and die. A full-grown wild elephant is the most savagely treacherous of animals. Even when captured young, and trained in a circus, the elephant betrays these inborn qualities more and more as it grows older. It is only of late years that elephants have been imported from Africa. Our monopolist dealer in wild beasts often obtained four young elephants from Africa, and retailed them here to different showmen at about eight thousand dollars apiece. They were "babies." The elephant is an animal of very slow growth. When five years old it does not stand more than three feet; and one of the four alluded to above was only thirty inches high. They were, however, a perfect godsend to the showman in the way of startling novelties. One thirty-inch one was vastly exhibited as a dwarf. Another was shown as the offspring of an old female elephant, which had been in this country years before the youngster first saw the light in his African jungle. Three of these young elephants are still alive and in this country, but they have grown out of all knowledge, especially the dwarf. The showman who exhibited the young calf asserted to have been born here made a great hit, although he was not nearly so successful as the owner of the celebrated "baby elephant" which was truly born in Philadelphia a little more than a year ago.

As a general thing, all animals are captured when young by the hunters, acting under instructions from the white agents. If lions are wanted, the natives sally into the country and either kill the parents and then secure the cubs, or track the lioness to her den and then, waiting till she goes hunting for food, seize the opportunity of stealing the cubs. In capturing elephants they drive them, old and young, into an inclosure, hamstring the old ones so as to disable them from protecting their calves, and then easily secure the young ones. An African lion commands a higher price in the market than an Asiatic lion, on account of his more massive and commanding appearance; his mane is much thicker and longer than that of his Asiatic brother, and is black. The quality and length of the mane is the test of the value of lions. An African lion sells for three thousand dollars; an Asiatic lion brings only two thousand dollars. The same with tigers. Royal Bengal tigers will command six thousand dollars a pair, jaguars only four thousand dollars. Camels and dromedaries bring about one thousand two hundred dollars apiece, but white camels have been sold at two thousand five hundred dollars each. A good ostrich can be bought for four hundred dollars; elephants from six thousand to eight thousand dollars; horned horses so called, though they are really only a variety of antelope from one thousand five hundred dollars upward.

The importation of animals is only a branch of the business; but it is, in this case, very extensive the value of the animals imported for the last fifteen years having averaged over one hundred thousand dollars a year. Of course, the needs of every menagerie are known; and when one wants to sell a surplus animal or two, or to replace them with finer specimens, they are almost invariably sold direct to this gentleman, or, through him, on commission, to the proprietors of other menageries. A very fair menagerie may be started for fifty thousand dollars; but some few of the giant shows value their stock of animals at two or three times that figure. The aggregate value of all the wild animals in this country must approximate two million five hundred thousand dollars. In no other country in the world are there so many kept in confinement. The show business is essentially American, and, as a general thing, is a very profitable one.—The Growing World.

Hints to Parents.

Always speak in a pleasant voice.

Teach your children how to work; how to obtain a living by their own efforts. Teach them the nobility and dignity of labor, that they may respect and honor the laborer.

Explain the reason why. The child is a little interrogation point. To it all is new. Explain the reason. Your boy will some day repay this trouble by teaching some other child.

Teach your children the evil of secret vice, and the consequences of using tobacco and spirituous liquors; teach them to be temperate, orderly, pure-minded, truthful, neat, faithful and honest.

Encourage your children to be careful of personal appearance; to return every tool to its place; to always pay debts promptly; to never shirk duty; to do more and share, and to always live up to an agreement.

Teach your children to confide in you, to counsel together. Tell them your plans, and sometimes ask their advice; they will thus open their hearts to you, and will ask your advice. The girl who tells all her heart to her mother has a shield and a protection about her which is an armor and a panoply.

Advise your children in your confidence in the affairs of your business. They in the affairs of your business will thus take interest, and become co-workers with you. If you enlist their sympathy and co-operation, they will quite likely remain by and work when you have gone to bed, and will go ahead performing what you have commenced.

I am a farmer, do not overwork your children, and thus, by hard and constant toil, drive them out to the cities, dreary like, where the poor boy and girl are in danger. Allow at least one hour in the morning, take an hour's rest after meals, and quit at five or six o'clock in the afternoon. Let young people, by economies and other amusements, have a happy time during the remainder of the day. There is no reason why a farmer's family should be deprived of recreation and amusement any more than others.

Teach your children the value of the Sabbath—the improvement of the mind; that on the Sabbath morn the ordinary work of the week should not be resumed; that the day should be passed in attendance upon religious service of some kind, of exercise that will ennoble and spiritualize the nature. While rest and suitable recreation may be a part of the day's programme, true philosophy dictates that the spiritual faculties of the nature should be cultivated by setting apart a portion of the time for their improvement.

Teach your children those things which they will need when they become men and women. As women they should understand how to cook, how to make a bed; how to preserve cleanliness and order throughout the house, how to ornament their rooms, to renovate and preserve furniture and clothing, how to sing, how to play various games, that they may enliven the household. They should be taught how to swim, how to ride, how to drive, how to do business, and how to preserve health. The mother should early entrust money to the girl, with which to buy articles for the household, that she may know its value. Think what a man and woman need to know in order to be happy, prosperous and successful, teach them that.—From Hill's Manual of Social and Business Forms.

MISCELLANEOUS.

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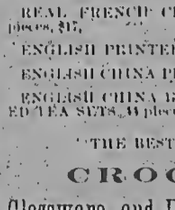
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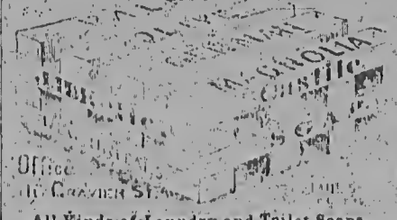
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REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, May 9, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	5⅞	5⅞
Ordinary	6⅞	6⅞
Good ordinary	8	8
Low middling	9⅛	9⅛
Middling	10⅜	10⅜
Good middling	11	11
Middling fair	11⅝	11⅝
Sales to-day	5,300 bales.	
Receipts since our last	7,156 bales.	
Receipts previously	1,480,711 bales.	
Sugar, ₱ lb.		
Fair	6⅝	
Fully fair	7⅛	7⅛
Prime	7⅜	7⅜
Choice		
Yellow clarified	8¾	8¾
White clarified	8⅝	8⅝
Powdered		
Crushed		
Molasses, in hhds. ₱ gallon:		
Common	22	25
Fair	25	28
Prime	30	33
Choice		
Rice, Louisiana, ₱ lb.		
Common	3¾	4⅛
Fair	4⅞	5⅛
Prime	5¼	5¾
Choice		

GROCERIES.

Butter, ₱ lb.		
Western	7	28
New York	16	25
Coffee, ₱ lb.		
Rio, ordinary	9¾	9¾
Rio, fair	11¾	11¾
Rio, prime	11¾	12¾
Cheese, ₱ lb.		
Western factory		
English dairy		
Candles, ₱ lb.		
Best brands	11¾	12
Corn Meal, ₱ bbl.		
Choice K. D.	2 90	3 00
Flour, ₱ bbl.		
Superfine	3 00	
XX	3 75	4 00
XXX	4 50	4 75
Choice		
Choice family		
Fish:		
Mackerel, No. 1, in bbls		8 00
Half barrels		4 50
Kits		95
Mackerel, No. 2, in bbls		6 75
Half bbls		3 50
Kits		85
Mackerel, No. 3, in bbls	5 50	6 75
Half bbls	3 00	3 70
Kits	75	
Codfish, ₱ lb	6½	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Coal, in cases		
Coal, in bbls		
Linseed, raw	55	60
Linseed, boiled	61	64
Cotton seed	29	32
Lard	55	87
Soap, ₱ box		
Magnolia		2 10
Olive		2 50
Palm		
Castile		2 75
Soda, ₱ lb		
Starch, ₱ lb		3¾
Salt, ₱ sack:		
Coarse	1 00	1 02½
Fine	1 37½	1 40

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		61
White	66	67
Mixed		61
Oats, ₱ bushel		
Western		49
Red rust-proof		
Bran, ₱ 100 lbs		
Choice	87½	90
Hay, ₱ ton		
Prime		26 00
Choice		30 00
Cow Peas, ₱ bushel		
Mixed	2 00	2 15
Clay	2 30	2 50

PROVISIONS.

Bacon, ₱ lb		
Breakfast	10	10¼
Shoulders		6¾
Sides, clear rib		9
Sides, clear		10
Hams, sugar-cured	10	11¼
Mess Pork, ₱ bbl	15 50	16 25
Dry Salt Meat, ₱ lb:		
Clear rib sides		8¾
Clear sides		8¾
Shoulders	5¾	5¾
Lard, ₱ lb		
Choice, in kegs		12¾
Choice, in tierces		11¾

ESCULENTS.

Potatoes, ₱ bbl		
Irish	2 50	2 75
Sweet		1 75
Onions, ₱ bbl	4 00	5 00
Apples, ₱ bbl	1 50	2 50
Cabbages, ₱ doz		
Sour Krout, ₱ bbl	12 00	12 00

BALING STUFFS.

Bagging, ₱ yard		
India		
Jute		
Baling Twine, ₱ lb		17
Ties, ₱ bundle		
30 lbs and under ties		1 65

SUNDRIES.

Poultry, ₱ dozen		
Grown chickens	5 00	5 50
Young do	3 00	3 50
Ducks	3 00	3 00
Geese	4 00	5 00
Turkeys		15 00
Eggs, ₱ dozen		
Western	13	15
Southern	12½	14
Honey		
80 gal'ns, ₱ gallon		
Comb, ₱ lb		
Pecans, ₱ lb		
Louisiana		
Texas	8	9
Oranges:		
Louisiana, ₱ bbl		
Foreign, ₱ box	4 50	5 00
Wool, ₱ lb		
Louisiana		19
Texas		
Feathers, ₱ lb		
Geese		
Hides, ₱ lb		
Cattle, green	6	6
Dry salted	8	10
Dry flint		12½
Ox Horns,		8
Tallow, ₱ lb	6¼	6¼
Cotton Seed,		
In sacks		
Meal	27 00	27 00
Oil cake	25 00	25 00
Cooperage, ₱ each		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 35
Half barrels		1 05
Kegs		70
Oak Staves, per 1000		
Kegs		
Barrels		
Extra claret	95 00	100 00
Extra hogshead	135 00	140 00
Extra pipes	165 00	180 00
Tobacco:		
Low lugs		
Medium		6½
Good to fine		
Low leaf		
Medium	5½	5½
Good	6½	7
Fine	7½	8
Selections	10	12

A very interesting "find" is reported from Russia. In the library of one of the provincial capitals have been discovered several unpublished letters written by Voltaire, and forming a large portion of his correspondence with Kasumowski, the secretary of the Empress Catherine.

There is More Strength

restoring power in a 50 cent bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

CHARLESTON, May 2.—The Democrats have elected their Mayor and eight of the ten Councilmen yesterday, for the first time in eight years. All business interests united with them.

RICHMOND, Va., May 3.—The 32d annual session of the American Medical Association began here to-day in Mozart Hall.

The exercises were opened with prayer by Bishop Keane, of the Catholic Church, and an address of welcome in a happy vein was delivered by Gov. Holliday.

Dr. Hodgden, of St. Louis, Mo., opened the session with an annual address which treated mostly of the advancement of medical science, and speculations as to the superiority of new over old modes of cure.

There are five hundred delegates present, representing every State and important city in the Union.

ST. LOUIS, May 3.—The river rose about seven inches yesterday and is still rising quite rapidly.

Most of the wharf above the bridge is submerged, and in some buildings the water is standing on the first floors, necessitating the removal of goods to the second stories.

All the cellars along the river front are nearly full of water. In the southern part of the city below Chouteau Avenue, and between the Iron Mountain Railroad embankment and the river, the land is all submerged and business operations of various establishments are suspended.

In the northern part of the city more than a dozen factories, planing mills, elevators and other establishments have been obliged to stop work.

WASHINGTON, May 5.—Hon. Lionel A. Sheldon, of Ohio, was to-day unanimously confirmed as Governor of New Mexico. He will remain here two or three days longer in order to close up his business and receive instructions.

SHREVEPORT, May 5.—By authority from the New York office a party will leave here to-morrow, to locate a line of railroad from Alexandria, La., on Red River, to Little Rock, Ark., forming a connecting link between the New Orleans Pacific and the Iron Mountain roads both under the control of Jay Gould.

WASHINGTON, May 5.—The Senate transacted a remarkably large amount of business in its executive session to-day, clearing the calendar of treaties and also taking final action on eighty-eight nominations. The first matter disposed of was the Chinese immigration treaty which, after nearly three hours debate, was ratified without amendment by practically unanimous vote; there being only two Senators recorded in the negative. The Chinese commercial treaty was taken up, and after brief discussion was also ratified without opposition.

The Senate next ratified in quick succession the extradition treaty with the United States of Colombia, the Consular Convention with Italy, the Convention with Morocco, and the treaty with Japan relative to reciprocal duties of the United States and Japan in case of ship wrecks upon their respective coasts.

NEW YORK, May 6.—The forty-fourth anniversary of the American and Foreign Bible Society was held here yesterday afternoon and evening. Capt. Morgan, of Groton, Ct., presided.

SAN FRANCISCO, May 6.—The morning papers congratulate the people of the Pacific coast, on the ratification of the Chinese treaties, and say it marks the dawn of a brighter era for its industrial and social development.

ST. LOUIS, May 6.—Information has come down from Madison Levee that a cut was made in the dyke by some as yet unknown and malicious persons, about 4 o'clock this morning, and the water direct from the river has since been pouring into the bottom through an opening some fifty feet wide.

CINCINNATI, May 7.—Mayor Means has issued an order for the enforcement to-morrow Sunday of the law, which reads as follows: "Whoever sells or barters any spirituous liquors on the first day of the week, commonly called Sunday, except upon the written prescription of a practicing physician, shall be fined not more than fifty dollars." The police have been directed to give notice to all saloon keepers to-night.

SYRACUSE, N. Y., May 7.—At the session of the House of Bishops, at the Methodist Episcopal Church, yesterday, a plan of visitation for family conferences of 1881, was arranged. The following are the names of some of the Conferences and the time and place of meeting, and the name of the bishops who will preside: Alabama, at Birmingham, November 24th, Bishop Simpson, Austin, at Fort Worth, November 17th; Central Alabama, at Marion, December 1st, Bishop Simpson; Central Tennessee, at Daweltown, October 19th, Andrews; Georgia, at Gainesville, November 17th, Simpson; Tennessee, at Jonesborough, October 20th, Andrews; Savannah, at Brunswick, November 9th, Simpson; Tennessee, at Franklin, September 29th, Andrews; Texas, at Marshall, December 8th, Warren; Western Texas, at Calvart, December 13th, Warren; West Virginia, at Moundsville, October 5th, Foster.

WASHINGTON, D. C., May 9. The Senate Committee on Foreign Relations to-day authorized the chairman to report back, with the recommendation that it be adopted, the following resolution, recently introduced by Senator Morgan:

Resolved, etc., That the interest of the people of the United States and the welfare and security of their Government are so involved in the subject of the construction of ship canals and other ways for the transportation of seagoing vessels across the Isthmus, connecting North and South America, that the Government of the United States, with the frankness which is due to all other peoples and governments, hereby asserts that it will insist that its consent is a necessary condition precedent to the execution of such project; and also as to rules and regulations under which other nations shall participate in the use of such canals or other ways, either in peace or in war.

FOREIGN.

HAVANA, May 2. Yesterday the booming of cannon on Cabanas fortress announced the extension of the constitution of Spain to the Island of Cuba. Troops paraded and to-day was one of general festivities.

The Gazette published the constitution, and also the royal decree of April 7th, ordering its promulgation without prejudice to the observance and fulfillment of the law of the 13th of February, 1880, for the emancipation of slaves, and without prejudice to other special laws in force in Cuba, as designated by article 81 of the constitution. In accordance with article 13 the press becomes free and censorship is abolished.

LONDON, May 3.—Fresh excesses have been committed against the Jews at Argenau, West Prussia, but the gendarmerie has restored order and are now preserving it. A number of Jewish families have fled.

LONDON, May 3.—The Admiralty have received a telegram from Montevideo stating that the British war ship *Dorcet* was blown up on the 26th of April at Sandy Point in the Strait of Magellan. The cause of the catastrophe is not known. The loss of life is probably great, as only the commander, paymaster, engineer and nine seamen are known to have been saved. The Dolert was a sloop of 1135 tons.

CITY OF MEXICO, May 6.—Eads' ship railway contract has been unanimously approved by the Chamber of Deputies.

Many public works were inaugurated in celebration of May 5th.

It is reported that Gen. Grant has arranged his business with the Executive, subject to the approval of Congress.

LONDON, May 9.—In the House of Commons, to-day, Sir Henry Tyler, (Conservative) gave notice of an amendment to the parliamentary oath bill. It characterizes Bradlaugh as "the notorious republican publisher of profane literature and atheist."

Mr. Gladstone moved an address praying the Crown to provide a monument in Westminister Abbey to Lord Beaconsfield. He appealed to the House not to make it a subject of partisan discussion.

Mr. Labauchere, (Liberal) member for Northampton, opposed the motion. The motion was adopted—yeas, 380; nays, 54.

In the House of Lords, Earl Granville made a similar motion, which was seconded by Lord Salisbury and also adopted without division.

PARIS, May 9.—Letters from Algoria state that remnants of Col. Flatter's separated expedition were finally driven to take refuge in a cave, where they were starving and resorted to cannibalism. Fifteen were eaten, including a sub-officer named Robagnier.

PARIS, May 9. An official dispatch from Rammel Souk, dated to-day, says: The Kroumirs finding themselves nearly surrounded have evacuated, without fighting, the important position of Sidi Abdallah, which the French have occupied.

Its possession virtually decides the campaign.

Whisky and the Church.

MR. EDITOR: The local option question has been agitating this parish for the last six weeks, as perhaps, no other interest has since the war. It has been in a state of intense excitement. The cry has been made that "those who turn the world upside down, have come out hither also." The election came off on Friday last, April 22, and I am loth to say, that the anti-local optionists were by far too successful. Out of eight wards in this parish, they carried six of them. This, Mansfield ward, by far the most important one in the parish, polled a tie vote, and hence, as it required a majority vote in the affirmative, to continue the licensing of the sale of intoxicating liquors—the local optionists have carried the day. This I believe, is the universal opinion of the legal profession, and so the matter rests unless contested.

While canvassing the parish in the interest of local option with wide-awake friends and supporters of this movement, one fact impressed itself on my mind with such fearful power, that I can not keep silent with reference to it. It is the strange and dishonoring attitude the church sustains towards this matter. It does seem that if anybody in the land should be forward in putting down this monster evil, that man should be the professor of religion. Of all men, church members should be awake to this important issue, when laid before the people to determine by their votes. They should lead the van, they should be first in the efforts made, to throttle and crush this gorgon vice. To a man, the church should be heart and hand against this parent of all vice and criminality. This position could be maintained if necessary, by a hundred weighty considerations; but as it can not be denied by friend or foe, we shall not stop to defend it.

My experience and observation in this matter amount to this, that whenever local option is defeated, it is defeated by the church, by the very men professing godliness. The balance of power is in the church, with reference to this point whenever it is made a public issue by order of the Police Jury. There are numbers of men, publicans and sinners, who are strong anti-temperance men, but who, at the same time are much stronger local option men and do much for its success. They see the evils of the liquor traffic and would like to see it stopped. Many of them are drunkards, and some of them are parties interested in the sale of intoxicants. They say by their public talk and by their votes, that they wish local option a grand success. Now it is very patent to all, that if the voters in our churches should vote for local option with these *subjects*, it could not be defeated in any parish in this State, except perhaps, in a few of the *French* parishes in southern Louisiana.

Now if this be so, and it can not be questioned, it follows, that if local option is defeated at all, it is defeated by the so called church of Jesus Christ. One of these *sinners* of whom I have spoken above, said to me on the day of election, that "if the churches in the parish were all right, the whisky traffic would be crushed to death in every ward, without any doubt," and many more have affirmed the same thing. It takes a good deal of grace for me Mr. Editor, to suppress my indignation when I see one of these shouting or praying prominent members of some church pushing aside all of the over whelming motives in favor of local option, and being ruled by some of the petty, childish and flimsy pretenses urged against the movement. One man thinks it "will *damage the town*," forgetting if he ever knew the curse of God on such, when he says, "woe to him that buildeth a city with blood." A member of a Christian church in this ward, voted against local option and influenced all his laborers (colored), to do the same, urging as an excuse, that if whisky were taken away from the ward, his labourers would all go too. He will have a chance to see now. Others again, *love the stuff*, one of the most prominent and reliable citizens of this town told me that one member of the church, the Methodist Church, living in this parish paid out an average of six hundred dollars every year for whisky; and the assertion has been made, that ten men can be found not over a thousand miles from the court house, who will average per annum two hundred and fifty dollars each. Do you think such epistles of Christ would read "against Romans?" Here is the trouble, we have too many men in the church who drink, even to drunkenness. Some of the most bitter opponents of local option, sometimes *stagger* away from *the Lord's supper*. The *drunkards* and the *drinkers* in Zion stand first in the track of the local option car and endeavor to stop its onward movement by voting against it. Again, we have many professors of religion who are interested financially in the sale of liquor. Some of them have large vineyards and make immense quantities of wine to sell. These are [illegible] capital in, of course, others. Keep or are interested in regular whisky shops. *There are between nine and fifteen whisky dens in this parish, kept by church members*, some of them are prominent ones at that. Are you surprised that so many wards voted for whisky? I am not. Such a state of affairs is a stain, an unmitigated shame on the cause of our Divine Lord? Where are we drifting? And, what will be the outcome of all this? I know these are plain, burning words, but then, why keep these back, when they are working so much evil to the church and the world. But then I don't believe De Soto is an exception only to the rule. If all our preachers should have occasion to make certain disclosures, referring to this increasing evil in the church, I believe we would all be shocked as by an earthquake, so horrid and fearful would be the discoveries made.

Two things, it seems to me, are required to wipe away this foul spot from the church of God. 1. A mighty public sentiment against the traffic in intoxicating liquors. 2. Faithful pastors who will not suffer such offenders to remain in her borders. If men, after all mild and gentle means have been diligently used, still continue to offend—then let them be cut off. It matters not whether they are *paying* members or not, *let them go*. Put alas! alas! "there's the rub."

JAS. J. BILLINGSLY.

MANSFIELD, La., April 26, 1881.

Summer School of Christian Philosophy.

Several gentlemen have been interested in forming a school of Christian Philosophy, which shall consist of lectures and conversations on topics that touch the relations of religion and science. They have so far made their plans, that the place selected is Warwick Woodlands, Greenwood Lake; the time of beginning is Tuesday, 12th of July; the Dean of the Faculty is the Rev. Dr. Deems, of the Church of the Strangers; the Secretary is the Rev. A. H. Bradford of Montclair, N. J.; and the lecturers already engaged are President Porter of Yale College, Chancellor Crosby of the New York University, President Bascom of Wisconsin University, Professor Browne of Boston University, and Professor Winchell of Michigan University. A layman has guaranteed the financial success of the undertaking.

CAMP MEETINGS.

SEASHORE CAMP-GROUND.—There will be a public meeting of the Executive Committee of the Camp Grounds on Saturday May 21, 1881, for business connected with the approaching camp meeting.

All persons desiring to secure lots for building, or tents for camp meeting, or for the season, or having other business with the Committee, are invited to be present.

E. F. GRIFFIN,
Chairman of Committee.

SEA SHORE CAMP MEETING.—The Camp Meeting for 1881, on Sea Shore Camp Ground, will commence on Wednesday, July 13, 1881.

PHILIP HALLORAN, Secretary. W. H. FOSTER, President.

DISTRICT CONFERENCES.

SEASHORE DISTRICT CONFERENCE.—Meets at Moss Point, Miss., Friday, May 27, at 9 A. M. Conveyance will be at Scranton Thursday, 11 A. M. to take preachers and delegates to Moss Point. Thursday, May 26, at 3 P. M. the preachers will hold a meeting at the Methodist Church, Moss Point, to consider the interests of the district, and the best mode of promoting the interests of the church within its bounds. Friends of the cause are invited to attend and take part in the meeting. We will enquire after unoccupied ground, and how to more fully "possess the land" now but partially occupied.

T. S. WEST, P. E.

The Vicksburg District Conference will be held at Fayette, June 3-5, Bishop Keener presiding. The change of time is made to enable Bishop Keener to be with us.

JOHN A. ELLIS, P. E.

Pensacola District Conference, Alabama Annual Conference, will convene at Georgiana, April 28, at seven o'clock, P. M. Preachers in charge will please be prepared to give full accounts of their charges, as specified by the Discipline. Make an earnest effort to raise the collections ordered by the Discipline and Conference. I hope the Stewards of the several charges will make liberal payments on their pastor's salaries, so that it can be reported at the District Conference. Pastors will send the names of their lay delegates and local preachers to Rev. L. Patterson, Georgiana. Let earnest prayers be made by the churches for an outpouring of the Holy Spirit upon the District Conference.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Franklin Street	Apr. 24
Eastern Shore, at [illegible]	30, May 1
Tonsbamville, at Tonsbamville	May 7, 8
Citronelle, at Citronelle	14, 15
Grand Bay and St. Elmo	21, 22
Saraggville, at Ft. Madison	28, 29
Grove Hill, at Cofeeville	June 4, 5
St. Stephens, at Andrew Chapel	11, 12
Bladon Springs, at Mt. Zion	18, 19
Tukatuppa, at Jones' Chapel	25, 26

16 O. S. BLEE, P. E.

TUSKENSHAW DIST.—SECOND ROUND.

Greenhaven circuit, at Union Chapel	Mar. 31
Newberne circuit	Apr. 2, 3
Greenhaven station	9, 10
Havana circuit, at Cottage	16, 17
Parkland circuit, at Trinity	23, 24
Livingston and Eutaw, at Eutaw	30, May 1
Green circuit	7, Thursday, May 5
Belmont circuit, at Jones's Bluff	7, 8
Gainesville circuit, at Stonyerville	14, 15
Demopolis station	21, 22
Cuba circuit, at Curl's Chapel	28, 29
Gaston circuit, at Christopher's Chapel	June 4, 5
Choctaw circuit, at Brightwater, Thursday	9
Butler and Mt. Sterling, at Mt. Sterling	11, 12

13 H. URQUHART, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.
In Part.

Soule Chapel	June 4, 5
Canton	11, 12
Forest Grove	18, 19
Thompsontown	25, 26
Edwards	July 2, 3
Flagg's Chapel	5, 6
Clinton	9, 10

The Jackson District Conference will meet in the Methodist Church in Canton, at 10 A. M. on Thursday, June 9. Let brethren remember to have Quarterly Conference Records prepared for examination, as the law requires.

12 W. L. C. BENNETT, P. E.

LOUISIANA CONFERENCE.

BELHI DIST.—SECOND ROUND.

Delhi and Mailet circuit, at Delhi	May 7, 8
Winnsboro circuit, at Winnsboro	14, 15
Oak Ridge circuit, at Good Hope	21, 22
Rayville circuit, at Girard	28, 29
Trenton and Monroe, at Trenton	June 4, 5
Colony circuit at Faulk's Chapel	11, 12
Lisbon circuit, at Schermanhorn	18, 19
Bastrop circuit, at [illegible]	25, 26
Floyd circuit	July 2, 3
Providence and Pecan Grove circuit	9, 10
Tensas Chapel, at Tensas Chapel	16, 17
Tensas circuit, at Wesley	23, 24
Waterproof, at Vidalia	30, 31

16 E. F. ALEXANDER, P. E.

MISCELLANEOUS.

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Fire assets, excluding paid-up capital	$9,881,426 21
Paid-up capital	1,228,200 00
Total fire assets	$11,109,626 21
Fire liabilities	3,944,358 23
Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871..$3,239,091
Losses by Boston Fire in 1872..$1,129,729

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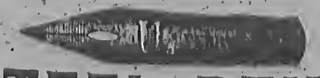
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NEW YORK.

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IMPERFECTUS.

Or ever a song was sung
For the singer's heart sang sweeter
Or ever a throne was rung
By the chisel surpassed the meter
Or ever a sculptor wrought
Or the cold stone colored his ardent thought
Or ever a painter, with light and shade,
The dream of his inmost heart portrayed
Or ever a rose was found,
Or there might not be a fairer
Or ever a glittering gem was ground,
And we dreamed not of a rarer
Or ever in earth shall we find the lost
Or wait for us in the land of rest;
Or ever a perfect thing we shall never behold
Or pass the portal of shining gold.

—New York Independent.

From Hot Springs, Arkansas.

BY C. F. EVANS, D. D.

Although it rained from sunrise about four o'clock yesterday, and streets were muddy and sidewalks slippery, last night an immense audience assembled in our church, at this place, to listen to a man talk about "woman's part in temperance work." I confess I was much as I had never heard a southern woman lecture; and the average newspaper was accustomed to speak disparagingly of all such women and their public efforts, I felt misgivings as to the result when I shouldered the responsibility of asking my church to the present speaker. I had never seen Miss Frances E. Willard, and did not know what the press encomiums of her were prejudiced as I am sure many of their disparagements of other speakers are. She has brownish-auburn hair, is finely chiselled Grecian nose, thin lips, and wears glasses, has defective sight; in conversation she is a perfect encyclopedia of knowledge, and talks fluently. So much of the obtrusive, irrepressible and vitriolic fanatic might be hidden behind all these qualities, I was anxious to determine, but determined to know. So I sought her company and made her as much at ease as possible, and offered her all the facilities in my power. For the work which she is engaged I was willing to share the risks of finding her company by my hopes. But it gives me great pleasure in endorsing her work, to say, that Miss Willard fills the sphere of a woman as completely as the most fastidious could demand. Self composed, quiet, modest, gentle in voice and manner and diction, in the social circle and on the platform, she has won golded opinions of all classes for herself and her work. She had our ladies disorganized, though before they had a "Union," and yet it did not occur to her that we were either stupid or base. It was not practicable to organize afresh, and if she thought our plans were just and wise. Her address was directed to the intelligence of her audience, and was not an occasion for parading the fascinations of a graceful oratory, a fervid rhetoric. The chastened enthusiasm of a noble mind and Christian heart glistened in her eye, and trembled along the minor key of her pathetic sentences. She proposed to her sisters no Amazonian exploits of sheer wild zeal, but sitting as a queen at the fountain of public sentiment simply that they devote themselves to the revision and regeneration of public sentiment upon all alcoholic indulgences. The sexes commingle only in their leisure moments, and the crimes of society result from the abuse of the leisure which woman is recognized as having the right to direct and control. It remains for her to exert the authority with which she has been clothed by the generations of the past, and until she appears as a former will intemperance, wicked amusements and other social evils be corrected. Therefore I say, whenever she moves in the plane of a woman, "God speed" all her efforts through the press, the platform, or in the social circle, and look to the direction of "Temperance Reform." If the Woman's Christian Temperance Union have other speakers like Miss Frances E. Willard we will be glad to hear and co-operate with them.

Let me refer to the Woman's National Christian Library Association, organized here this year. Every one knows that these famous waters are the resort of all kinds of people, and that our commerce is largely dependent upon the visitors who come here. The baser elements of our resident population, combined with the same class among our visitors, have created a city of saloons. The rage and poverty of the city, together with the fact that no titles to property were considered good until within the past year, have prevented the establishment of any pleasure resorts of a high grade, and the great bulk of our visitors who come here for health have drifted almost necessarily into the grogshops and gambling hells. Our ladies have marked and mourned this state of things, and at last have determined to undertake a noble charity, one side of which contemplates the counter working of the alcoholic influence, another the dissemination of knowledge under Christian auspices, and another the relief of disease and the prevention of gambling, etc., by having constant news from home. There has already been formed an organization, with a head president, and vice presidents in other States. It is contemplated gradually, as they find suitable women, to have one Vice president in every State, for this is a National Association. Encouragement has been given to our women from all directions, and considerable funds have already been accumulated.

It is expected that the Government will donate from the "Reservation" a lot for the site of the house, but if it does not, then the ground will be purchased. A house that will cost fifteen or twenty thousand dollars, and that will be ornamental as well as convenient, is contemplated. Nothing will be done in haste, and nothing that needs to be done over. The ladies have the entire management of the association; and, being the responsibility and dreading the oft repeated reflection on their capacity for business, are using great caution, as well as great diligence in their work. For many reasons, personal to them, and for the success of their philanthropic views, I trust they may, in a year or two, have this noble house. Yours truly,

HOT SPRINGS, ARK., May 10, 1881.

Kentucky Correspondence.

Your kind invitation to write an occasional letter has been long neglected, although I purposed an earlier compliance. The doctrinal unity of Methodism is that of which we may boast. This was impressed on my mind while I was in your city. A ministerial brother from England whom I met at Dr. Mathew's church, exclaimed, "we be brethren." This led to a train of thought decidedly commenced in its character.

The word ecumenical by association brings up the great Conference where the ends of the world shall meet. Our preachers are already taking their collections for the delegates and we purpose to give our brethren "a good send-off," albeit many of us are sorely disappointed in the distribution of public honors. The writer is personally acquainted with the clerical delegates from both the Kentucky Conferences, Revs. C. W. Miller, D. D. and David Morton. Dr. Miller is a man of large intellectual calibre, scholarly attainments, a profound theologian, a very superior and successful preacher, an able debater, a fine writer, and withal a man of affairs of high administrative ability. In personal appearance he resembles Gen. John C. Breckenridge. He came in *second* best in his fight against that modern leviathan, Dr. Bledsoe. It was more to be attributed to his youth and immaturity at the time, than to any personal weakness. While the Kentucky Conference has many others that would have made worthy representatives, she *could not* have done better, had it been left to her selection, than to send Dr. Miller. He is now the pastor of the Hill Street Church in what has been called "the Athens of the West," Lexington, Ky.

Rev. David Morton is presiding elder of the Louisville district. He has been the president of a female college, secretary of the Conference several terms, and is a good business man. In the details of business he is much above mediocrity. In personal appearance he might be taken for a second edition of Bishop Kavanaugh. Mr. Morton is a lucky man, and it was predicted when he went to Montana, that Episcopal honors would one day fall upon him. Although he has many peers in his own Conference, he is one whom his brethren delight to honor. He is delightful in the social circle, and will be a reliable representative.

We have been blessed with gracious revivals during the spring months. The winter was so severe, the preachers deferred their labors later than usual, to the opening of spring. Dr. Messick of Louisville, Kentucky, delivers the commencement sermon at Vanderbilt University next week. He is an orthodox Methodist, a man of great refinement, highly seasoned with attainment, and a most accomplished preacher. We have no fears for his success.

Our Kentucky paper, the Central Methodist is prosperous. It is now, since April 1, a sixteen-page paper. Meek and Noland are enterprising and deserving men. Stephen Noland is *one* of the first men in the State—a many sided man. Some of us think, that so far as doctrinal orthodoxy is concerned, Noland is the ballast. Be this as it may, his brethren have no fears of that ship where his hand touches the helm. There is a place for the Central, and it fills the place admirably. Kentuckians love to fight—fight they must, and in times of peace when they have no public enemies, they bite and devour one another. The sunny-hearted Dr. Fitzgerald would be alarmed at these home thrusts and domestic brails, but Meek and Noland "to the manner born," know that no harm will come of them at home. I have touched upon this subject apologetically rather than with approbation.

At this date, May 9, the farmers are not done planting corn. Winter lingered long in the lap of Spring. Never before was this writer so glad to see "surly winter" pass away. But he is gone—

"Far to the North he calls his ruffian blasts;
His blackened sky, and spit the howling hill;
The shattered forest and the ravaged vale."

VERNON.

Pensacola District Conference.

MR. EDITOR: The Pensacola District Conference of the Alabama Conference, Methodist Episcopal Church, South, held its session at Georgiana, Butler co., April 29 and 30, Rev. Dr. Silas H. Cox, P. E., in the chair. It was a pleasant and harmonious meeting and the reports showed that the proper spirit is in the work of the various charges. All of the pastors were present except *two* out of fifteen, and *one* of these reported his work by *letter*. There was a tolerably full representation of laymen, this being a busy time of the year for farmers. Bishop Kegner stopped long enough to preach twice. His sermons made a very fine impression upon all who heard him. His call was unexpected to most of us, but such a surprise is always quite agreeable.

The spiritual state of the church is steadily improving; there is less intemperance than ever before, and more respect to church obligations generally. There is a better and firmer discipline exercised and a more outspoken approval of it by the church. The social meetings of the church and attendance upon the ordinances decidedly improved.

We appointed a committee to look after neglected points in the district, and also, mission ground; but no report. We have the work all ahead of us. There has been small, if any improvement in the Sunday school work over the two years past—I have the minutes before me to compare. The same "old reasons" assigned, of course. "Education generally" is very good in some parts of the district, very much needed in others. The financial report was very encouraging. The pastors all seem to be hopeful. The assessment plan prevails over "voluntary contributions." The spirit of building and repairing is rather predominant in the district; the churches were reported in good condition. There are several parsonages in the district and two or three in contemplation of building soon.

Our disciplinary claims were assessed by the district stewards, taking the pastor's salary as a basis, as follows: presiding elder, twenty per cent.; bishop's fund, two per cent.; Conference claims, nine and a half per cent.; domestic and foreign missions, *each*, eight and one quarter per cent. This seems to give better satisfaction than any plan we have been governed by heretofore.

The District Conference, by resolution passed, assessed $75 to defray the expenses of delegates to the Ecumenical Conference to be held in London. The following were elected to the ensuing annual Conference: E. M. Lazenby, Monterey circuit; T. G. McGowen, L. D. Stockton circuit; P. A. Hendrix, Milton station; R. E. Pilley, Georgiana circuit. Alternates C. J. Cody, Pensacola station; C. C. McMillan, Georgiana circuit and W. J. Williams, Pollard circuit.

Brewton on the Mobile and Montgomery railroad was selected as the place for holding the next Conference, and with the proper resolutions offered for courtesies, and the benediction pronounced, a better and holier spirit accompanied all to their homes. Prominence was given to religious services on the occasion, and the love-feast on Sunday morning was an excellent one. We thought it was "good to be there." Yours truly etc.,

T. Y. ABERNETHY, Secretary.

FOREST HOME, Ala., May 4, 1881.

North Mississippi Conference.

I am just from a trip up the Chicago, St. Louis and New Orleans railroad, within the territory of the North Mississippi Conference.

There was a time when the NEW ORLEANS CHRISTIAN ADVOCATE was widely circulated over this section, especially the Southern half of the Conference. At the present time, the Western Methodist (the Conference organ) and the Nashville Advocate are taken in its stead. Yet there are many, who, selecting a religious paper for its intrinsic merits, continue their subscription to the NEW ORLEANS CHRISTIAN ADVOCATE. Next year, I am told, will place another candidate in the field for Conference patronage—in fact, it will soon be seeking admittance to the homes of this section, as a home representative of Methodism. I had the pleasure of forming the acquaintance of its originator and part owner, Rev. D. D. Moore of Grenada, Mississippi. Goodman and Pickens have Rev. J. F. Evans as pastor in charge. Bro. Evans is a transfer from the Alabama Conference, and in his new field reflects credit upon his early training received there. It may rejoice the hearts of his old comrades in arms to learn that Bro. Evans is a brother beloved and a most useful minister of Christ. Of course, it is but natural that he should love the organ of his old Conference. His being a border charge, he finds the people not altogether weaned from their first love—and as far as Conference obligations permit—delights to aid in gratifying their pleasure.

At Vaiden I found the Bishop pro tem. of the North Mississippi Conference, Rev. R. A. Jones, presiding elder of Winona district. Why has not some college honored itself with conferring LL. D. of ecclesiastical law upon him? He is a born judge of law. No clearer head on knotty points can be found in Mississippi. Here I found myself at home. Bro. Jones is an old Mississippi Conference preacher—fell into the North Mississippi Conference by General Conference action at its formation. He loves his new Conference, and cherishes strong affection for his old comrades of younger days. His silvery locks—but not his flashing eye and clear, pellucid voice—declare that he is growing old. I heard him preach at a camp-meeting in Jasper county in 1857—and was startled at the voice—a voice once heard before. After meditation, I remembered it to be the voice of Bishop Marvin. Bro. Jones has been a faithful worker in the vineyard, and is duly appreciated.

Owing to the rumor of small pox at Winona, I deemed it prudent not to stop there; so I failed to see the pastor, Rev. J. W. Lowrance. Grenada is the Southern town of the old Memphis Conference, and depends upon Memphis largely for supplies, newspapers, etc., hence I was out of my natural limits. I here found some most excellent people and spent Sabbath most delightfully. As I did not have to preach, I enjoyed the faithful sermons of the young pastor, Rev. E. B. Ramsey; and thanked God for raising up young men to fill the places constantly being made vacant by death.

Grenada is to be the seat of next session of the North Mississippi Conference on November 23; and Bro. Ramsey says whoever represents the CHRISTIAN ADVOCATE shall be duly cared for.

R. B. DOWNER.

From the Work.

LAKE PROVIDENCE AND PECAN GROVE CIRCUIT, LOUISIANA.

MR. EDITOR: I feel that I should write an explanation with regard to the report from this circuit as it is in the minutes; not that it is not correct, but, because it does not come up to former reports. I assure you that it is no fault of the people, for I have never found a more liberal people in my life than many on this circuit. Neither is it because no effort was made to raise the full amounts, for both stewards and preacher did their best. And that effort resulted in raising $1,220 35. This is far below the assessment, but when all the circumstances are considered, it is really a large amount. In the first place, we are but a handfull, only eighty-six members on the roll, some of them not in the circuit during the entire year. Many of the rest are non paying members; and, secondly, the crop of cotton last year only averaged about one quarter of a bale per acre, which it should have been at least a bale. Then the price realized was only about an average of seven cents per pound when we expected at least ten cents per pound; and, thirdly, the incessant rains, and deep, *deep* mud, prevented the people attending church; and last, but not least, the gloom and despondency caused by the short crop and prices, the rain and mud, was so great that many felt that there was even a good prospect for the country to come to actual want before another crop could be raised. Now I think these are sufficient reasons why the whole amount was not raised. And in looking over the finances of the Conference, I find we have paid as much per member as any other work in the Conference, except two, to wit: Shreveport and St. Charles Avenue. Still I am not satisfied that this circuit should be behind. But, enough on this subject; for there is another that engages my mind more than this, and that is, the spiritual condition of the church. While we have some bright and shining Christians, we have some that even engage in the ungodly sin of dancing, and one or two that drink intoxicating liquor. Oh! how sad it makes me feel, for such things to exist in the church. I have been laboring to stop these things, and to lead the church to a higher plane of holiness by the most pointed preaching I am capable of. If they will not be saved thus, there remains but one course to be pursued, and that is, a strict administration of discipline. Our congregations are large and serious. God is awakening some, converting some and some are being reclaimed. Pray for us.

H. O. WHITE.

May 3, 1881.

CHIPOLA MISSION, ALABAMA CONFERENCE.

MR. EDITOR: This mission is nearly a complete circle. I make the round once a month. Some portions of this country are very thinly settled, and others thickly peopled. I travel sometimes from twelve to twenty miles through the piney woods and tile swamps before seeing a house. Attend thirteen appointments. Plenty of sand here. In places the pines do not grow tall, and in other parts plenty high. The grass green and the tiles thick. Some bears, panthers and other animals abound. I told you before last Annual Conference, nineteen bears were killed last year, counting these in, twenty-seven have been killed. Two panthers recently, and at least, sixty others during this last season. It is useless to mention how many deer, turkies, wild cats, raccoons, opossums, black and grey squirrels and sandy hill cranes, crows, pelicans, fish hawks, alligators and didappers. Some fish and oysters have been drawn out of the waters of St. Andrew's bay. A saw mill is being built at this bay. The ox is very useful in this country. He draws the plow during the week, and carries the family out to church on Sunday in a cart. Many orange trees were killed by the last winter's cold on this mission. Several people carry rafts of logs down the Chipola river into the Appalachicola river to Appalachicola. The missionary money placed on me to collect has been raised and part of the Conference funds. Our second quarterly meeting closed last night, church edified, one accession, many penitents were at the altar for prayer. Bro. A. J. Coleman, our presiding elder preached four good sermons. The people on this work are well pleased with him, and from what I can learn, all on the district are. A very large attendance yesterday, like a camp meeting. I am with brother W. M. Cox to-night, he seems to be doing well.

R. A. WILLIAMS.

MARIANNA, FLA., May 9, 1881.

REVIVAL AT COOPER INSTITUTE.

MR. EDITOR: I have been in school four years at Cooper Institute, and have had the pleasure of attending a school protracted meeting every year. I have witnessed many revival meetings; have seen great displays of God's wonder-working power; but have never, at any place, beheld and felt such showers of heavenly benediction, as I have felt at this place. I have seen almost a whole school, four years in succession, converted to Christ, and the church all aglow with a flame of the Saviour's love. We have just closed one of those glorious meetings, with immeasurable results. Forty-two precious souls, just in the bloom of youth, were happily converted. Every young lady and nearly every young man in school, found the Saviour, and have discovered by sweet experience that the yoke is easy and the burden light. A tidal wave of influence has gone out from that meeting, which never will or can be computed, until the harvest is over, the labor ended and the sheaves gathered home. The moral influence of this place is such, that an individual with any redeemable quality is unable to resist, if he remains under it sufficiently long. Only twenty young men have left here unconverted, since I have been a member of the school. This, I think, is enough to recommend the school to any parent who regards the best interests of his child. Other schools may have some educational advantages over this, but we can safely say, none can excell it in point of morals, and I question whether there is a school in the South that equals it as a *social* and moral educator. This is the twelve annual session of the school and four hundred young men have been converted under its earnest labors.

L. F. JONES.

DALEVILLE, Miss., May 2, 1881.

VERNAL, CHICKASAHAY MISSION.

MR. EDITOR: Our beloved presiding elder, Rev. D. A. Little was with us, and held his Second Quarterly Meeting, April 23 and 24, at Vernal, Chickasahay Mission, Williamsburg District, Mississippi Conference.

The prosperity of the church is not as good as it should be, but I feel hopeful of the future.

There has been a few accessions to the church. Finances are rather slow. The collections ordered by the Conference are being taken up. The Bishop's money has been paid and about two thirds of the other assessments which amounts to $40. I hope to get it all. I find the people within the bounds of this work, poor people, little means, but open, free, hospitable hearts, and I think the most of them will do what they can for the church. May the hand of Providence guide us aright and give us free access to the hearts and consciences of this people. And may the glorious gospel of the Son of God find a lodging place in every heart and soul, and bring forth and bear much fruit to the honor and glory of God, our Father.

Brethren, I have no ministerial help, no local preacher, though some laymen, who pray when called on. Yet, I bless God that I am not alone, for he is with me, as he said to Israel: "My presence shall go with thee." God is true to his promises.

J. C. WILLIAMS.

BROOKHAVEN, MISSISSIPPI.

MR. EDITOR: A very delightful work of grace resulted from a meeting just closed in this place. There were many clear and satisfactory conversions, at least twenty; and over forty persons, most of them pupils in Whitworth College, applied for church membership. Bro. Hopper, from Summit, assisted us the first week, and Bro. Carradine from Crystal Springs, was with us part of both weeks, and did most of the preaching. His services, in the pulpit and in private counsel with penitents, were greatly blessed of God. For reasons, we did not call for mourners around the altar; but met them after service, in the prayer-meeting, and in the pastor's office at such times as was convenient for them, and the results were highly satisfactory.

W. D. LEWIS.

BROOKHAVEN, MISS., May 13, 1881.

MANY FLOWITT, LOUISIANA.

MR. EDITOR: We preached last Sunday to a very large, attentive congregation. Five applications for membership. The Lord was with us and blessed us in our effort. A good feeling is exhibited throughout the church. We have organized two Sabbath school purposes, $8. Our prayer-meetings are well attended. Some of our churches are like the farmers. They are rather backward, but we think there has been some improvement throughout the entire circuit. There is plenty of room for missionary work here. H. A. NOLTZ.

May 8, 1881.

OXFORD, MISS., May 6, 1881.

MR. EDITOR: The University of Mississippi is located here. The faculty is composed of Christian men. A large number of students are in attendance. The moral tone of students is of a high standard. Many are church members. The outlook, at the present time, is encouraging for a good revival. Spring has decked the earth with an emerald carpet of clover and orchard grass. The shade trees are in full leaf. Health is excellent. The Cumberland Presbyterians and Episcopalians have new brick church edifices. The Presbyterians are finishing a new building. Our church building is of brick and very commodious. Rev. W. B. Murrah is spending his fourth year as pastor. He is highly esteemed. Oxford is a gem city for churches, and refined, cultivated people.

H. B. DOWNER.

SENATOBIA, Tate Co., Miss., May 3, 1881.

Our new church is completed except the furniture. We have borrowed seats and occupied the house the first Sunday in April. We have good, attentive congregations, and a large Sunday school well supplied with our own literature. The outlook is hopeful. The new church is lighted with the Bailey Reflector, a great improvement on the old way. Ours is the best lighted church I ever saw.

There is but one opinion in this part of the state, as to the Pint Law, *an unmitigated curse.* Sorry that any Methodist or anybody else voted for it.

A. C. SAGE.

LAKE, Miss., May 12, 1881.

MR. EDITOR: I am progressing with my work as well as could be expected. I took the whooping cough the first of February and it still holds on to me, serving me very badly. While the people had money, I was not able to try to get subscriptions for the ADVOCATE. I make it convenient, whenever an opportunity is offered, to let the people know that we ought to support the ADVOCATE, in preference to any other paper. Our Lake Camp-Meeting will begin on July 29, 1881. We wish it were so we could have our good editor with us.

J. L. PEEBLES.

KOSCIUSKO, Miss., May 2, 1881.

MR. EDITOR: Camp-meeting on Caddo circuit commences on the fifth day of August next, ministers especially invited. Rev. J. T. Sawyer will dedicate Belle Bower Church on the first Sabbath in July. It is about completed, nice, comfortable it is one the community feels proud of. If we can not boast of building up the church in numbers like some, we can say we leave the circuit well supplied with comfortable houses of worship.

W. M. LIVERMAN.

CLINTON, La., May 13, 1881.

MR. EDITOR: Our church in Clinton, La., Mississippi Conference, is prospering somewhat. Our members are not as spiritually minded as we would like to see them, but there is some improvement in this regard. We are advancing. We have a gentlemen's prayer meeting which meets weekly. It is doing well, and increasing weekly in interest. We have in process a Christian Association reading room. Congregations large and attentive.

IRA H. ROBERTSON, P. C.

Christian Advocate.

THURSDAY, MAY 19, 1881.

For the New Orleans Christian Advocate.

MY PRAYER.

BY FRANK E. BUTLER.

Let others seek the festive board
And in the mazy dance fly round,
Let Mammon luxury afford
And Luxury with Vice be crowned;
But let my heart with grace be stored
And let my life with prayer abound,
A servant waiting for my Lord
And in my Master's vineyard found.

I ask no ease, I ask not wealth,
I shrink not from my friends to part;
I put within thy hands my health,
And ask thy keeping for my heart.
Forbid that I by force or stealth
Should fall beneath the tempter's dart—
For I am poor without thyself,
And yet how rich when near thou art.

Oh Christ thou art the sinners' Friend;
No voice but thine can cheer my soul;
On whom but thee can I depend
When rolling me dark temptations roll?
Thou art my Life, my Love, my End
Of action, yea, the blessed goal
For which no soul shall ever tend;
Lord in this running keep me whole.

Oh, give me life to live for thee—
Thy mercy to the world to show,
To do the work thou gavest me,
To glorify thy name below,
And when thy messenger I see,
Who bids me to death's sceptre bow,
May I like Simeon prayerful be
"In peace receive thy servant now."

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KLEINER.

Second Quarter. Lesson IX.

GOLDEN TEXT.—*So then every one of us shall give account of himself to God.*—Romans, xiv, 12.

SUNDAY, MAY 29, 1881. LUKE XIX, 11-27.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin.

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow?

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Luke, in his account of this parable, gives us the Saviour's design in speaking it. The occasion of this lesson was the general opinion, prevalent among all his disciples and apostles, that the kingdom of God should immediately appear. He was near Jerusalem, only seventeen miles distant, and this all the more excited them, for the disciples, still holding very imperfect views of our Lord's office and work upon earth, expected his present journey to Jerusalem to end in the triumphant setting up of his kingdom. They were slow in learning that his road to royal glory lay through Gethsemane and Golgotha. His parable is to show that as yet there is to be no open display of his kingdom. He must himself go away in order to receive his kingly power, while his subjects must stay in lowly obedience, fulfilling the work he sets them to do.

The parable, then, is to teach us that his kingdom is not immediately to appear; it is an invisible spiritual kingdom; but tho he, the prince and heir of the kingdom, is going to be invested with kingly authority and come back king, and how his disciples are to conduct themselves during his absence.

Verse 12. "A certain nobleman." This, of course, is Christ himself. Noble, indeed, whether we think of him in his divine nature and origin, or of his earthly descent from Abraham and David. "Into a far country." This refers to our Lord's departure at his ascension. He went up to receive kingly power and authority, by which he now reigns over his church. He was King *of eight* before. In his exaltation to the right hand of God, he was *enthroned* and *proclaimed* King, and the day is hastening near when, as King of all the earth, we shall see him. This language was familiar and intelligible to those who heard him. Their kings had to travel to Rome to be confirmed in their throne: thus Archelaus, son of Herod the Great, went to Rome on his father's death, to be confirmed in his kingdom, and when he did so the Jews sent to Rome to beg that he might not be their king, though the petition was not noticed by the Emperor of Rome.

Verse 13. "His ten servants;" that is, ten of his servants. The nobleman had ten; he called them all, and delivered to each a pound. These servants represent all the disciples of the Lord, to each of whom he entrusts a work to do during his absence. The equal distribution suggests the equality of our responsibility. There may be inequality in opportunities and talents to do work, but never any unevenness in personal accountability. Every one of us must give account of himself to God, and each account must be rendered according to one principle—fidelity of service. They are all servants. The oneness of relation of servants to Master makes the oneness of obligation. "Occupy till I come;" that is, use in trading; employ profitably. There is not one who has not some gifts of mind, [illegible] which he is bound to employ in his Lord's service.

Verse 14. "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." The Jewish people were Christ's fellow-citizens, by earthly race and country, and the most natural subjects of his kingdom; but they hated him while on earth; but after his ascension they wilfully rejected him, persecuting his servants and blaspheming his holy name. On two occasions their rejection of him was distinctly declared. Once they cried, "We have no king but Cesar;" and again they said, "Write not the King of the Jews." This part of the parable is particularly significant of the Jews, but it is also pointed for all who refuse to be his servants—"they who are not for me are against me." The world is full of men and women who are sending this message after the departed Prince. "We will not have this man to reign over us."

Verse 15. "When he was returned, having received the kingdom, then he commanded these servants to be called unto him." This is a picture of the judgment of the great day. Christ is to come as King sitting on his throne and as Judge. The voice of the archangel and the trump of God shall call from the grave the dead in Christ, and all faithful followers of the Lord who may remain alive to that day, in one vast and joyous assembly.

The servants shall first be rewarded according to their fidelity, and according to the generous character of their loved Master.

Verse 16. "Then came the first;" the first; he had made himself first by his diligence; they all began trading with one pound. *Thy* pound, not *my* pound, for what had he that he did not receive. "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." The reward is a royal one, just such as we should expect of a King. Fidelity in little things is fidelity in great things. A man that can be trusted in the least can be trusted in the greatest.

Verse 18. "And the second came." His pound had increased to five, showing one-half the diligence of the other, and hence his reward is authority over five cities. The equal beginning supposes equal opportunities, and the difference between these two was in diligence. We can not fail to notice this plain revelation of differences of glory in heaven.

Verse 20. "And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin." Here it is clean and safe, neither more nor less than you gave me. My reason for doing this is, I knew your character, that you were a hard Master, severe and exacting, and demanding as yours that upon which you have spent no labor and money, and I feared you. This was a do-nothing servant, and he typifies those Christians, so-called, whose highest idea of religion is to do no harm; they do no good as conscientiously as they do no harm. Those who carry not to do God's work easily persuade themselves into some wrong notions of God's character and requirements, which serve them as an excuse to themselves; but these very excuses shall be the witnesses against them in the day of judgment. "By thy words shalt thou be justified, and by thy words shalt thou be condemned."

"Out of thine own mouth will I judge thee, thou wicked servant." If you know me to be such a character as you say I am you ought, as my servant, to have been all the more diligent in your trading, that at my coming, when I required my own with usury, you might have been able to render it unto me. The very excuses by which we justify our own sinful neglect shall be used against us in the day of judgment. Men slander God to justify themselves. This man's estimate of the character of his employer was false, as his generous treatment of his faithful servants proves. Everything is against the unprofitable servant. The very handkerchief which he sought to have used to wipe the sweat from his brow, as he labored in the Master's service, was clean and unsoiled; he worked none, and he had no use for the napkin, so he used it to wrap the pound in. He is not only unprofitable, but wicked. He falsely slandered the character of his Lord and Master. A man may wrap up a piece of gold and keep it, but no man can keep in this way that which the gold signifies; if God's gifts are not used in his service they are taken away. God gives a man a new heart and happy experience of pardon, but if he exercise not himself unto godliness, God will take it away from him, and he will have only the harrowing memory of the lost possession. Take from him the pound, and give it to him that hath ten pounds. Why to him? Why not to him that hath five; because "unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him." Give to him that hath ten; because he has proved himself the most diligent and faithful in service. Notice only three servants report. Did the other seven fail even to keep the pound, but spend it on themselves? Is this to suggest the proportion of diligent servants in the Lord's work? May be the other seven gained so little that their cases were not worthy of special mention. They made the returns, some more, some less, but all enough to show that they had labored.

What showing could you make should our Lord return to-day. The servants who have faithfully served are rewarded by positions of greater trust, and now attention is turned to those who sent after him the message of rebellion and treason; "but those mine enemies, bring hither and slay them before me."

Who are these enemies? Men for whom he died and suffered and ascended; men who would not have him as their King and Redeemer; bring them up; "slay them before my eyes." This is the doom of all who refuse to have Christ to reign over them.

Whisky in One County.

Greenwood charge is made up of three appointments, one on the Yazoo river, one on the Tallahatchie, and one back in the interior. Greenwood is a village, the county site of Leflore county, and many years ago was a place of considerable business. Six or eight steamboats have been counted at her landing at one time. Since the days of railroading this trade has fallen off, until two boats a week do the business during the cotton shipping season; sometimes two or three others come in. The buildings of the town, as a rule, are not pretentious, few claiming to be more than cottages. Approaching on the river from below, or on the main road from above, it presents a somewhat picturesque appearance. The place is in great need of sewerage and ditching. Public enterprise to McAdamize, or build one or two plank roads on her main thoroughfares would doubtless command for the place a trade equal to that of Grenada or Winona, rival cities on the railroad. The people are generous and clever, intelligent and cultivated. I think quite equal in these regards to any of the rural districts of the State. This country is embraced in the richest lands of the cotton growing belt of the South, and with its resources in rich lands, and communication by water with the outside world, together with the projected lines of railroad now in course of construction, designed to pass through this very territory, it is susceptible of vast development. But there are curses on this land which will, as long as they hold the place they now do, weigh down and blast the most brilliant and feasible enterprises projected for its future greatness and prosperity. The whisky trade in this region is fearful to contemplate. There are some ten or twelve houses where intoxicating drinks are sold by the retail in the narrow limits of my visits. This is an average for this population equal, I think, to any of the ram-cursed districts in any of the large cities of the North. It is my opinion, and that of other observers here, that a bale of cotton for every inhabitant, white and colored, man, woman and child, would not more than pay the liquor bill of Leflore county. A tax, unequaled by any railroad or steamboat monopolies, more grinding than the tyranny of Russia, imposed upon an *enlightened* people, by a *Christian* Legislature, in order to secure indirectly a *tithe* of this enormous tax for the State. If relief comes to us by popular vote, it must come from portions of the State beyond this valley. We are glad to see that the issue is being clearly made, and the battle joined upon the question of prohibition. The preachers are waking up on this subject as they have never awoke before. They are being well sustained in this move by the religious press; a few secular papers, too, are fearless and outspoken, but others, in high places, with a wide circulation, are as silent as the grave. The popular side of this question will soon be the unpopular side, the profitable and monied side is to be the unprofitable and moneyless side. Profane swearing and Sabbath breaking are concomitants of this great evil, and, when it is suppressed, the others, in a great measure, will be subordinate. If there is any force in the denunciation of these sins by the word of God, the presence of grand steamers on these rivers, bearing upon their ample decks the freight of laboring thousands, the presence of the railroad, in prospective with the shriek of its locomotives and the rumble of its trains, will give no intelligent expression to the busy rush and seemingly cheerful scenes in farm life here, while something like a half million of dollars must go from this small county for what brings not the slightest muscular development, not a particle of clothing, nor a single morsel of food. Debt, pressure, bankruptcy and poverty must be the heritage of each successive generation.

J. D. N.

That Pint Law!

Mr. Editor: I hope you did not do me the injustice to put into your waste basket the communication I sent you last week in reply to the swarm of opponents my previous letter had stirred up. Give me a chance in this matter, for I am in earnest, and do verily believe I am right. Publish the article sent you last week, and then put this in your columns, and I will bother you no more with views so much at variance with your own. I am convinced that if the church adopts such views, and pursues such a course as are now being so vehemently urged, the church will suffer, and seriously suffer. In this age intolerance and bigotry cannot be more hurtful to a church than for the church to undertake to meddle with affairs of State. But I do not purpose to elaborate this suggestion. I only wish to expose the fallacy and folly of one point attempted to be made by Bro. Thomas P. Barr, of Jackson, in his well-written and nicely-formed letter of last week.

Quoting from my letter of March 17, whom I said we "recognized the fact that prohibition does not prohibit; that the only way to effect a cure is to reach the consciences," he adds, "in other words, moral suasion," and then goes on to say: "It will take both to accomplish the work. Temporal punishment and law were and are always necessary to regulate society, for through it we point to the higher law of God. He [I] might as well say that the only way to stop *stealing*, *murder*, *fornication*, *adultery*, etc., is by moral suasion."

In answer to all this illogical statement, I have only this to say: If to prevent drunkenness and sins or crimes resulting from the abuse of that which God intended for our use and enjoyment, we must prohibit the making, selling and using of wines and liquors; then to prevent *stealing*, we must abolish all property rights; to prevent *murder*, we must cease begetting children; to prevent *fornication* and *adultery*, we must forbid marriage and depopulate the globe. For just so long as men own property there will be thieves; just so long as men live in this world there will be murderers; and just so long as men are men and women are women there will be found those who are inclined to indulge in that which is unlawful. Must we, therefore, to prevent what is sinful and criminal, prohibit what is lacking in every element of wrong?

We are not living in Utopia, and the millennium is apparently not yet begun, although the world is better than it was eighteen hundred years ago. While I am a temperance man, and would that no man used wines or liquors any more than I do, still I can not join hands with those who are seeking so zealously for the salvation of men by means of human law-making. And, notwithstanding Bro. Barr's minor, I can not believe the use of wine or liquor to be sinful; otherwise I should accuse of sin him whom I believe to have been without spot or blemish. Neither can I indorse the absurdity so seriously propounded by two of the brethren that "a handful of raisins steeped in water" could take the place of wine in the Lord's Supper. Whenever the church thus attempts to improve (?) upon the example of Jesus Christ, I shall seek communion elsewhere, for, unworthy as I now am, how unfit I should be for companionship with men wiser and holier than my Saviour?

T. L. MELLEN.

April 23, 1881.

Dr. Rivers' Plea for Old Men Examined.

Mr. Editor: If I understand Dr. Rivers, there are some things in his article which I regard as unpardonable. I agree with him in a qualified sense, which says age is no recommendation to office. He will agree that a legislator, when he includes age and experience, is necessary to fill important offices in the church of God. I do not mean extreme age.

The Psalmist says: "The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away." This indicates to my mind that the cases of physical and intellectual vigor, to which Dr. Rivers alludes, are exceptions, and can not be seized upon as a rule or basis of argument. I might say I had seen many men at three-score and ten entirely prostrated, both in mind and body, and falsely argue that all are so, while the Psalmist makes exceptions, clearly indicating that an unusual weakness succeeds the age allotted to man. "There are bodily labor and sorrow of mind. Holy reason of strength they be! miserable years at best is their strength labor and sorrow. Very few men at seventy are what they were when younger." The theory is, that the mind, when continuously exercised, will sustain the body. I doubt not but that is true to some extent; but in the case of Dr. Wadsworth, to which Dr. Rivers alludes, who never surrendered his mind to rest, and in point of intellectual vigor, was surpassed by many of his cotemporaries, yet the physical man yielded, if I remember correctly, before he had arrived at the age allotted to man. So the brethren and others, to whom Dr. Rivers refers, are exceptions, and not the rule. Whom have you found men of such constitutions as Bishop Kavanaugh and Dr. McFerrin? The latter should have been one of the chief pastors a quarter of a century ago. But is he now, or is any man of his age, equal to what he was twenty-five or thirty years since? I think, take it as a general rule, Bishop Andrew was correct when he stated, in 1866, in New Orleans, that great and heavy responsibilities should be taken off of men's shoulders and hearts when they had arrived at threescore years and ten. Certainly such responsibility should not be imposed upon men of that age. He felt that the infirmity of years was upon him; this he stated to me in person, and wished younger men to have the responsibility.

I do love and venerate old men for their works' sake, for they endured hardships as good soldiers. They blazed out the way, traveled almost without safety; but they were consecrated men, and God was with them. May the heart of the church be stirred in kindness toward the few octogenarians who still go in and out among us.

In a little over twelve months the General Conference will convene, and perhaps by far the most important business of that body will be the election of several Bishops. Let the ministry and whole church pray fervently and continuously that God may direct that body in the selection of her chief pastors, that they may be men of the deepest and most profound piety, and wholly consecrated to God and to the great work assigned them. Men true to Methodism as it is, free from the spirit of dangerous innovations; we have the men; I pray to God that they may be chosen.

W. E. DOTY.

Greenwood, La., April 16, 1881.

Pray for It.

Mr. Editor: I am truly glad to see that the leaven of "prohibition" is enlarging. I would like to suggest to the lovers of temperance, who read your paper, the importance of *special prayer* in secret, as well as in public, for the overthrow of our great national curse—"Whisky." A day need not be appointed. In fact, we should pray for its demolition every day of our lives. I remember when the epidemic (yellow fever of 1878) was raging to such an extent that urgent prayer was offered to God, great as was the loss of life and bereavement on account of that epidemic, what was it in comparison with the loss in various ways, sustained by our country, on account of this gigantic evil—*rum*? And I suggest prayer, earnest, importunate prayer, because we are assured in God's word that "the effectual, fervent prayer of the righteous man availeth much." Of course we must do all in our power for its suppression in other ways; but if by prayer we can secure the aid of him "who is able to do exceeding abundantly above all we can ask or think," we need have no fear that other States will imitate the example of Kansas.

Truly yours,

A. H. STEWART.

Palmetto Home, April 30, 1881.

Obituaries.

DAVIS—ABERNATHY.—At the residence of Dr. Abernathy, of Wilcox county, Ala., April 28, 1881, by Rev. J. W. McCann, Mr. Nathan Davis, of Monroe county, to Miss Florence Abernathy, of Wilcox county, Ala.

REESE—EDSON.—In Benton, Ala., May 1, 1881, by Rev. Henry S. Neville, M. C. Wilkes and Miss Sallie Edson.

ALLEN—HARKEY.—At the residence of Mr. Jas. McCarty, Scott county, Miss., April 28, 1881, by Rev. J. W. Ellison, Mr. James Allen, of Georgia, to Miss S. E. Harkey, of Scott county, Miss.

ROSS—HOPE.—At the residence of the bride's mother, March 31, 1881, by Rev. T. S. Rundle, Mr. R. R. Ross to Miss Ida E. Hope, all of Morehouse parish, La.

Obituaries.

GATLIN.—Mrs. Rosa Lively Gatlin was born in Pike county, Miss., on the 3d of January, 1844, and on the 3d of April, 1881, she died at the residence of her husband, on the old residence which stands in front of Judge Magee's place. She was raised in the same old dilapidated dwelling, also there she married. Last January we followed her regularly to the old house, now heavy with age, the writer was impressed with the remarkable coincidence that sister Gatlin, who had lived so long, was born, raised, married, and buried within a radius of three hundred yards, and that within a mile of the same place. She was born June 19, 1844, and married to James S. Gatlin October 6, 1861. After marriage they lived on Bogue Chitto river, six miles above Hazlehurst. In the winter of 1866 they moved to Amite county, and came to Johnson Station in January, 1872. Sister Gatlin was raised by pious Presbyterian parents, and was at her marriage a member of that church, but joined the Methodist in 1868, and remained a consistent member of the same to the day of her death. She was stricken with paralysis the fourth of February, 1879, and died the third of January, 1881, thus suffering nearly two years of affliction. Our sister had spent a long and useful life of sixty-six years, six months and twenty-four days, and had raised a family of nine children, six sons and three daughters. Her heart continued to bleed for her sons lost in the war. Her oldest son was wounded near Richmond, Va., May 12, 1864, and died in Franklin county, June 20, 1864. Her youngest son died in Bienville Hospital, Richmond, Va., November 9, 1864. Her sixth son was killed at the battle of Harrisburg, July 14, 1863. Only a mother could she continued to grieve for these sons to the day of her death.

She passed away on Monday night, January 3, 1881, just as the loved ones were watching her to go to sleep for the night. Col. Gatlin was absent at the time, and was denied the privilege of witnessing her departure, for he died on Sunday afternoon at 1 o'clock, 30 minutes. The next day he reached home to find that the happy spirit who long had pleaded there had taken her flight, and nothing remained to gaze upon with grief but the cold mortal form. She died in peace, without a struggle. Her end was peaceful; her faith was strong in Christ. It would be mockery in the writer to attempt to portray the life and character of this so beautiful in piety and so widely and deservedly known by friends and relatives, and upon whom she left impressions in the last death. Josie has been the joy of our childhood, and upon whom she left impressions in the last death. Josie has been the joy of our childhood, and upon whom she left impressions in the last death. Josie has been the joy of our childhood

Christian Advocate.

THURSDAY, MAY 19, 1881.

INCOMPLETENESS.

BY ADELAIDE PROCTOR.

...thing resting in its own completeness
...can have worth or beauty; but alone,
...cause it leads or tends to farther sweetness
...fuller, higher, deeper than its own.

...ing's real glory dwells not in the meaning,
...Precious though it be, of her idle hours;
...is hidden in her tender leaning
...toward the summer's richer wealth of flowers.

...n is fair, because her petals fade slowly
...into day, which floods the world with light;
...flight's mystery is so sweet and holy,
...but because it ends in starry night.

...e is only bright when it proceedeth
...toward a truer, deeper light above;
...man love is sweet and true, when it leadeth
...to a more divine and perfect love.

...Without its smiles unconscious graces borrow,
...From strife that in a far-off future lies;
...angel glances veiled now by life's sorrow
...Draw our hearts to some beloved eyes.

...ves the mystery of progressing duty;
...Do not call each glorious change decay;
...know we only hold our treasures truly,
...When it seems as if they passed away.

...dare to blame God's gifts for incompleteness;
...thank Him that their beauties thus they tell
...of the infinite depth of love and sweetness,
...Waiting, yearning in each human soul.

Notes of Life.

...HISTORICAL PAPER, METHODIST EPISCOPAL CHURCH, SOUTH.

...the twentieth year of his life my father entered as a student ...niversity of North Carolina at ...ill, then recently placed under ...Joseph Caldwell as its president. ...long he continued there I do not ...ow, but long enough to obtain a fair ...ation which above his neighbors, ...ecessities in early life. A cherished ...ntage growing out of his college ...was the acquaintance there formed ...those who became prominent men ...his State, whose life-long friendship ...sought to retain. Among many ...were Thomas H. Benton and Hinton ...ker Jones. The former was his ...mate and particular friend; the ...ter being very near falling by ...of strength test of strength and ...s on the campus in a wrestling ...What agony he endured while ...ome time Jesse seemed to be ...ailing ...ether he felt when the ...victorious, I have heard him re...with the deepest emotion. I think ...was a special lesson to him for life ...ming his intimate relation to ...s between the university, while ...ver years the press was circulating ...ported, of the fact that Mr. ...n, who at Chapel Hill, had been ...of pilfering from a fellow-stu...s pocket, pocketed the culprit's sil...to the story, and asked his opin...t it. The indignantly replied ...he was there, and knew it to be ...ictions throughout. It was ...ated by partisan political hatred. ...e presiding over the Missouri ...ence in Jefferson City in my ...rs ago, I was gratified by Mrs. Hen...ying upon me to know if I were ...an to his "old colonel," and by his ...ession of esteem for my venerated ...recently deceased father.

...Upon leaving the university my ...r entered as clerk a mercantile ...se, where he acquired such knowl...ge of men and business affairs, and, ...a basis of methodical application, ...were of much benefit to him in ...ure life.

...st marriages there is some ro...nce, and so it was in this case. ...father was proud of his eldest son, ...d union she should marry a fashion...and wealthy young lady, the ...ghter of a neighbor who was his ...al friend. His son looked about ...d thought for himself. The father ...ed and urged. The son heard, ...dered, and concluded to choose for ...self. Here was rebellion. Persua...failing, it was suggested that it ...t be disagreeable for an educated ...gentleman, with soft hands and ...nail knife, to go to work with ...hoe, and plow, and *without help*, ...his daily food, and provide for ...family expenses when it could be so ...y avoided. Prudent, solicitous fath...had been saying this to their boys ...d girls for thousands of years, and ...th the same effect. The son under...od it. It troubled him sorely to dis...y so good a father. He had never ...ed to spend. As to his own pecuniary ...ds, that did not so much disturb ...m. He could risk that. And then ...y Williams was not *poor*. The ...ily lived well, had servants enough ...d to spare, and hard work, were not ...ught of, and was as good and as much ...ected as any in the country. If ...ere is some, it was because her ...band, father and first love, offered ...m in independence of his country to ...d of staying at home as many had ...e. And then, *Mary, sometime sweet*, ...e was no fast, bright, truthful ...d, with a heart, cheerful, observ..., always the straightest in duty, and ...ver exciting it of others. Why, ...was the first lesson of boyhood? Pretty, ...she was, the prettiest beauty of ...ty! Sterling black hair, her ...plexion, bright black eyes, mid...ss form, her cheerful temper, ...y wit, and domestic qualities, all ...ther, made her, in his bewil...ed eyes, the fairest, sweetest, flower ...creation! Suffice it to say, they ...e married, and they were married ...during several months following ...ere was some stiffness and shyness ...ong the father and son, but no re...ch of the young wife. They ...n bravely to work. He had a good ...n, a gift from his grandfather, ...e had some female servants, and ...ir work and good management ...ssisted in making a fine crop of ...n, and a handsome net income ...e sale. But grandfather soon ...the need of him. He was getting ...and suffered from gout. His child...left him, his estate needed attention, and home but James could not at...d to his affairs. My birth brought ...a hearty reconciliation. He vis...ed, rejoiced over his first grandson; ...d I must spare his name, tell in love ...ut Mary, could not do without us, so ...e gave father a farm near him, and ...as possible retained and kept me ...til he died in 1817.

...The Legislature of North Carolina, ...bout 1805, having formed the coun...y of Person, by dividing Granville ...ounty, my father was appointed clerk ...f the Superior Court of the new county. ...The county seat was not far from his ...residence, and while he resided in the ...state he continued to fill the office ...without removing his family from the ...farm. This office was of value to him, ...not only because of the annual sum ...certain income it yielded, but for the ...reputation it brought about with the ...most intelligent and influential gentlemen of the Bench and Bar of the State, who were frequent visitors of the family.

In May, 1814, my father removed to the State of Tennessee, and settled in Giles county. He had visited the country in 1807, and in the fall of 1813 had sent forward his servants in charge of my mother's brother, Robert, to make a crop the ensuing season. Thus it was that when the whole of the family got there in the ensuing spring a fine crop was growing, and a comfortable house and home awaited us. But when, after a long and wearisome trip of over a month, we had arrived in three miles of our new home we were surprised to see a number of men on the roadside in a rude kind of a military parade. Without inquiring the object of the meeting we passed on, but before we had gone out of sight were overtaken, and informed that the head of the family had just been *drafted* into the service for Gen. Andrew Jackson's Indian Army, and must appear at Fayetteville to be mustered into active service within a few days. Of course this was done by collusion, and for the relief of those who preferred to stay at home, if they must go, to do so as paid substitutes. They knew he could not leave his family under such circumstances, but could furnish a substitute, as he did. Who that substitute was, and what was the result to him, we shall presently see.

Our route of travel was the old west-north roughfare via Jonesboro, Knoxville, Carthage and Gallatin, to Nashville. I have a vivid recollection of crossing the Cumberland river by a ferry-boat, immediately below where now stands the Southern Methodist Publishing House, and where a bridge afterward was erected, which has long since disappeared; and of the appearance of the Public Square, and of the little town scattered among the cedars; the little white frame Bell Tavern, with its chicken-crower on the tinkling bell perched upon its top, standing on the hill; the memorable old stone jail, the whipping post and Court-house, on the Public Square; and of the planting and hedging out foundations for houses on the Square. Little did I then think I should live to see a city rise up there of such importance, in many respects, to the country and the church. In passing through Giles county, along the main road from Columbia to Huntsville, Athens, and especially beyond Pulaski, the whole country, even the highest hills, seemed a wilderness of cane-brake, Indian; the road was so narrow, and the cane so high, that they often met over the carriages, and formed an ever-green arch. It was a wonder to us. Bears, wolves and deer roamed the forest at will, and the huntsman his spoil, and his dogs, were in their glory. And although my father had neither time nor fondness for leisure for such sport, yet, in self-defense, and for the protection of his stock, he was obliged, on emergencies, to join his neighbors in such raids. I was present on a well-remembered occasion when we ousted a bear which had made a den in a hollow sycamore log, and we killed the mother and killed her young ones. Such were the hunting scenes sixty-seven years ago. The scenes and the actors have changed. Time and civilization have done it.

The subject thus heretofore alluded to was, unfortunately, my Uncle Robert Williams, my mother's loved brother. Neither the earnest wishes of father nor the entreaties and tears of mother availed aught. Father arranged for another to go, but uncle would go as a volunteer, unless a substitute for father. The call for volunteers was sudden and urgent. Jackson's need of immediate and efficient military assistance. His force had already been so diminished by repeated losses in battles, by the expiration of the time of service of some regiments, and by sickness, the want of food, and death from exposure in the swamps and bayous of the South, that fresh recruits were needed to retain possession of the territory which had been won from the Creeks and Seminoles. Florida was then a Spanish province, but was used by the English as if it were their own. Both the Spaniards and the Indians were in reality allies of the English, who were preparing a grand attack on our Southwestern coast. Pensacola soon became the head quarters of the British Commander, his residence the house of the Spanish Governor, his fleet proudly floating in Pensacola Bay. Delay was dangerous.

In a few days my uncle was equipped, and was off to the war. I was sent with him to save him from fatigue, and to bring back his favorite beautiful horse.

We arrived at the place of rendezvous, Fayetteville, at the prescribed time, and joining a large number of soldiers just coming in from various sections of Middle Tennessee, with military, floating banners, and general greetings and bruzzas, went into camp. The place of encampment was a magnificent natural forest, a mile or two from the little village. *That* was a sight to impress a boy. The number of men, wagons, horses, the hundreds of camp-fires scattered through the dark grove, the mingled songs, laughter and sports, kept up and repeated throughout the whole valley, continuing with few intervals of silence until the dawn of day, and then the organization of the respective companies, the cooking and eating of breakfast, followed by packing up and getting ready to march, while boy could scarcely sit this and ever forget it. But while I had to bid farewell to my uncle and turn away for home, I wished like a child, and would have given an empire to go with him.

But how, or why repeat the sad old story of heart-pangs, privations and sufferings, so maddening in a single mere, the final breaking down of a vigorous constitution and premature death. He won the respect of his associates by his virtuous and upright moral demeanor as a gentleman, and the confidence of his officers by his promptness and courage to such a degree that, being gunning as a private, he was repeatedly promoted, until, at the close of his service and the war, he was ranked as major, and was in command of an important military post.

It was a campaign distinguished by closing up and securing the results of the victories of Jackson and his brave Tennesseans, which crushed the Creeks and their allies, and permanently protected the whites' country south of the Tennessee State line from the tomahawks of their relentless and wily savages; but it was memorable also for ague-fogs; but it was memorable also for the fearful prevalence of disease and mortality among the soldiers. A most virulent form of malarial fever broke out, and soon spread to Fort Williams, where my uncle was stationed. The volunteers died as do whoopsie. The attacks were sudden, and the disease intractable. Surgeons, officers, and privates fell alike. Quinine was then priceless, medicine became scarce, provisions spoiled, and a panic was improvised. Still my uncle stood at his post, and by his constitution and premature death.

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effort to cheer and relieve his men, rallied their spirits and kept things in order until they were ordered to return to Tennessee to be mustered out of service, the war having ended.

—Nashville Christian Advocate.

Religious Intelligence.

MISSIONARY.

—The Associated Executive Committee of Friends on Indian Affairs met recently in Baltimore, delegates from eight of the ten yearly meetings being in attendance. Reports from the Cheyenne and Arapaho and Osage agencies showed that the Indians are advancing in civilization, education, and religion. "Jonathan Ozhun and his wife," it is said, "continue their teaching among the Osages and Kaws, and especially among the latter have seen the fruit of years of patient instruction by Friends in the conversion of men and women. In some way, and one which does not appear very disinterested, these Indians were formed into a Presbyterian organization. Nevertheless, all will rejoice in their becoming Christians." The Pottawatomies at Pleasant Prairie, among whom are 28 members are diligent students of the Bible. All but three eschew tobacco. "The cause of temperance receives much attention in the Ottawa Reserve, and the Sacs and Foxes, the Modocs and Shawnees, all exhibit signs of improvement. "The Modocs have lost several of their people by death the past year. Two of these, who had been noted fighters in the Lava-beds of Oregon, lived and died exemplary Christians." —Advocate of Missions.

The women of Siam are keener-witted; more energetic than the men. They do most of the work in country and city, but it is very difficult to interest them in their souls' salvation. In fact, they can hardly believe that they have souls, so long have they been taught to disbelieve it. The Holy Spirit alone can convince them of their need of a Saviour. There were no women in the church for several years, and now we have useful converts as these. The church in Bechaburi, 78 members, all of whom are women; Bangkaboon, 17 members—3 women. Mrs. Dean's letter in Woman's Work, of November, 1880, gives a picture, and a sad one, of the life of the thousand women in the king's palace. It is a life of idleness and evil doing, with no desire for a better. Woman's Work for Woman.

The Burman Missionary tells the story of an old man who, thirty or forty years ago, when a heathen, came in possession of a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his home. He began to read, and before he had finished the book he had resolved to cast his idols away. For twenty years he worshipped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then he fell in with a white missionary who gave him a New Testament. With great joy he read for the first time the story of salvation by the Lord Jesus Christ. "Twenty years I have walked by starlight," he said; "now I see the sun."

When the Japanese Ambassador to China, who had visited Europe and America, was at Tientsin, the guest of Li-Hung Chang, the Viceroy of the Province of Chihli, that most progressive of Chinese statesmen asked him this question: "Of all the improvements you have seen in foreign land, what one do you consider the most valuable for China to learn?" The Embassador answered, "The education of your girls."—Young Workers.

The Archbishop of Michoacan, Mexico, has issued an edict to the effect that Catholics must not join any Protestant sect, furnish house or chairs to Protestants, receive Protestant books or tracts, do any work for Protestants, or receive any gift from them, under penalty of the anathema and highest excommunication of the Holy Father.

—During the past year eighteen ministers seceded from the Independents in England. Seven of them entered the ministry of the Established church, four that of the Presbyterian, and one each that of the Unitarian, Swedenborgian and Baptists. This loss has exactly been made good by the reception of ministers from other bodies, fourteen of whom, it is said, were received from Methodism.

—There are nearly 100,000 lepers in India. About a year and a half ago the church of Scotland established a mission among those unfortunates, and it has now three asylums, with eighty inmates, and of these twelve have professed Christianity. A more unattractive missionary field can not be found.

—The United Presbyterian mission in Egypt received a grant of land near the Nile, worth $40,000, and the Maharajah Dulip Singh has given $80,000 in the last sixteen years as a thank offering for his lovely wife, whom he found in the mission.

We are constantly hearing the cry against the amount of money expended on foreign missions, but New York city spends two-thirds as much on its police as all the societies in the United States together spend on foreign missions.

—The King of Congo, Africa, has given a warm welcome to the English Baptist missionaries, and it is now reported that he has been converted and baptized. If this shall prove true, he will be the only Baptist king in the world.

The late Daniel Carpenter, of Foxboro, Mass., bequeathed $5,000 each to the Vermont Board of Commissioners of Foreign Missions and the American Missionary Association, and $1,000 to other religious associations.

The Rev. Mr Baker, an English Wesleyan Missionary, appointed to organize the Government institutions of the Fonga Islands for the purposes of education, has been appointed by the king as his Prime Minister.

An Algerian missionary expedition is to be sent to Mwata Yanvo's country, on Lake Tanganyika. A second party of three missionaries is to ascend the Congo, and settle on the great northern bend of the river.

The native churches of central Africa, gathered from the Bechuana, Hottentot, and Kaffir races, have now enrolled some 5,000 men and women who have professed faith in the Lord Jesus Christ.

There are twenty Christian churches in Antananarivo, Madagascar, a city of 100,000 population. Some of them hold more than 1,000 person, and on Sunday all are filled.

—Brunet's Lutheran *Kalender* for 1880 gives the following statistics of Lutherans in the United States: ministers, 3,087; congregations, 4,370; communicants, 589,195.

—The eight hundred and fourteenth anniversary of the founding of Westminster Abbey was recently observed. Canon Farrar preached the sermon.

—Rev. J. O. Westrup, missionary of the Southern Baptist board to Mexico, was attacked with his guide, Dec. 21, by a band of twenty Indians, killed, and terribly mutilated.

—A [illegible] has recently been built in the Capital of Madagascar, and is the first building erected by the Queen within the precinct of the Palace.

—Sarah Smiley, the well-known preacher among the Orthodox Friends, has joined the Episcopal Church in West Chester, Pa.

—A Christian school for girls, with more than thirty pupils, has been established in Ambohi Nazareth.

—Five missionaries in South Africa have been killed in the war between the English and the Basutos.

MISCELLANEOUS.

—Dr. Rule, a Wesleyan missionary in Spain, writes that the downfall of the Spanish Cabinet is the greatest event since the revolution of 1868, when religious liberty was proclaimed.

During the last six years king, cabinet, and priests had been steadily, yet not quite openly, united in an effort to reinstate civil and religious despotism and gradually to extinguish liberty of worship; but in one day the king found himself compelled to give up the cabinet that would have provoked another revolution and overturned his throne. The members of the present cabinet, the leaders of public opinion, and the most intelligent and influential Spaniards, are declared advocates of religious liberty; but the ground is equally open to the propagators of atheism and the preachers to the gospel. "The Spanish Liberals for Protestant and Democrats are demanding more toleration for Protestants, and Rationalists." The influence of the prelates and clergy makes it very difficult for the cabinet to pursue a policy of toleration. In March the cabinet resolved to give a free pardon and liberty to a native Protestant pastor condemned to several months imprisonment, under the Canovas cabinet, because he held prayer-meetings in Catalonia, and the village authorities prosecuted him under the law of public meetings. The judicial proceedings against several Protestants will be abandoned in the provinces, under the orders of the ministry. The reply given to the Papal Nuncio states that neither the Concordat nor the Constitution is violated by the toleration; the Government is determined to grant to Spaniards who are not Catholics, and that no interference of the bishops and the Holy See against the rights of the Government under the Constitution will be tolerated.—Advocate of Missions.

A meeting was held in London to hear an exposition of the principles and progress of Catholic Reform in Europe from Pere Hyacinthe. Members of the Church of England and Ireland, of the Greek Church, the French Reformed Church and the Scotch Presbyterian, and other churches were present. Hyacinthe told them in his address that if the church were separated from the State as the Gallican Church were recognized, as a branch of Catholicism, whose parishes would secede from Ultramontanism. It seems odd to read of Pere Hyacinthe as Mr. Loyson, as the reports call him. Pere Hyacinthe Loyson is a very interesting character, and is doing good service in doing what he calls scraping off the superstitions of Popery that people may read true and living Catholicism.—Northern Christian Advocate.

—Dr. Sommerville, of Glasgow, has been preaching with marked success in Berlin. At the first of those meetings 2,000 persons were present; and after the address, which was listened to with the utmost quiet and reverence, 1,400 "Gospels" were given away. At the second meeting, the interest had deepened, and 2,500 attended, among whom a large proportion were young men from the government offices and elsewhere, a fair representation of the Jewish community being also observed. At the third meeting the attendance reached 3,000. The fourth was a children's meeting, largely attended, 2,200 children and 1,000 adults being gathered together. At the fifth 3,500 were present, and, as they overcrowded the hall, several hundred failed to obtain admission.

—The American Church of the United Brethren in Christ, though not a distinctively Methodist body, intends sending six delegates to the Methodist Ecumenical Conference. The determination is quite recent, and grows out of a feeling on the part of some of its leaders that they do not want their church to be regarded as so anomalous as not to admit of classification, and they believe that its proper place is in a council of Arminian churches.—Exchange.

Mrs. Augustus Hemenway of Boston, with her daughter, Mrs. Eustis, and other connections of William Ellery Channing's family, have decided to put a large window back of the pulpit in the Channing Memorial Church, to be known as the Channing window. The window will be made in London, under the supervision of Mrs. Arnold, wife of Edwin Arnold, author of the "Light of Asia," and dedicated to Dr. Channing. She is described as a devout worshiper in London.

The new Hebrew college at Cincinnati was formally dedicated on Sunday, April 24, a large number of leading Hebrews from all parts of the country taking part in the exercises. The course of study includes the regular instruction in Hebrew theology, to which hereafter it has been necessary to send young men abroad. There are 278 Hebrew synagogues in the United States, owning real estate to the value of $7,000,000.

The Moravians, a region of the United Brethren in Christ, meets in May. The discipline of that church condemns secret societies; no member of a secret society is received. The *Telescope* thinks that the law cannot be as strictly executed as it ought to have been, and urges upon the General Conference to more positive legislation on the subject, such as will take effect, and plainly declare those who attend secret societies shall be expelled.

Exeter Hall, London, which has resounded for half a century with the voices of many eloquent men, has been sold to the Salvation Army, and is soon to be used as a public hall. It has been purchased as the home and headquarters of the Young Men's Christian Association of London.

The Christian Index (Baptist, Atlanta, Ga.) says: "So far as the Baptists of Georgia are concerned, it is very certain that they have lost their power as were increased in number. The denomination is by no means as efficient in proportion to members as it was forty years ago.

It is noted in Ireland, as a relaxation from an intense bigotry, that Trinity College, Dublin, has at last conferred the degree of Doctor of Divinity on a Presbyterian—Dr. Murphy, the commentator.

Our Young People.

THE LITTLE SKIPPER.

BY F. E. BRADBURY.

They sat together, a happy pair,
In an old hall by the sea,
A maiden fair with golden hair,
And a brave, bright boy was he.
"I'm the skipper," he cries, and "you're my wife;
And over the sea we'll go!"
He cuts the rope with his little knife
And the crimson sun was low.

Up rose the storm, and roared the tide,
The boat was tilting fast;
The little wife crept to her skipper's side,
And wept at the fearful blast.
He wraps her warm in his little coat,
He cries "O weep not so!"
As swift they drift in the tilting boat
And the stormy sun is low.

If what shall be the parents' life
In their cabins on the shore!
The little skipper and his wife
Will come to them no more.
O lonely will they wander by,
And watch the ebb and flow,
And think they hear their children cry
When the crimson sun is low.

An Aged Lady to a Little Friend.

DEAR LITTLE LIZZIE: I can not let your dear papa's letter go without a tiny wee letter to you. My grandaughter, Mary Lizzie, is nine years old, and she writes me very nice little letters. She wrote me that her baby brother, two years old, had seen her put on her gloves and take her book and go to school. So he got his mother's black kid gloves, and took a book on the science of medicine, and got half way to the school-house before his mother missed him. She thought it "very funny," and so it was, but, darling, it was more than "funny," it was a striking instance of the force of example, which your precious mamma will explain to you. If your dear mother makes you a good little girl, your brothers and sisters will be good too. But if you be naughty, they will be naughty, they will follow in your footsteps. Do not forget, dear child, you are the example in your family. And when you grow up, choose your associates for their intelligence and goodness, for the force of example will make you like them.

Suppose your mamma's kind neighbor sent her seven nice, ripe peaches. The room is filled with the delightful odor, and they are tempting to look on. Your mother calls her dear little Lizzie, and gives her six, and keeps but one for herself. Now would you not be a naughty child to steal the seventh? I fancy I hear you say, "I would not do such a thing, it would be so very wicked." God has given us six days to labor and do all our work, and he has kept the seventh for himself. We are all naughty children when we steal the seventh. Enjoy all innocent pleasures, for God delights to see his children happy. But never forget God. Remember the Sabbath day to keep it holy. Bless you darling.

From your old friend.

HARRISBURG, Louisiana, April 16th, 1881.

MR. EDITOR: Willie Owens is a little girl of six years of age, and wished to do something to pay her pastor his first quarterage. Now Willie lives in the country, and owns a hen or two. One of them had just brought out twelve little chickens, with these Willie started for the parsonage and presented them to the preacher's wife. And for the second quarter Willie had saved up a dollar which she handed to her pastor.

Willie still has a missionary hen which you will hear more of hereafter.

Yours Respectfully,

P. HOLZAPH.

A Few Ideas About Stars.

BY MARIA HAZLEWOOD.

"O aunty, dear, do tell us a story!" cried a half dozen children, who bounded into my room, and mounted even upon the arms of my easy chair. I had to concede, and as there was no time to be lost, began at once with the first idea.

"Suppose I tell you what I was thinking of?"

"O! do" came in a chorus.

"Well I was thinking of a long, low room, with an open fireplace filled with burning logs; a lady was sitting in an arm chair before it half dreaming, and half listening to the chatter of a group of children gathered in one of the deep windows. Like ourselves, they were waiting for tea, and were in the twilight. The lady was your aunty who tells you of it, and some of the children are now among your papas and mammas. Suddenly two little hands clapped together, and

Star light, star bright,
First star I've seen to night,
Wish I may, wish I might,
Get the wish I wish to night.

sung out in a hurried way, and somewhat louder tone than they had been using, drew my attention to the children, who instantly tumbled over each other in endeavoring to bring each little head where its owner could see the star, and make a wish. All was quiet for a minute, and then up they tumble like a one eyed child said:

"Cousin Lou, what are the stars?" The wee creature who asked for this vast information was your mamma, little Louise, then not more than six years old. The answer came as low as the question and was intended only for baby Charley's ears.

"Angel's eyes, I think."

"But hearty, practical Bob, aged five, had caught it, and joined in with:

"Pshaw! they're buttons, course they are; but I'd like to know who hangs 'em out."

This made the conversation general. Little May said: "I know." Then came a laugh. May was fun, and her assurance seemed very comical. The laugh made her shy, and they had a hard time coaxing her to tell; at last it came out:

"Yes, I does know, for Nurse sings it to me every night." Thereupon she sung:

Sleep! baby, sleep!
The large stars are the sheep,
The little ones are the lambs, I guess,
The fair moon is the shepherdess.
Sleep! baby, sleep!

"She sung it so sweetly, and the children were so sorry for having made her feel badly, that they did not laugh again. But Ned said:

"'Whoa, aunty, pokes the logs, and the sparks fly up the chimney. I have often wondered if they would die, and went on up, growing as they flew."

"'Of course not, little goose. Don't you see that half of them go out before they ever get up?"

"That was from Emily, rebuking in the wisdom of eight years, and the oldest of the party. But Ned was not to be shaken in his idea that way, so he said:

"'Of course, if they never get away from this world, they will not grow, this is not the place for stars: just as mamma said, when Patrick's little baby died, if the people did not leave this world they would never become angels. *This world is not the place for angels.*"

"None of them felt equal to answering this, but Emily, again speaking, said:

"'Well, I think they are holes in the sky, and it is the light of heaven we see through, as if God rarely wished a day to pass without reminding us, by this actual sight of its glory, that the heaven was there."

"This brought Lawrence into the fold, and though a year younger than his sister, he seemed to hear and learn more about everything because he was a boy, I suppose, so now he said:

"'But I have heard, Emily, that they were worlds ours as large, if not larger than our own, and I have loved to look at them, and wonder what kind of people were there, and if God loved them as he loved us, and if some day we would all be in heaven together."

By this time my children had grown so quiet, listening to the prattle of a former generation, that I began to tell them of the ideas of one of the old philosophers, that there was music among the stars that children could *sometimes* hear, but grown people *never*, when the tea bell rang out, and the odor of broiled chicken speedily brought the little mortals from things celestial to things terrestrial.—Sunday School Times.

A Thrilling Escape.

An overhanging rock just below Kanawha Falls was the scene of a remarkable adventure, which the Louisville Courier Journal describes as follows:

The Indians were in hot pursuit of Van Bibber, a settler and man of distinction in those early times. He was hard pressed, and full access to the river below did not give being cut off, he was driven to a jutting rock, which proved to be the jumping off place for him.

He stood on the rock, in full view of the enemy above and below, who yelled like demons at the certainty of his speedy capture.

He stood up boldly, and with his rifle kept them at bay. As he stood there he looked across the river and saw his friends—his wife with her babes in her arms, all helpless to render assistance. They stood as if petrified with terror and amazement.

She cried out the top of her voice, "Leap into the river and meet me."

Laying her babe on the grass, she seized the oars and sprang into the skiff alone.

As she neared the middle of the river, her husband saw the Indians coming in full force and yelling like demons.

"Wife, wife," he screamed, "Don't jump; drop down a little lower."

With this he sprang from his crag and descended like an arrow into the water, feet foremost.

The wife rested on her oars a moment to see him rise to the surface, the little canoe floating like a cork, bobbing about on the boiling flood.

It was an awful moment; it seemed an age to her. Would he ever rise?

Her earnest gaze seemed to penetrate the depths of the water, and she darted her boat farther down the stream.

He rose near her; in a moment the canoe was along side of him, and she helped him to scramble into it amid a shower of arrows and shot that the baffled Indians poured into them.

The daring wife did not speak a word, her husband was more dead than alive and all depended on her strength being maintained until they could reach the bank.

This they did, just where she had started, right where the palm was still lying, crowing and laughing.

The men pulled the skiff high up on the sand, and the wife slowly arose and helped to lift Van Bibber to his feet.

He could not walk, but she laid him down by his babe, and then seating herself she wept wildly just as any other woman would have done under the circumstances.

That babe is now a grandfather, and the rock is called "Van Bibber's Rock" to this day.—Youth's Companion.

The Kangaroo as a Fighter.

A wild kangaroo is a dangerous formidable beast to anagonize, as I suppose. Standing at bay, in fighting attitude, on the tripod of his legs and tail, sometimes seven feet high, a solitary "forester" is not to be trifled with. The arms of such a beast are as long as those of a man, and his hind-like paws have sharp hooked claws. With these he will spar against a couple of powerful hounds like a boxer, and woe befalls the unfortunate puppy that ventures within the reach of those sinewy limbs; he will be held for a moment in a strong grip, while a downward blow from the hind foot, armed with its sharp long claw, rips him down from shoulder to tail. Sew up the gash, apply the black bottle, go readily a little dry dust and let him take his chance to come or crawl home a wiser hound. An old dog will watch his chance, make a flank attack, and get hold of the enemy by the tail when over he goes and is soon worried to death. A kangaroo always takes to the water, where he will stand as long as he can, methodically drown any dogs which venture within his reach. A stockman in America, while looking for tracks along the sandy bed of his run, heard a dog barking a signal sure to attract a human soul—for as it would portend something wrong with a flock of sheep, it rang out in the freedom of the sound he found a shepherd in the grasp of a big old kangaroo, holding on for his life to a rock in the bank of the creek. The kangaroo had been chased into the creek by the shepherd's dog, which had gone into the water after him, and would have been inconsiderately drowned had not his master gone to the rescue. The kangaroo, leaving the dog, had seized the man, and was doing his best to drown him, which he would most likely have done had the stockman not heard the frantic barking of the dog, and interfered with a big stick. The writer has never seen a kangaroo swim, though they always take to the water, when hard pressed, like deer. A mob of kangaroos running look very like fallow deer at a distance. When sitting up, invariably on the watch, they look so like gray stumps as to be indistinguishable to the inexperienced eye. They look very ghostly and uncanny as they go into the water on bright moonlight nights.—Harper's Weekly.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

Rev. J. W. Reid. Rev. W. C. Dessouttes.
Rev. C. B. Galloway. Rev. C. W. Carlisle, D. D.

THURSDAY, MAY 19, 1881.

Safety in Temptation.

How shall we secure our children from the temptations which surround them; how secure ourselves? Exemption from all temptation is out of the question. We are placed in a world of trial. We are here to be proved. A stern and fierce ordeal is inevitable. Children at home, surrounded by religious influences, meet with tests of character. There are occasions for the manifestations of temper, selfishness, pride. But, however shielded in the home, and under the eye of watchful and prayerful parents, they must at length, with appetites and passions developed, go out into the world. What has been measurably concealed from them must be revealed, and with open and curious eyes they will look upon the vices of society. They must meet the strong and turbid currents of sin as they rush across their path. Home instruction, parental counsel and example, and godly discipline, may do much toward fortifying them against the general tide of corruption, but the main safeguard is that they be converted in their early years. Very few, young men especially, will lead virtuous and pure lives long if they do not start out with this most essential preparation for the great and life-long conflict. Without such restraints and supports as a saving religious experience bring, the most will give way and fall a prey to vice of some sort. The morality that has not its roots in a genuine religious soil is at best a feeble plant, and readily withers and dies in the atmosphere of temptation.

Whether old or young, the unconverted man has small chance of keeping himself aloof from vice, and unsoiled by the general ungodliness. Conversion is the initial point of an upright and good life. Only with this divine power in him, with purified affections, a quickened conscience, and a will in harmony with righteousness, is it possible to overcome. As against intemperance, licentiousness, covetousness, there is no deliverance except in Christ as our refuge. "In the Lord Jehovah, is everlasting strength," and in no other. Resolutions, pledges and social restraints may help to keep men from falling into the pit of drunkenness and debauchery, but nothing but the grace of God, ordinarily, can pull them out. Reformation, permanent and thorough, goes along with conversion. To become a new creature, to any purpose, a man must become a new creature in Christ.

While conversion prepares us to meet and to successfully resist temptation, it does not exempt us from it. What is the believer's safety against solicitations to sin? He must, as far as possible, keep out of the way of temptation as far as possible consistently with his duties in the business and associations in the world. He can avoid bad company, he can abstain from intoxicating beverages, he can shun such pursuits as are most unfriendly to a religious life. He will have trials and temptations enough at last, but, if he puts fire in his bosom, he can not hope to escape being burned. Grace will be sufficient for all necessary trials, but there is none for self-imposed temptations. "Thou shalt not tempt the Lord, thy God." If fidelity to Christ exposes us to the furnace, the Son of God will walk with us there; but, if we recklessly rush into the fire, we shall have other company, and probably perish in the flames.

The fiercest assaults of the tempter are directed against the children of God. The sinless Redeemer "was tempted in all points like as we are." In temptation we come into the fellowship of his sufferings, and have in him a sympathetic advocate and a strong deliverer. He has taught his disciples to pray, lest they enter into temptation. Without unceasing prayer, and watchfulness unto prayer, no Christian can pass the ordeal with safety. In that prayer of prayers temptation has distinct and separate mention: "And lead us not into temptation, but deliver us from evil." Lead us not into such temptations as shall overcome us, but make us a way of escape in the hour of peril. Carry us not into the overwhelming flood, but rather pull us out. Whatever the meaning besides, this is clear, that prayer is the vital means of resisting the arts and wiles of the adversary, and of escaping from the evil that threatens our salvation.

There is no exemption from temptation in this world. The child at home, the young for the first time moving out into the world, the saint amidst the sun-lit heights of holiness, all meet with it, and they must grapple with it, for it is no part of God's plan that the conflict shall be evaded, by flying from the world, or by a cowardly attempt to hide in cloisters or hermits' caves. It is the one greatest element of manliness in the Christian character to accept and meet the inevitable battle, and through grace to conquer. Christ purposed that his followers should be thrust out into the world, and be kept there until death should crown their invincible faith. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Their work is in the world; their mission is to it. In it they are to shine as lights, to be witnesses for Christ, and, by victory over temptation, to demonstrate the divine power of the gospel.

Holy character is wrought in us and developed under these conditions of trial. They are conditions full of peril, but also full of glory, honor and eternal life. Amidst these stormy billows there is danger of shipwreck. We may be driven upon the fatal rocks, or, if we will, may ride out the tempest, and reach the tranquil haven. As we struggle, let us remember that temptation is a part of our schooling for eternity. In the divine purpose it is to make us strong athletes in the moral arena of the universe, and to place us at length where we shall be forever beyond the power of evil. But, to be safe we must put on the whole armor of God, and be strong in the Lord and in the power of his might.

Not Doing It.

A city paper says:

During the morning the Mayor was waited upon by one of the largest saloon keepers in the city, who expressed his desire to have all such places closed on Sundays. He states that employes of these places need one day's rest out of the seven, but unless every house in the city is compelled to close no one or two houses can afford to do so.

So far as the record shows, no attention was paid to this request. Doubtless it was regarded as preposterous.

Why will not our New Orleans City Council take action in this matter? The saloon keeper who calls for Sunday closing ought to be strongly seconded by every good citizen. The benefits of such a measure to the moral interests of the community would be incalculable, crime would be greatly reduced, and real estate would go up at once. Have our city authorities the backbone and conscience to think of or propose such a measure? We doubt.

And, then, here is an ordinance providing for the closing of bar-rooms during the late hours of the night. As adopted a few days ago, the ordinance does not amount to much. Here it is:

A new ordinance was introduced by Administrator Huger, providing for the closing of all bar-rooms and coffee-houses where spirituous or malt liquors are sold, from midnight until four o'clock on the following morning.

The reading of this ordinance called for an expression of different views from the administrators.

Mr. Mealey wanted action thereon postponed until next week, by which time the principal saloon keepers could be heard from and some better arrangement could be effected.

Mr. Debuonoro argued that the Mayor should have discretionary power in the matter, as very often the strict interpretation of this ordinance would seriously interfere with entertainments of various kinds.

Mr. Walshe thought that the ordinance should be referred to the committee of the whole, with the object of making those places desirous of keeping open all night pay a suitable license for the privilege.

On motion of Mr. Mealey, the time for reopening the saloons was changed from four to three o'clock in the morning.

Mr. Debuonoro moved an amendment to the ordinance, which gives the Mayor discretionary power to allow proprietors of saloons, etc., to keep open after hours.

The ordinance was adopted as amended and goes into effect at once.

If we can not shut up the saloons altogether, it would be well to close them from sundown to sunrise. As it is now, according to this ordinance, they are to be closed from twelve to three o'clock, and, even respecting these three hours, the Mayor has discretionary power to release the saloons from the necessity of closing. This we should call prohibition in its very mildest form. Confessedly, the evils of open saloons at night are very great. It is the time of greatest dissipation, the hours of the power of darkness, the period of revelry, debauchery, of fights and brutal assaults and murder. This is the time especially when young men, released from employment, are lured into these dens of vice and drunkenness, and are ruined in body and soul. Why not shut up these death-traps, nights and Sundays, and thus somewhat mitigate their indescribable and immeasurable evils? The very saloon keepers themselves, in some instances, are calling for relief. Parents, wives, and all virtuous men and women, feel that it ought to be done.

Is there a local politician or a member of the city government who has the courage to favor the measure, or to take a step in this direction? The ordinance passed by the City Council shows in what a gingerly, tender-footed way our authorities touch the subject, and how, under a pretense of doing something, they do nothing whatever.

Our people may not be ready for total prohibition as yet, but we hope they will be, by the next municipal and State elections, prepared to vote for men who shall be pledged to the policy of closing saloons and all drinking houses at night and on Sundays. This much, at least, may be done, in this city and State. Our temperance friends might organize and work for this result. We advocate total prohibition, local option, and any measure to repress and lessen the whisky curse. If the traffic can be stopped on nights and Sundays, much will be gained for the general welfare, and, as the benefits are made clear by experience, something more thorough and effective may follow. We fear that New Orleans is so completely under the whisky power that nothing but a general State law can deliver us. It is time for all good citizens to wake up to the real issue, and to put their convictions into every legitimate form of influence, and into their ballots.

With a Reader.

A brother writes us as follows:

I have been very much astonished recently by hearing a minister of the gospel assert, repeatedly, that there was no such thing as conversion before the day of Pentecost, that all the distinguished characters of the Old Testament—Moses, Abraham, Daniel, Job, and even good old Elijah—were not converted, but simply inspired, and even the apostles themselves knew nothing of conversion until after the death, resurrection and ascension of Christ. Is the preacher correct? And, if not, wherein does he err? By answering the above through your columns you will oblige a constant reader of the ADVOCATE.

Much depends on what the minister means by conversion. Moses, Abraham, Daniel, Job and Elijah were holy men, and devoted and accepted servants of God. They walked with God, enjoyed his favor, and died in the faith. We call such people converted people in whatever dispensation we find them.

As to the apostles, they were good and pure men before the day of Pentecost, although comparatively ignorant of Christian doctrine as subsequently revealed to them under the promised baptism of the Holy Ghost. Christ said to them, when he washed their feet: "And ye are clean, but not all." Judas was the exception. In his sublime prayer Christ, referring to the apostles, says: "Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Again: "And none of them is lost, but the son of perdition." And again: "They are not of the world, even as I am not of the world."

There was afterward progress in doctrine and experience, but, in the sense of being changed and devout men, and sincere followers of Christ, they were converted men—babes as compared with their subsequent growth in knowledge and grace, but still accepted of God and converted.

The baptism of the Spirit, which endued them with power, was a special qualification for their apostolical work and ministry, and a condition of privilege, experience and illumination which specially marks the Christian dispensation. As we understand the term, however, the "holy men of old" were converted, and so were the apostles before they received the extraordinary gifts of Pentecost. We suspect that the whole question is one of mere words, and that the minister referred to by our correspondent puts a meaning upon conversion which is not usually ascribed to it. As to the actual state of the Old Testament saints, and of the apostles before the day of Pentecost, we imagine that there is substantial agreement between us.

Two Revelations of Christ.

In the New Testament we find two distinct revelations in regard to Jesus Christ. Jesus, of Nazareth, walks across the stage of human life, and at every point he claims to be the Saviour of men. As soon as he was born the angel of the Lord announced to the shepherds: "Unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord." The explicit testimony of the greatest of all the prophets was: "Behold the Lamb of God, which taketh away *the sin of the world*." In his conversation with the Samaritan woman, Jesus avowed his claim to the Messiahship. All his works proceeded along the line of this claim to substantiate it. All his words imply it and enforce it. There is no act of his life, no word of his tongue that abates in the least this claim. His ethical teachings and all his promises are based upon the truth of this claim. Everywhere he says: "God sent his Son *into the world* that *the world*, through him, might be saved." From his birth to his death, everything proceeds upon the validity of the claim to be the *Saviour of men*. From his resurrection to his ascension every act and teaching of his was an instruction to his disciples how to proclaim him as the *Saviour of men*. From the Pentecost until the death of the last apostle everything recognized this claim, and all things connected with Christ and the church bore concurrent testimony to its truth, and, by the time the canon of Scripture was completed, that truth was so firmly established that no ingenuity or power of men or devils has been able to overthrow it. Christ made no other claim for himself than that he was the *Saviour of men*. His disciples make no other claim for him than that "*he came into the world to save sinners*." And to prove the validity of his claim, he and they simply pointed to his words and works. While the Scripture gives him various names, and ascribes to him various offices, these names, when added together, make the name of *Saviour* and these offices all meet and blend and complement each other in the great office of *Saviour of men*. Everywhere, then, in Scripture Christ is revealed as the *Saviour of men*. This may be called the external revelation—the revelation to the mind. In this revelation of himself and his claims Christ invites investigation. In this he calmly, and without any hesitancy, places himself and his astonishing claims before the judging and critical faculty of the mind, and challenges scrutiny. From criticism of himself, of his claims, of his works or of his words, he never shrinks. In this revelation of himself he rather *demands* from every one an investigation of his claims.

There is another revelation of Christ, made in the New Testament. He is spoken of as revealed *in men* as well as *to them*. In his prayer to the Father, the night before his death, Jesus stated in unmistakable words this astounding fact. He said: "I *in them*!" The Apostle Paul's testimony to this fact is as clear as a sunbeam. He said: "When it pleased God to reveal his Son *in me*." He said: We preach Christ "*in you*, the hope of glory." He said: "God hath shined *into our hearts*, the light of the knowledge of the glory of God, in the face of Jesus Christ." This may be called the internal revelation—the revelation to the consciousness. This revelation is made to those only who believe in Christ—to those who recognize the validity of his claims as the *Saviour of men*, and yield themselves to the influences of his saving grace. The first revelation is made in the proclamations of the gospel. Wherever it is preached there Christ is exhibited as the *Saviour of men*. The second revelation is made to the faith that receives the gospel and acts upon it. Wherever the mind and heart are placed in proper attitude toward the gospel, Christ is exhibited as the *Saviour of the individual*. Personal salvation depends upon this second revelation. Christ *in the heart* is the only salvation. Reader, have you experienced this? Have you had this revelation?

C.

Bro. Mellen's "Practical View."

The Hon. T. L. Mellen has published two articles in the ADVOCATE on temperance—the first a defense of the notorious "pint law," passed by the last Legislature of Mississippi. He says that the Legislature took a "practical view" of the whole temperance question, and, seeing that "prohibition did not prohibit," passed this law in the interest of public revenue. He denies that the operation of the "pint law" has increased intemperance and its consequent evils, and vigorously opposes the policy of "legal suasion" to arrest the sweep of drunkenness and debauchery over the land. Honestly believing his article erroneous and harmful in its teachings, this is written to state another view, leaving the ADVOCATE readers to decide which is right and most "practical."

In the first place, Bro. Mellen and his Legislature started out with the assumption that "prohibition will not prohibit." Here we join issue and make positive denial. This has not been the history of prohibition. True; political papers here and there, with a chronic weakness for whisky, have repeatedly so stated, but facts and figures disprove the bold assertion and assumption. Prohibitory laws, in their effective administration, will compare favorably, with any criminal statutes of the country. Violations occur, but the criminal records of our courts reveal the same sad fact as to other laws. Prohibition may not be absolute, but is not the same true of laws against larceny, arson, manslaughter and murder? Suppose the Legislature should say, "seeing these laws do not prohibit crime, we will take a 'practical view,' and license such criminals in the interest of public revenue," there would be no more logical inconsistency than in the reasons given for advocating and passing the "pint law." Legislation against crime has never been, and possibly will never be, absolutely prohibitory; but is it, therefore, not effective and necessary? Such is the logic of the "pint law." But let us glance at the facts of history, and see if prohibition does not prohibit. Whether we look at the State of Maine, or any county in any State that has adopted a local option or prohibitory law, the result is the same. Statistics show that not one-tenth as much liquor, proportionately, is consumed in Maine as there was forty years ago. Fifty years ago over two gallons of rum were manufactured in the State to each inhabitant. To-day there is not a distillery or brewery in the State. Gov. Perham said, in 1873: "It is probable that less intoxicating liquors are drunk in Maine than in any other place of equal population in the country, perhaps in the civilized world." Hon. Wm. P. Frye, now United States Senator, says: "I can and do, from my own personal observation, unhesitatingly affirm that the consumption of intoxicating liquors in Maine is not to-day one-fourth as great as it was twenty years ago. In my opinion our remarkable temperance reform of to-day is *the legitimate child of the law*." Senator Morrill writes: "I have the honor unhesitatingly to concur in the opinions expressed in the foregoing, by my colleague, Hon. Mr. Frye." Hon. J. G. Blaine, now Secretary of State, says: "I concur in the foregoing statements, and on the point of the relative amount of liquors sold at present in Maine and in those States where a system of license prevails, I am very sure, from personal knowledge and observation, that the sales are *immeasurably less* in Maine." Hon. Hannibal Hamlin, ex-Senator and ex-Vice President of the United States, says: "I concur in the statements made by Mr. Frye. In the great good produced by the prohibitory liquor law of Maine, *no man can doubt* who has seen its results. It has been of immense value." And all the other Congressmen from that State publish their unqualified concurrence. Now, with such positive testimony from such trustworthy witnesses, who can say "prohibition does not prohibit?" If we look at the several counties in Maryland that have tried local option we find the same gratifying results. In the counties of Worcester, Dorchester, Caroline, Somerset, Calvert, Prince George, Queen Anne, Montgomery and others drunkenness and crime have greatly decreased, slums-houses have fewer inmates, the poor have become more prosperous, and, in one or two instances, the office of jailor has become a *sinecure*. This is history, genuine and authentic. Christian men should be slow to believe the unwarranted and wild declarations and ridicule of the whisky power and its organs.

The "practical view" of the Legislature in stressing the idea of revenue in the passage of the "pint law" is doubtful as to its political wisdom and positively wrong in morals. 1. As a *political economic* measure, it is doubted if the aggregate revenue will be increased a farthing. When we consider the increased expense of criminal courts, made necessary by the drunkenness and crime resulting from this law, it is just possible that the balance will be on the debit side. That this law has increased crime is the testimony of good citizens in nearly every section and community of the State. The Grand Jury of Alcorn county, among other things, reported the following: "We would further report that we find crime on the increase, as we believe, caused, to a great extent, by the operation of the pint liquor law." A similar report was made by the Grand Jury of Lauderdale county. Now, when we consider the fees of district attorneys, the *per diem* of grand jurors, petit jurors, witnesses, clerks, sheriffs, etc., a very few such cases would more than consume the "pint law" revenue of a whole county. 2. As to its moral aspects, there is no room for a Christian to stand or debate. To keep the eye only on the public treasury, when public morals are imperiled, would soon legislate a government out of existence. Revenue is not the only end sought in legislation. "Revenue is the principle thing, therefore get revenue" is not a maxim of soundest political wisdom. Morals are not to be compared with dollars. If the theory of the "pint law" advocates is correct and "practical," why not repeal the statute against carrying concealed weapons, and, in the interest of public revenue, let a man pay a license for becoming a walking arsenal? Gamblers would be glad to pay a heavy tax for legal protection in plying their wicked trade. Why not take a "practical view" and give them license? Why not gather large revenue into the treasury by legalizing brothels in our towns and cities? Seeing prohibition does not prohibit in these things, there are the same reasons for the same "practical view" in the passage of the "pint law."

But there is another objection to this "pint law." It makes an unjust discrimination against other men in the same line of business. Saloon-keepers are compelled to pay a license tax of $300, in addition to the expense of publishing their petition in a county newspaper. But any man can open a den and sell by the pint by simply paying $100. The injustice of such legislation is unpardonable, though the view may be "practical."

Other points in the article might be considered, but space forbids. Besides they have already been met by well-known correspondents. Methodism can not afford for any of her trusted sons to give an uncertain sound in this great struggle. We hope, therefore, that our friend and brother may modify his views, get into line, and wield his trenchant blade on the side of prohibition.

Growth of Protestantism.

Dr. Daniel Dorchester presented carefully prepared statistics to the preachers' meeting in Boston recently, showing the growth of Protestant Evangelical Churches in this country during the last eighty years. We quote from an editorial in the Herald:

Dr. Dorchester shows, by indisputable figures, that the Protestant Evangelical churches have far outstripped, comparatively, even our rapidly increasing population. In 1800 there was one evangelical Christian to fourteen and a half of the inhabitants; of all ages, in 1880 one for every five. It is an astonishing and delightful fact that the evangelical church membership of the United States is one-fifth of the population. The census of the country in these eighty years has increased nine and one-third fold, while communicants in the churches have increased twenty-seven fold. Since 1850 the era of unprecedented immigration—the population has increased 112 per cent., and evangelical Christians 300 per cent.

Instead of a loss of moral power being shown in later years, there has been a great acceleration in the progress of the church. The increase in the fifty years from 1800 to 1850 was 3,165,146, while in the next two years the increase was nearly as much—3,143,108; and in the next two years, to 1880, it was more—3,362,[illegible]. The present number of evangelical church members in the country is 10,065,963, an increase in eighty years of 9,701,091. Of this number [illegible] and a half millions belong to the various Methodist families, two and a half to the Baptists, one million to the Presbyterians, nine-tenths of a million to the Lutherans, 386,[illegible] to the Congregationalists and 300,[illegible] to the Episcopalians.

Romanism has grown very fast in the last thirty years. It makes a distinction between church members and population. Its population, as estimated by its own authorities in 1850, was 1,614,000; in 1870 it was 4,600,000; in 1880 it was 6,367,[illegible]. The increase in thirty years of 4,753,000. In this period, however, at least 1,500,000 Roman Catholic immigrants entered the country more than the denominational increase, leaving the natural increase entirely out of question. According to the calculations of their own statisticians, with their natural increase and immigration, there ought to be twenty millions of Roman Catholics in this country, which shows a loss of twenty millions. In the period of the most rapid increase of the church since 1850 the balance is more than 1,800,000 has been made up of the growth of evangelical Christians; although in the case of the former attendance, more or less regular, upon public worship is counted, and in the latter only communicants are numbered. If the regular attendants upon the latter were estimated, the increase would be at least three-fold as large.

The comparative growth of evangelical and liberal churches is equally suggestive. In 1850 the evangelical churches were thirty-two times as many as the three liberal (the Unitarian, Universalist and Swedenborgian. Since 1850 these societies have decreased 64, and the evangelical societies have increased 54,018. In the radius of ten miles, with Boston as the center, in 1800 the liberal churches were 23; in 1880 they were 58; while in 1800 the evangelical churches were 16, and in 1880 they had increased to 241, the one increasing two and one half fold and the other fifteen fold.

There really was never a period in the history of Christianity when the church grew so rapidly as it has in the last eighty years in this country. We speak of the wonderful growth in the apostolic and early Christian era, but they do not compare with this. At the close of the first century there were estimated to be 500,000 Christians; in the fourth, 10,000,000; in the eighth, 30,000,000. It took four centuries to reach the present strength of the evangelical church membership in the United States.

The thirty millions at the close of the eighth century were simply nominal; while the ten millions at the end of less than a century in the United States are already fellowship.

But the progress of the church is not simply in its census. In its morals and its ethical standards of duty, as compared with previous years, there has been an equal progress. As to honesty, social purity, temperance and sincere piety, the church will well compare now with any period of its existence. In its charities it is incomparably in advance; in schools and universities, in home missions, in hospitals, and in the great foreign field of Christian evangelization, she shows herself vital with a divine life, and is constantly yielding heavenly fruit.

The Unveiling.

On Tuesday afternoon, May 10, the statue of Stonewall Jackson, erected in the Metairie Cemetery of New Orleans, was unveiled in the presence of many thousands of people. The widow and daughter of the great Confederate warrior, Mr. Jefferson Davis, and other distinguished persons, were on the platform. The statue surmounts a large structure containing vaults for the burial of the soldiers belonging to the Louisiana Division of the Army of Northern Virginia. Gen. Fitz Hugh Lee delivered a lengthy and eloquent oration. We give a brief paragraph:

"The monument that rises here to celebrate Jackson's services to the Southern cause will also serve as a beacon light to show the coming generations how to march with steady step in imitating his virtues, in following his example. Look at it, comrades. Do you want a model of self-denial? there it is. Do you ask for a combination of moderation and justice in your hero? it stands for that. Wisdom and courage? it is there. Purity and piety, simplicity and grandeur? behold them all.

"Oh! that the eagles from the snow-clad hills and frozen lakes of the North might proclaim that the 'Blue and the Grey are the colors of God,' they are seen in the sky at evening and morning, a gallant, noble soul has found these passports to heaven, and that while the people of that section delight in erecting lofty testimonials of their admiration of the services to their cause of Meade or Farragut, they do properly appreciate and justly honor our leaders when they rise in a monument to our Jackson or Semmes. Our own Southern mocking bird would gladly hail such a happy union, and its responsive refrain would vibrate in silver thrills over the hills and valleys and plains of the sunny South. At such songs the eagle and the stars in the spangled banner would once more look down upon a united people, and we of the South would bless the lay of our bird, and say with Virginia's poet:

'Has ever heard the skylark's deathless notes
As with and delirious ring,
And more melodious song he sought to float
Almost where angels sing,
As though he sought to steal some heavenly strain
To fill the measure of his own refrain?

'Or hast thou been where Castalia's fountains start,
Nestle mystic by the skies,
And drank too deeply that from thy heart
Such glorious melodies
Leap gushing, gurgling in unnumbered throng,
Till the quivering treetop drips with song?

'God bless the Southland bird! God bless thy lay,
Like music in a dream
It floats from old Potomac's cliffs away
To Colorado's stream;
From where Virginia's mountain torrents roar
To where the warm gulf laps the Texas shore.'

At the conclusion of Gen. Lee's address, a general call was made for Jefferson Davis, who spoke as follows:

"FRIENDS, COUNTRYMEN, LADIES AND GENTLEMAN: I am thrice unfortunate in being this called upon to speak to you. First, because the address you have just listened to leaves nothing further to be said. Second, because that address was made by one who figured so prominently in the war; by one who followed old Stuart so gallantly, and who was equal in prowess and bravery to his commander.

And yet again it is difficult for me to speak, since our thoughts are now turned towards the hero whose memory we to-day are celebrating.

The character and conduct of Stonewall Jackson so sounded his glory that no encomium can neither enlarge nor abate his fame. It was complete in itself. It would be but idleness to attempt a eulogy of him now.

To that man, whose image stands there, be all honor and glory. It is well for Louisiana that the statue was made, for in the war there was nothing we needed so much as artillery, and the Washington Artillery came in the rescue of the country. Aye, it is well that Louisiana should rear the statue; for in the campaigns, where he stood alone, driving the divisions of the enemy before him, Louisiana's men, steel beside him like stone walls!

A story has been told by Dick Taylor illustrating the piety and Christianity of Jackson's character. Says Taylor, while Jackson was at Fort Republic, it was found to be absolutely necessary to climb the fortress, a hazardous enterprise. Just previous to the undertaking Jackson was found sitting alone, while the roar of guns was heard and while shells were bursting on every side he was found in deep prayer.

He was true to his country, and he did all that man could, trusting to God to sustain the right. But it would be unjust to you, friends, to continue speaking about the story of Jackson. From the time he left the Military Institute he battled incessantly for State rights, self government and constitutional liberty. No one expected that he would become the great hero of our war and stand in the minds of Europeans as the mightiest chieftain the Confederacy saw. [Slight applause.] This quiet professor rose like a meteor over the Confederate strife, and like a meteor his career was short, but it shone on until its close.

He lived for his country, never for one moment doubting that its cause was righteous.

"He died 'quoting as I do to-day' (with great emphasis, rising on tip-toe and bringing down his upraised arm vehemently) 'that the cause was founded in truth and justice. He gave his whole heart to the cause, and the country gave its heart to Jackson. You men on whom he loaned honor yourselves in honoring him.'

Our German Mission Conference.

Rev. Dr. Ahrens, writing to the Advocate of Missions, says:

Of good wives you hear but little; they are so occupied with their domestic affairs that they find but little time to show themselves, whereby to attract attention and induce remark. It is the same with our German missionaries. They quietly attend to their labor of love, preaching, praying, and saving souls. Our success has not been astonishingly great, but nevertheless satisfactory. Methodism is popular with the Tentons. It is not until they are awakened or converted that they see the symmetry, the charms, and the beauty of our church, and join it; but, having once joined, they are usually faithful unto death. At least nine of every ten of our members have been truly converted, and pray in public. Love feasts, class and prayer-meetings are being regularly held, and are usually well attended.

During last year we have lost by death two young preachers of much promise—the Rev. Herman Ebers and John C. Kopp. On the eighteenth of March, of the present year, another one was called away to the church triumphant—the Rev. J. Louis Schaper, a young man of holy fervor, and son of the Rev. J. A. Schaper, personally known to you as an old presiding elder. Our Conference is but a little more than six years old, and already we have five preachers' widows to support.

In educational enterprise we are not lagging behind. We have a Conference College at Fredericksburg, Texas, well attended and tolerably well supported. The Rev. W. J. R. Thomssens is president. The college building is a fine edifice, built of hard stone, at a cost of $7,000. No debt mantners the same. At Industry, Texas, we have a District High School, taught by a member of the Conference, the Rev. J. A. G. Rabe. The school building is deeded to our church.

To some of our American brethren it seems strange that we should preach in German to our congregation, while its business affairs can make good use of English. They do not seem to know that it is a characteristic of all men throughout the world that, though they speak the foreign tongue while dwelling in foreign lands, when they worship when they pray, they pray in accents learned while nestling in their mother's bosom, in accents sacred and sweet. Our offspring will not want German clergymen and German preaching; but in order to engage the same for Methodism we must preach to the immigrants in their mother tongue. In the Northern States the Germans have become an element of strength. It will be so with us.

Missionary Items.

From account of annual meeting of the Board of Missions as published in Nashville Christian Advocate we take the following items:

The appropriations for the next fiscal year, after patient and laborious consideration, were made as follows:

	Carey
China	
Rescue Mexico	$2,500
Border Mexico	2,000
Brazil	2,000
Indian Mission	12,000
Bishop Mission	17,000
Denver Conference	1,250
Montana Conference	2,000
Columbia Conference	1,000
Los Angeles Conference	1,000
German Mission	4,000
Florida	2,000
Western Conference	1,000
North west Texas Conference	1,000
Office Expenses	1,000
Contingent	2,000
Total	$50,525

The Rev. Drs. Lambuth, father and son, were in daily attendance upon the meetings of the Board, and in considering the China Mission furnished detailed statements of the condition of that field that were very helpful.

Resolved, That in order to prevent confusion, and to promote system in the keeping of our accounts, this Board respectfully request and urge those persons who desire to make special donations to particular missions to forward their contributions through the Treasurer at Nashville.

Resolved, That the Board of Missions are convinced of the great efficiency of the Advocate of Missions, edited and published by the Missionary Secretary; and that we urge the Conference Boards of Missions to take such action as will give the paper the largest possible circulation.

Resolved, That as the Discipline makes it one of the duties of the Conference Boards of Missions to disseminate missionary intelligence, we deem it advisable that missionary mass meetings be held under the auspices of such Boards at the most eligible points in each Conference.

Rev. H. O. White, writing from Ithwara, East Carroll parish, La., May 11, says:

I write to inform you of the break which occurred in the levee about one mile above Goodriche's landing. At this time the break is about three hundred feet wide, but it is widening all the time. There is at this place a new levee about one and one-fourth miles long, and we entertain fears that the greatest portion of it will wash away as it has not been built long enough to have become compact. The water against the levee is about seven feet, so that there is an immense quantity of water going through. Church prospering.

The crevasse referred to by Bro. White will be a very disastrous one to a very rich and extensive planting region. It has already overflowed the railroad from Vicksburg to Monroe, and trains have ceased running.

Death of Sister Spillman.

Rev. W. Spillman of the Mississippi Conference writing from Enterprise, Miss., says:

My dear wife, who has been my companion in prosperity and adversity for upwards of fifty years, died today at 11:45 A. M. She has been a member of the Methodist Church seventy years, and Enoch-like "walked with God." Pray for me.

We deeply sympathize with our venerable brother in his bereavement. After so long a union the separation is peculiarly painful, and the heart and home of the aged husband are rendered desolate indeed. The time of separation however can not be long, and the reunion in heaven will be a bright reality soon.

Such commemorations of a school, as we find in the following from Hiwassee College Reporter, are worth something. A lady in Texas, who has a son at Hiwassee College, Tennessee, writes to President Brunner:

This morning I received a letter from my dear boy, telling me of his conversion, and oh! I felt like crying aloud, and thanking the good Lord for his mercy in converting my child, and to-night I felt as if I must write a few words to you, and thank you for the interest and kindness you have manifested towards him. If I had a dozen boys, and was able, I should want to send them all to you.

Rev. John Pipes, writing from Mansfield, May 5, says:

We have received from Dr. D. W. Foster of Opelousas, La., $2 50 in postoffice order, as his contribution to pay our way as delegate to the National Temperance Convention, for which he has our thanks.

We hope Dr. Foster's timely response will provoke others to help Bro. Pipes on his way to the Temperance Convention which meets at Saratoga Springs, June 21.

Rev. C. F. Munholland, writing from Mount Lebanon, La., May 11, says: "Rev. E. J. Tooke, a local elder, died to-day, in peace with God, after a serious illness of six weeks. He was well known by many of our ministers. I suppose a suitable obituary will be forwarded soon."

The programme of commencement exercises of Centenary College, Jackson, La., will be found on our eighth page. It sets forth a splendid bill of fare. There will be a feast of reason, and a flow of soul, and such hospitality as Jackson is justly famous for. Dr. Tudor preaches the commencement Sermon, Sunday, May 29. Rev. E. H. Mouinger will address the Alumni on Tuesday, May 31, and President Andrews will give one of his excellent Baccalaureats on Wednesday.

Besides all this, there will be exhibitions of the Societies, orations by the graduating class, the presence in great numbers of the fairest women in the South, and Bishop Keener and any number of other distinguished people will be there. Let every body go that can. It will pay socially, religiously, and educationally. Centenary College is an institution of prime importance to Southern Methodism, and to the Southern people. It ought to have a warm place in the hearts of our people.

The preachers especially of the Mississippi and Louisiana Conferences should attend the commencement, that they may gain new inspiration and zeal to work for it. Between now and commencement day, the pastors who have delayed taking the collection for the education of students for the ministry, should present the cause to their congregation. The college has had an unusually hopeful year. Let us wake up a greater enthusiasm for it, and have a Centenary College boom.

—Memphis Christian Advocate is the title of a new Southern Methodist weekly, published and edited by Rev. D. D. Moore. The first number is dated May 12, and is a very creditable sheet of eight pages, about the size of the Western Methodist. The publisher thinks there is a demand for the paper, and that the best interests of the church will be advanced by its publication. If this conviction is well founded, we shall, of course, rejoice in the success of the enterprise. We had supposed, however, that the field was quite effectively occupied by the Western Methodist. The undue multiplication of church papers is calculated to keep them all in an impoverished and struggling condition, and to deprive the church of any really first class journals. The best policy, as we believe, is to concentrate on a few papers at important centers, and to give them a patronage that will make them strong, influential and prosperous.

Rev. J. Norwood, presiding elder of San Diego district, Mexican Border Mission, is tarrying for a few days in New Orleans, on his return from Nashville. Bro. Norwood informs us that about one hundred members have been received in his district since Conference, and that the entire membership of the mission now numbers about one thousand. His paper, issued semi-monthly, El Abogado Christiano Fronterizo, has over seven hundred subscribers, and is eagerly read by the Mexican Methodists. There is now railroad connection between Corpus Christi and Laredo, and in a few months there will be railroad connection between New Orleans and that point. We learn from Bro. Norwood that the Quakers have a prosperous mission at Matamoras, and that the Presbyterians are working vigorously and successfully at Matamoras, Brownsville and other points.

—We deeply regret the sudden death of Capt. George, L. Kouns, which occurred at his residence in Algiers, Monday morning, May 16. Capt. Kouns was a native of Ohio, but had been a citizen of New Orleans for the past thirty years. He was an upright man and [illegible] member of the Methodist Episcopal Church, South. The day before his death he was at church, but returned home slightly indisposed. He probably died of heart disease. We tender to his bereaved family and kindred our condolence. May God shield and bless the sorrowing wife and the little children.

The political sensation just now is the resignation of the United States Senators from New York. This movement of Senators Conkling and Platt is connected with a political quarrel between Mr. Conkling and President Garfield, growing out of the nomination of Mr. Robertson as collector of the New York Custom-house. The Republican party is disturbed by feuds among its leaders. By falling out among themselves possibly some good may come to the country.

Programme of closing exercises of Whitworth Female College will be found on eighth page. There is to be a feast of good things. Bishop Keener preaches the commencement Sermon, Rev. R. S. Woodward addresses the Christian Association, Hon. E. John Ellis delivers the address before the Alumnæ Association, and Dr. R. M. Palmer delivers the annual address. Commencement Sunday is June 26.

Programme of commencement exercises of East Mississippi Female College, Meridian, will be found on our eighth page. Rev. H. A. Ephhart of the Alabama Conference, preaches the sermon, Sunday, June 26. Rev. W. R. Sims, of Brandon, and Rev. Dr. Mathews, of New Orleans, deliver the addresses.

—Rev. J. T. Sawyer, pastor of our church in Shreveport, La., is moving hopefully in raising subscriptions to build a new church. In a private note of May 9, he says: "The church is doing well. Twenty-eight have joined, and nine are under conviction and coming there before they come. I am thankful to God for his blessings, mercy and grace."

Rev. Dr. Milburn lectures at the Carondelet street Methodist Episcopal Church, South, Thursday night, May 19. His subject is: "John Milton and His Times." The proceeds are to be devoted to some important church enterprise. There is a rare treat in store for those who attend the lecture.

—Rev. Dr. Cox announces the camp meeting at William's Camp Ground, Pensacola District, Alabama Conference, to commence June 30. This is a very important camp meeting, some say it excels Seashore. Let everybody go. See Dr. Cox's notice on eighth page.

—Rev. J. D. Cameron, stationed at Sardis, North Mississippi Conference, was in the city for a day or two last week. He informed us that his charge is prospering, and that they have recently had a sweeping and powerful revival, and many conversions.

—Rev. F. Nordenhamnen, of the German Mission Conference, and stationed in Houston, Texas, is on a visit to New Orleans. He reports our German work in Houston, and generally in Texas, as doing well.

VICKSBURG DISTRICT, MISSISSIPPI CONFERENCE.—If not Providentially hindered, I will be at your District Conference at Fayette to serve you in the interests of the NEW ORLEANS CHRISTIAN ADVOCATE. Your can bring your monies, renewals and subscriptions, etc., and I will take pleasure in waiting upon you.

Yours fraternally,

R. H. DOWNER.

Books and Periodicals.

The New Hymn and Tune Book. A collection of hymns and tunes for public, social and domestic worship. Nashville, Tenn.: Southern Methodist Publishing House. The abridged hymn book has been out for some time, and noticed in these columns. This work is the same with the music in connection with its hymns. The old and popular tunes are nearly all gone, or the most of the new ones we are not prepared to judge. As a matter of personal taste and preference, we do not like these abridgements. They are, however, called for, and, if they displace other cheap and inferior works, they will, in this respect, do a valuable service. The hymn and tune book makes, of course, a much larger volume than the new hymn book, but it is in the same style of binding.

—The Sunday Magazine, June, 1881: Besides the great variety of excellent articles, the illustrations are unusually good. Among them is a fine likeness of Georgia's chief magistrate, A. H. Colquitt. Of the unique extended articles are: A Peep at the Mormons; The Modern Sunday-School Movement; Country Church Architecture; Dr. Deems' Prayer Meetings; A German Sister Dora; Experiences in Australia and Ceylon; Adoniram Judson; Religions of Egypt; The Methodist Ecumenical; Fairs and Pound Parties; The Invalid's Portfolio and Thoughts for the Sick-Room; Temperance Talk.

—Woman's Missionary Advocate, for May, is an interesting number. We wish all the Southern Methodist women would subscribe for it. It is only fifty cents a year. Articles for publication should be sent to Mrs. Frank A. Butler, editor, Knoxville, Tenn. Business communications and money for subscriptions must be sent to Mrs. J. W. Manlier, Nashville, Tenn.

Plan of Episcopal Visitations for 1881.

FIRST DISTRICT—BISHOP FAIN.

Conference.	Date.	Place.
Memphis	November 9	Bolivar.
North Mississippi	November 23	Grenada.
Mississippi	December 14	Brookhaven

SECOND DISTRICT—BISHOP PIERCE.

Western	September 7	Howard City
Missouri	September 14	Moberly.
St. Louis	September 21	St. Johns
Southwest Missouri	September 28	Springfield.
Indian Mission	October 5	Caddo
Arkansas	October 19	Fort Smith
Alabama	November 2	Selma.
South Carolina	November 11	Fidons

THIRD DISTRICT—BISHOP KAVANAUGH.

Columbia	August 24	Walla Walla
Los Angeles	September 15	Carpenteria
Pacific	September 28	Petaluma.
Denver	October 13	Denver.
Montana	October 20	Helena.
Northwest Texas	November 10	Waxahatchie
North Texas	November 30	Greenville.
East Texas	December 7	Jacksonville

FOURTH DISTRICT—BISHOW WILDER.

Holston	October 26	Wytheville
South Carolina	November 23	Spartanburg
South Georgia	December 7	Columbus.

FIFTH DISTRICT—BISHOP WIGHTMAN.

Tennessee	October 19	Lebanon
North Alabama	November 2	Huntsville
North Georgia	November 16	Athens.
Virginia	November 30	Charlottesville
White River	December 7	Batesville
Little Rock	December 14	Pine Bluff
Louisiana	January 4	New Orleans
Florida	January 17	Monticello.
Baltimore	March 16	Fredericksburg.

SIXTH DISTRICT—BISHOP KEENER.

Western Virginia	August 31	Ashland
Kentucky	September 7	Glasgow
Tennessee	September 14	Gibson.
Illinois	September 21	Ashley
Lauderdale	October 12	Owensboro
West Texas	November 16	Bedford.
Texas	November 23	Houston
German	November 30	Houston.

Bishop McTyeire has charge of the Missions in China and Brazil.

Bishop Key has charge of the Missions in Mexico.

Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and to act as a guarde in delivering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns. All parties having seen the advertisement in the* ADVOCATE, *will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endeavoring our advertisers to be worthy of their patronage.*

The Rev. Dr. Bishop tells himself relates the following: "As we were coming out of church one Sunday, my wife remarked, 'You had better warn that section. I don't wish to repeat any where.' 'I shall do no such thing,' I answered, a little vexed. The struggle is up to my average. She persisted, and I said little more. But a year or two after I was, on a Sunday, about Sunday in May—one of those days that make Christ's good spirit I took that same sermon again. And as we came down the aisle after service she whispered, without the slightest emotion in that she had thought before, 'I would not have preached where I am.' It is better than common."

A laughable circumstance once took place upon a trial where the Rev. Mr. Wood was examined as a witness. Upon giving his name, Orlando Wood, the judge addressing the reverend person, said: "Rev. Mr. Wood, how do you spell your name?" The gentleman replied:

O double O,
D,
Double U,
D,
Double O, D.

Upon which the astonished lawyer laid down his pen, saying it was the most extraordinary name he had ever met in his life, and after two or three attempts declared he was unable to record it. The court was convulsed with laughter.

A little five-year-old girl in the city asked her father one day last week if it would do any good if she should pray to God to let it rain. She was told, perhaps it might, and nothing more was thought of it by her parents till after Sunday evening's shower. When she waked Monday morning she asked her father if he knew what made it rain. He said no, and she replied that it was because she had prayed "last night and the night before." Her mother remarked that she did not pray hard enough, for it rained only a little, when the child answered, "Well, I didn't want to wake the baby."

We sometimes wish that white folks would follow the example of a certain colored minister. He became desperate because some of the members of his church were recreant and couldn't go by a henroost without breaking all the Commandments which begin on that subject, and posted the names of about eighty persons in front of his pulpit, putting above the list the ominous words, "Dead Limbs." When he called the attention of the congregation to the fact he said, "At de meetin' on Friday night dose dead limbs will all be cut off, shore's you'r born."

Some few years ago, in the room of a house in London, an animated discussion took place on the question, "Was Moses married or not?" The hostess (a Romanist and an authoress) said, "Protestant clergymen always know their Bibles so well, I will go and ask Mr ——." The clergyman replied, "Yes, he was married, and so was Aaron." The lady gave a shriek of horror which startled everybody, exclaiming, "Aaron married! How can you say so? Why, he was a priest."

Mr. P. Averlgin, 135 Canal street, New Orleans, deals in the leading papers and regals the requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old house.

"Maybe there isn't any God for the United States," said a Canadian Mayor to Col Robert Ingersoll, "but there's one for Canada" and you can't have any such in this country which to defame him."

"This is a sad commentary on our boasted civilization," the tramp despondently observed when he found out that the loaf he had taken from the front of a shop was only a wooden one.

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 130 pieces, for $15. Equal in looks and usefulness to French China.

Entrapped. There is no special style of engraving engagement rings. A spider's web, with suit in it, is a very pretty device.

A lazy fellow once declared in public company that he could not find bread for his family. "Not I," replied an industrious gardener; "I am obliged to work for it."

Business Notices.

For sore lips from fever, colds and chills, apply Brown's Kalliston, which at once allays the burning pains and irritation, and heals as by magic.

Faded or Gray Hair gradually recovers its youthful color and luster by the use of Parker's Hair Balsam, an elegant dressing, admitted for its purity and rich perfume.

CANVASSERS make from $25 to $50 per week selling goods for K. G. RIDEOUT & CO., 10 Barclay St., New York. Send for catalogue and terms.

NEW ADVERTISEMENTS.

REPORT OF THE CONDITION OF THE

New Orleans National Bank

AT NEW ORLEANS,

In the State of Louisiana, at the close of business, Friday, May 6, 1881.

RESOURCES.

Loans and discounts		$960,855 24
Overdrafts		11,410 25
U. S. bonds to secure circulation		200,000 00
U. S. bonds on hand		36,900 00
Other stocks, bonds and mortgages		21,500 00
Due from approved reserve agents		97,794 54
Due from other national banks		105,526 53
Due from State banks and bankers		8,475 29
Furniture and fixtures		00 00
Current expenses and taxes paid		11,667 15
Checks and other cash items	$3,179 91	
Exchanges for clearing-house	35,000 00	
Bills of other banks	2,000 00	
Fractional currency (including nickels)	11 85	
Specie (including gold Treasury certificates)	127,961 00	
Legal tender notes	10,000 00	
		176,989 76
Redemption fund with U. S. Treasurer (5 per cent. of circulation)		9,000 00
Total		$1,691,119 10

LIABILITIES.

Capital stock paid in		$200,000 00
Surplus Fund		100,000 00
Undivided profits		10,505 27
National bank notes outstanding		178,200 00
Dividends unpaid		1,112 00
Individual deposits, subject to check	$1,099,151 81	
Demand certificates of deposit	11,125 00	
Cashier's checks outstanding	11,025 00	
		1,101,301 81
Due to other national banks		21,053 24
Due to State banks and bankers		12,036 18
Total		$1,691,119 10

STATE OF LOUISIANA, Parish of Orleans, ss.

I, WILLIAM PATERSON, Cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

WM. PATERSON, Cashier.

Subscribed and sworn to before me, this twelfth day of May, 1881.

GEO. W. CHRISTY, Notary Public.

Correct—Attest:

SIMMONS KATZ
JOHN H. HANNA
R. E. TISSOT,
Directors.

DISSOLUTION. The firm of LATHROP & WILKINS and of G. LATHROP & CO., are this day dissolved by mutual consent. G. LATHROP is authorized to collect all debts due to said firms.

G. LATHROP,
A. H. WILKINS.

REFERRING TO THE ABOVE, I BEG LEAVE to announce that I shall continue to carry on the book and stationery business at the old stand, 122 Camp street.

G. LATHROP.

IN BREAKING UP ON ACCOUNT OF THE EXPIRATION of the firm of LATHROP & WILKINS, G. LATHROP & CO. are authorized by A. H. WILKINS, as per agreement of said firms.

A. H. WILKINS.

WANTED. A FEMALE TEACHER, COMPETENT to teach Music, also the Course of Mathematics, French and Latin, in a family school. Apply to the undersigned.

J. W. ADKISSON
Meridian, Miss.

JOS. B. WOLFE & CO.,
Cotton Factors,
59 Carondelet Street, New Orleans,
And General Agents for
DANIEL PRATT IMPROVED
"Revolving Head Cotton Gin,"
PATENTED JULY 15, 1873,
AND
Eclipse Hulling Cotton Gin,
WITH REVOLVING HEAD.

PRICES REDUCED.



THE REVOLVING HEAD GIN has been in use for the past eight seasons, and several improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking and gives a larger yield of lint from the same quantity of seed cotton than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work within the same time, while economizing steam or animal power, than any other Gin. The seed being ginned very close, the length of the staple is increased, producing a profit on this account, of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin to every purchaser gained. Testimonial sent by mail on application.

SELF FEEDERS and CONDENSERS with latest improvements also made by the Daniel Pratt Gin Company to work with these Gins. Send for descriptive circulars. JOS. B. WOLFE & CO.,
New Orleans, La.

CARD COLLECTORS. SEND 10 CENTS for a set of my new Autumn Leaf Chromos. Something new! Delivery costs but a set of twenty Chromo Advertising Cards. Also lots for gilt-edged twenty five and fifty cents. Sure to please.

W. VAN ZINK,
25 Aldrighoi Square, New York.

You are Welcome to it

Without money and without price.

THE FARM ENGINEER,

A semi-monthly journal, full of valuable, useful and interesting information for the farmer, planter and mechanic, which will be sent to any address until the first of July, next.

Free of Charge.

E. P. BRAVELY,
Union Street, New Orleans.

Send your address for it immediately, either by postal card or letter, saying that you saw this in the ADVOCATE.

OUR BROTHER IN BLACK;
HIS FREEDOM AND HIS FUTURE.
By
ATTICUS G. HAYGOOD, D. D.,
President of Emory College, Oxford, Ga.

Nashville: Southern Methodist Publishing House
New York: Phillips & Hunt.
1881.

Will be issued simultaneously by both Houses May 1.

12 mo.: Price 61.

Sent to any address, post paid, on receipt of price. Address the publishers, or the author.



Indian Turnip
COMPOUND
PECTORAL BALM.

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various affections of the Lungs and Throat, and for the relief of consumptive patients. Price, per bottle $1. Prepared and for sale by
B. LAPLACE, Druggist,
23 and 25 Elysian Fields street,
And the principle Wholesale and Retail Druggists of New Orleans.

Agricultural.

VERMIN ON CATTLE.—These troublesome pests attack young animals in the winter months, and their presence is generally believed. Many of the remedies are applied so injudiciously as to be worse than the complaint itself. Tobacco water and kerosene and lard are both excellent remedies, but it is unsafe to thoroughly wash an animal in cold weather, and one whose coat is smeared with the latter mixture will suffer greatly from the cold. The safest, surest and cheapest remedy, says The American Cultivator, is tobacco smoke, to be used in the following manner: The best instrument for applying the smoke is an ordinary hand bellows, such as may be found at any hardware store, and a tube of Russia iron some nine inches in length and two inches in diameter. This can be made by any tinsmith and should consist of two compartments, one about eight inches in length to receive the tobacco, the other about one inch in length, separated from the tobacco compartment by a perforated piece of strong Russia iron nicely fitted in the tube. The end of this small compartment farthest from the tobacco should be closely stopped by a thick piece of strong metal, either copper, brass or iron, fitted with solder, so as to prevent the escape of smoke. The stopper should have a hole in the centre about one-eighth of an inch in diameter, into which should be inserted a copper tube about four inches long. The end inserted in the stopper should be about one-eighth of an inch in diameter, while the other should be only about the size of an ordinary pipe stem. The other end of the tobacco compartment of the large tube should be provided with a strong metal stopper, fitted with a thread, like a bolt, while the tube should also be fitted with a thread like a nut, so as to receive the stopper. A hole should then be made in the stopper of sufficient size to admit the end of the bellows nozzle, to which it should also be fitted by a thread, and the instrument is ready for use. Get some cheap tobacco and cut enough to fill the tube, packing it in pretty closely, being careful that a small portion of that which is next the bellows is sufficiently dry to burn readily. Screw the stopper firmly to the nose of the bellows, take a live hard wood coal the size of a small hazel nut, and place on the tobacco screw in the stopper with the bellows attached, working the bellows gently at the same time, so as to keep the coal alive; keep the bellows working until smoke comes freely from the small copper tube before leaving the fireplace, or you may be obliged to return and apply a second coal. The animals to be smoked are cattle or horses having them tied in the barn. Beginning at the lower part of the neck of the animal, place the end of the small tube about two inches from the skin and blow gently with the bellows, at the same time raising the tube and bellows so as to drive the smoke up under the hair as much as possible. One good blast in a place is sufficient, and will cover a strip from one fourth to one half an inch in width. Each time that the bellows is filled the smoke tube should be placed at the lower part of the neck about one-fourth of an inch farther from the head than the previous blast was given. It will be necessary to smoke the neck, brisket, ears and roots of the horns much more thoroughly than the body, as those parts are generally much more thickly infested with lice than any other portions of the animal. After becoming accustomed to the use of the bellows a person can smoke four full grown animals with a single tubeful of tobacco. If the tube clogs so as to prevent a free discharge of smoke, insert a strong steel knitting needle through the small one, and press it up through the tobacco till it reaches the part that is burning, when it should be withdrawn and smoke will follow. To destroy ticks the assistance of an extra hand is required in holding the sheep, and beginning at the neck, open the wool a little, then insert the tube and blow the smoke down to the skin of the animal. It requires hard work and a strong stomach to smoke a flock of a hundred sheep, but if they are covered with ticks it will pay to go over them thoroughly. It will be much easier to fight the ticks at shearing time, but the farmer who neglected to do so last spring can not afford to wait. Colts should be examined very carefully by those who have good eyesight, as they are not unfrequently covered with very small, light colored lice, that cling so closely to the skin as not to be noticed at first sight; but an application of the smoke will bring them to the ends of the hair and make them sick of life. It will require two or three smokings, at intervals of a few days, in order to effectually exterminate lice, as nits are not affected by smoke and should be destroyed so soon after hatching as to prevent an increase.—N. Y. Herald.

THE FIELD PEA.—Gen. Wm. M. Browne, of Georgia, in his late address before the Agricultural Society of that State, remarked that next to sheep, the greatest renovator of the soil was field peas. "Planting, as we generally do, corn after cotton, and small grain of some kind usually on it, after corn, and repeating this rotation year after year, the inevitable result after a few years, is the exhaustion of the land. The pea is the remedy. It restores to the soil the nourishing elements of which it has been despoiled, and if the rotation before mentioned, of cotton and from cotton to peas, the supply of the necessary elements can be fully maintained. I have tried this year the process recommended by Dr. Ravenel: peas and the ash element and will report the result when ascertained. Peas as a renovator of soil from which a small grain crop has been taken, should be sown as soon as possible after the crop has been removed; but if sown on land planted in cotton the previous year, April or May is the best time. If sown then, they may be plowed under in June, and after allowing sufficient time to elapse, say ten days or two weeks, to allow the vines to decompose partially, another crop may be sown, which may be either plowed under in the fall or allowed to lie upon the ground. I do not know of any better forage crop for stock of all kinds than pea hay properly cured and properly prepared for stock food; and even where the hay is not, only leaving the roots to fertilize the soil great improvement results. Where peas are sown for the purpose of hay, it is desirable, I think, to mix with them some millet. These give a support to the trailing pea vines and improve the quality of hay."—Mobile Register.

APPLES EVERY YEAR.—I do not know if keeping the orchard in better condition, manuring it liberally, pruning off the fruit buds in the even year, keeping hogs in the orchard to eat the wormy fruit, etc., will have the desired effect, but I do know that keeping hogs in the orchard to eat all the early fallen fruit, will certainly have a most beneficial effect in the destruction of myriads of insects, causing the fruit to be much less knotty and imperfect. Many years ago a neighbor tried an experiment on his trees with complete success. His trees, as usual, bore more apples during [illegible] off, and in the odd year not enough—so with a long pole he went to work and gave his trees a rough beating on the south side when the apples were about the size of hazel or hickory nuts, knocking off all the apples on that side he could see, and breaking the little twigs as well—the result was that his trees for many years bore full crops annually on alternate sides. As I frequently saw the trees before and afterward, I am satisfied that it was a success in his case. Probably this operation would succeed best if performed in the even year, or when the trees have too heavy a crop. Breaking off so many of the little twigs will no doubt have a tendency to cause the trees to produce fruit buds for the following season.—J. B. Garber, in Fruit Recorder.

BONE DUST.—Mr. Harris, in his talks on manure, says bone dust, like barnyard manure, does not immediately yield up its nitrogen and phosphoric acid to plants. The bone phosphate of lime is insoluble in water containing carbolic acid. The gelatine of the bones would soon decompose in a moist, porous, warm soil, provided it was not protected by the oil and the hard matter of the bones. Steaming removes the oil; and reducing the bones to as fine a condition as possible is another means of increasing their availability. Another good method is to mix the bone dust with barnyard manure, and let both ferment together, and he thinks this is the simplest and most economical method of rendering bones available. The bone dust causes the heap of manure to ferment more rapidly, and the fermentation of the manure softens the bones. Both the manure and the bones are improved and rendered richer and more available by the process. One ton of good bone dust contains about as much as eight and a half tons of fresh stable manure, and as much phosphoric acid as one hundred and ten tons of fresh stable manure. But one ton of manure contains more potash than five tons of bone dust.

CLOVER AND RYE FOR HOGS.—In my experience, says a writer, I have found nothing so profitable for hog pasture as clover and rye, and I think rye preferable, and the reason they are better than timothy, blue-grass, and all similar grasses is, they remain more tender for a longer period than other grasses, which so soon become wiry and hard, partaking of the nature of hay, and I have never known hogs to thrive on it, although other stock does. To use rye profitably for pasture, fall rye should be sown for spring pasture, and spring rye for later pasture, and by not pasturing too long and too close there will be considerable head out, which, when ripe will, with the weeds that naturally grow among grain, make good pasture until time to commence feeding corn, at least such is my experience. As to using any of the grasses named for hog pasture, I would prefer a good weed pasture, and I will here say that I am of opinion if some of the weeds so eagerly eaten by hogs were domesticated and properly cultivated, they would prove more satisfactory for hog pasture than anything used of grass kind.

APPLICATION OF LIQUID MANURE TO ROSES.—Mr. George S. Wales tells of an experiment he made last season which proved highly satisfactory. About June 1st he planted out twelve small sized plants of different varieties, about a foot apart each way, in rich, heavy soil. After each heavy rain he took from the barnyard the leachings of the manure pile; with a pointed stick he punched four or five holes in the ground a few inches from each plant, and poured in the water; the next day, or soon as the ground was dry enough, he stirred the surface with a hoe, and kept it loose by frequent hoeings until again watered during the season. He applied the liquid manure probably eight or ten times during the season. The result was wonderful. They began in five or six weeks to bloom, and until October 1, when they were taken up, there was hardly a day but that beautiful buds might be picked.

POTATOES.—A Kansas farmer says he raised some of the finest pearlidow potatoes he ever saw in the following manner: In the latter part of May I drove my two horses and plow to the patch of ground I wished to plant, and commenced plowing around it. My boy, followed, dropping potatoes, one in a place, every fifteen inches and in every other furrow. I turned a light furrow on them, and when done, covered the whole patch with straw to the depth of three inches. They needed no cultivation, and in August, when we were having our dry spell, the potato vines in fields planted in the ordinary way were drying up and dying, those potato tops of mine were growing vigorously, completely covering the ground. I shall plant again in this way; but, in the event of a wet season, I think the potatoes will be watery. It will be a good plan to plant both ways.

SAVE THE SOAP SUDS.—The Boston Cultivator says however deplorable washing day may be to the household, and the careful house mistress or tidy maid has it in her power to greatly modify its discomforts, to the garden it is a very bountiful day. Our hungry and thirsty grapevines and flowers are glad of every drop of wash water, and will repay every bit of fatigue it may cost us to give them this fertilizer. If the sun is shining hot when we go out to dispose our favor, it is best for us so dig a slight trench not far from the root of the plant, and pour the water into it, and cover again with the top soil. This makes the water go further, and at the same time does not tempt the rootlets to the surface of the ground.

Horses cough more at this season on account of dusty hay than from any other cause. The remedy is very simple. Cut the fodder and wet it and mix the meal with it. The cost of the cutting machine and the labor is well repaid by the saving in fodder and grain. If with the cough the horse has a staring coat and a tight skin, he is suffering from indigestion or from cold, or both, and should have a pint of linseed oil, and feed cut and wetted with warm water for a few days.

VERMONT MERINOS.—The noted flock of Spanish Merino sheep owned by the late Edwin Hammond, of Middlebury, Vt., has been kept intact, and is now owned by his son, George Hammond, at Middlebury. He is said to have recently refused $5000 for a two year old buck, which is considered by experienced breeders to rival the famous buck Gold Drop, owned by Edwin Hammond, who refused offers of $10,000 for him.

Household.

In a recent lecture before a class of nurses at the New York Training School, [illegible] gave some instructions in regard to the proper preparation of food for the sick:

BEEF TEA.—"If you wish to extract all the nutriment from beef," she said, "select only the lean, and chop it up very fine. In a pint of cold water put one pound of your chopped beef, and let it soak for one hour. Then put it over the fire in the same water, and let it come slowly to a boil. It is then ready for use, and may be strained off. By this process not a particle of the nutriment of the beef is lost. If you want your beef tea perfectly colorless, strain it through a fine cloth or a napkin, folded three or four times. After you have strained it, season it with salt, and perhaps a little pepper, if your patient can stand it." In the matter of seasoning, the physician should always be consulted, and the condition of the patient should be taken into consideration. Beef tea with crackers is made by simply breaking a couple of milk crackers in the tea after it has been prepared as above. Rice, barley, sago or any of the cereals can be used the same as crackers, if the patient is in a condition to receive them. If a nutrient tonic is required, beef tea with coca infusion is one of the best known to the medical profession. Coca leaves, which come from South America, can be purchased at any large drug store. The coca is used to sustain strength and to stimulate the system when it is exhausted. To make the tonic, pour a half-pint of boiling water on an ounce of dried coca leaves and let it steep for an hour, keeping the water hot, but not boiling. Strain the coca infusion, and mix it in equal parts with the beef tea, and the tonic is ready for the patient. It has an unpleasant taste, but it is very effective. Of cooling nutrients, which are, in great demand in cases of fever, crackers and orange juice and barley water are among the best known. The first is composed simply of broken crackers, milk crackers being the best, and strained orange juice, which is poured over them. This is the most refreshing and cooling nutrient which can be given to a fever patient. To make barley water, a quarter of a pound of barley is placed in a quart of water. It may be steeped in cold water over night, or boiled in water which must be allowed to come to a boil and no more. In either case, the water is to be thrown away. Another quart of water is added, and this is allowed to boil down to a pint. The mixture is then strained and cooled, after which it is ready for use. A little milk may be added, if desirable.

POISON FOR MICE.—If your correspondent will mix the strychnine with butter, spread it on thin slices of bread, and cut in small pieces, to be placed where the mice can get it, he will find it effectual in destroying them. The fat prevents salivation, and the taste is not discovered, although intensely bitter. I have never had any trouble in getting rid of mice when the poison is thus used. A minute quantity will do the business. For rats, arsenic mixed with corn meal and sugar will often tempt them, but the surest remedy is phosphorous paste, which is usually supplied by the druggist, but requires caution that the hogs or fowls do not get it, for it will kill either one very quickly, as I have found to my sorrow. Dogs or cats will not eat it, and arsenic poisons neither cats, dogs nor hogs, as they immediately vomit it.—A. P. S.

ROASTED BEEF-TONGUE.—Take a tongue—a good-sized one—and trim it neat; don't leave too much of the root; sprinkle salt on it, a very little black pepper, and rub over it a teaspoonful of ginger. Don't forget either some four cloves, which push right into the tongue. If you have a roasted-jack, put the tongue before the fire, and mind you baste it with butter and save the gravy. If you haven't got a roasting-jack, bake it; if you are driven to bake it, cover the tongue with thin layers of breakfast bacon. But the sauce is the thing. Take your gravy, ten minutes before serving, and squeeze half a lemon into it; season it to taste, with salt and pepper; let it all simmer down to a third, and serve the sauce separate.

ROAST RABBIT.—Skin and clean out the interior of the rabbit and fill it with a stuffing made of bread crumbs, butter, half a pint of shellbark kernels, chopped fine; season with pepper, salt, summer savory and a little sweet marjoram, rubbed fine; put it in a good oven, and while roasting baste it with plenty of butter and dredge it occasionally with flour. Thirty-five minutes roasting will be sufficient. Boil the liver with a dozen sprigs of parsley; when quite tender, chop both up fine, and add them to melted butter as a sauce; have also another sauceboat with plain gravy, made of the drippings from the rabbits, thickened with a little flour and water.

OAT MEAL PUDDING.—Soak in water for twelve hours half a pint of fine oatmeal; pour a pint of boiling milk over it, add a little salt, and put it in a buttered basin, just large enough to hold it, with a well-floured cloth tied tightly over it, boil for one and a half hours; turn it out and serve with cream or boiled milk thickened with flour.

NAPKINS.—A new way of ornamenting table napkins, is by drawing designs upon them in indelible ink. A chain of reeds with a stork, a mingling of flowers and vines, or a tiny comic figure may be placed in one corner with very good effect. Embroidery is more artistic, but requires more time, and does not display any more inventiveness.

APPLE FRITTERS.—Make a batter, not very stiff with one quart of milk, three eggs, and flour to bring it to a right consistency. Pare and core a dozen apples, and cut them to about the size of small peas, and mix them well in the batter. Fry them in lard, as you would doughnuts. Sprinkle powdered sugar over them.

ROAST GOOSE.—A goose should be roasted in the same manner as a turkey. It is better to make the stuffing of mashed potatoes seasoned with salt, pepper and onions to the taste. Apple sauce is good to serve with it. Allow fifteen minutes to a pound for a gosling, and twenty or more for an older one. Goose should be cooked rare.

Plaster of Paris, mixed to a thin paste with gum arabic water, is excellent for mending broken glass, china or parian ware, but must be used immediately as it soon hardens. It is best to mix only about enough at a time to impel one piece.

The best and purest sugars are the hard and white or the coarse grain ated. The fine powdered sugars are never safe or economical, as they are so generally adulterated.

Scientific.

A NEW DISINFECTANT.—When warm air is forced through a hot mixture of [illegible] and water, a disinfecting substance known in commerce as *sanitas* is produced. It is an aqueous solution, characterized by the presence of peroxide of hydrogen and certain camphoraceous substances. With it is found another substance, called *sanitasoil*, also containing peroxide of hydrogen, which possesses a high power of oxidation. According to the account given of it by Mr. C. T. Kingzett, the oil promises to become very valuable for sanitary purposes. As it has been found an efficient agent for the decomposition of so stable a substance as iodide of potassium, it can hardly be doubted that it will also affect the oxidation of any animal or vegetable substances, particularly those which are in course of putrefactive decomposition. It has also the property of being capable, after having once performed its measure of oxidation, of forming a new amount of active peroxide of hydrogen, which may be made available for further work. Several experiments, made by Mr. Kingzett, prove that this oil is a powerful antiseptic. Beef put in water containing it was kept sweet during periods of twenty-five and forty days; flour paste from thirty to fifty days; the white of eggs for fifty days; wine for one hundred days. The oil is not designed to supersede the sanitas, for it is too powerful in its action to the purpose to which the aqueous solution is applied, and is not adapted to meet the same ends, but be a valuable supplement to it. It may be added to glycerine, oils or ointments, when they are applied to the body in cases of infectious disease. It may be evaporated for the fumigation of rooms which have been occupied by persons suffering from communicable diseases. Plane surfaces, as floorings and walls, may be disinfected by wiping them with a cloth or brush which has been dipped in the oil; and only a small quantity of oil is necessary for this purpose, for it spreads freely. It is slowly volatile, and may be used as an aerial disinfectant. The emulsion in water may be applied in a great many places; and sprinkled over sawdust it may be employed as an effective deodorant.

RESEARCHES WITH THE PHOTOPHONE. After working for some time with the thermopile and galvanometer, it occurred to me several weeks ago, that the results thus obtained might be checked by a more direct and simple form of experiment. Placing the gases and vapors in diathermanous transmission of radiant heat, in bulbs, and exposing the bulbs to the action of radiant heat, the heat absorbed by different gases and vapors ought, I considered, to be rendered evident by ordinary expansion. I devised an apparatus with a view of testing this idea. But, at this point, and before any proposed gas thermometer was constructed, I became acquainted with the ingenious and original experiments of Mr. Graham Bell, wherein musical sounds are obtained through the action of an intermittent beam of light upon solid bodies.

From the first, I entertained the opinion that these singular sounds were caused by rapid changes of temperature, producing corresponding changes of shape and volume in the bodies impinged upon by the beam. But if this be the case, and if gases and vapors readily absorb radient heat, they ought to produce sounds more intense than those obtainable from solids. I pictured every stroke of the beam responded to by a sudden expansion of the absorbed gas, and concluded, that when the pulses thus excited followed each other with sufficient rapidity, a musical note must be the result. It seemed plain, moreover, that by this new method many of my previous results might be brought to an independent test. Highly diathermanous bodies, I reasoned, would produce faint sounds, while highly athermanous (lacking the property of radient transmission) bodies would produce loud sounds; the strength of the sound being, in a sense, a measure of absorption. The first experiment made, with a view of testing this idea, was executed in the presence of Mr. Graham Bell; and the result was in exact accordance with what I had foreseen. Professor Tyndall, in Popular Science Monthly.

—In an article on "Eyes and School Books," Professor Hermann Cohn, an eminent German oculist, has shown that nearsightedness is alarmingly on the increase among children in Germany and he attributes the fact in large part to the bad light of school rooms and their excessive reading of books in small type. He believes that the reading of print in which the height of the letter is less than 1.17th of an inch will eventually produce injury to the eyes. As it is generally supposed that the German type is especially trying to the eyes, he has cited a noted doctor in defense of the German letter, who says that its freedom, angular lines and the heaviness of lines at their extremities and at points of curvature must render the reading easier than our still angular Roman letter. It is nevertheless true that many German publishers are adopting the Roman letter.

—The Boston Journal of Chemistry states that vast beds of canned coal have been discovered in Kentucky, of a quality quite equal to that imported from England, from which country we have hitherto obtained all this kind of coal, and, of course, at great expense. It is believed that this Kentucky cannel coal can be had at half the cost of the English, and will be a great boon for gas making, and for parlor grates.

—Mr. John Aitken, of England, shows by experiment that dust in the air is the nucleus of fogs. By "dust" he means, of course, any solid substance existing in particles. Salt particles, he says, are most conducive of fog formations, and still more so are sulphur fumes. Possibly this theory will account for the prevalence of rain-fall after a battle, which is generally attributed to concussion of the atmosphere.

—Lead shot has been manufactured in this country in low towers, provided with an ascending stream of air drawn up by a fan worked by water power, by which means the same cooling effect is produced as by letting the melted lead fall from a great altitude.

—Make your own barometer: A sheet of paper dipped in chloride of cobalt, when the weather is to be dry and pleasant, will become blue. When the wet weather approaches it will become pink. The barometer flowers of France are thus manufactured.

—In the East Indies ice are uniformed in fresh water, which is artificially converted into ice, and then packed in ice blocks, three feet square and nine inches thick, they may be carried along distance into the interior without injury.

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They tell a good story at Toulouse of an advocate, Cazeneuve by name, who, having had a dispute with a landed proprietor residing in the neighborhood of that city, a duel between them was declared, less by themselves than by their friends, to be indispensable. Never having handled a sword or even a foil in his life, and persuading himself that his opponent must necessarily be a proficient in the use of such weapons, the lawyer resolved to consult the leading fencing-master in the town, and having acknowledged his utter inexperience in matters of the kind, asked him what he had better do. "Are you tolerably strong in the arm?" inquired the Professor. "Pretty well." "Good. Then all you will have to do is to hold your sword steadily, the point exactly on a level with your adversary's eye, remain immovable in that position, and take care not to advance a step, but wait until he rushes forward and finds himself spitted like a woodcock." "You think he will do that?" "Very probably he may. In any case, you don't risk much by keeping him at arm's length." "But if he comes nearer?" "Retreat in proportion." "I understand; and if, on the contrary he should retreat?" "Remain where you are." Thanking the Professor for his counsel, the advocate withdrew in somewhat better spirits, but determined, in case of accident, to put his affairs in order, and have his will signed and sealed. An hour later his opponent was ushered into the presence of the *maitre d'armes*, and in answer to the latter's inquiry as to the motive of his visit, replied that he was on the point of fighting a duel with one of the best swordsmen in the department, as he had reason to believe, the advocate Cazeneuve, and having no experience in such matters, came to him for advice. The *maitre d'armes*, who could hardly refrain from laughing when he heard the name of Cazeneuve, seeing the kind of individual he had to deal with, gave him precisely the same instructions he had previously imparted to his adversary, and, secretly resolving to be an unobserved witness of the combat, dismissed him. On the following day, both parties, accompanied not only by their seconds, but by their respective surgeons, arrived at the place of rendezvous, and, obeying to the letter the directions they had received, placed themselves at the stipulated distance from each other, assuming the attitude agreed upon, and stood perfectly motionless. This state of things lasted for several minutes, each supposing that the other would advance, and not daring for an instant to change his position, while the bystanders looked on in mute amazement. At length the weight of the weapons began to tell; the constant tension of the arms had become so painful as to be scarcely endurable, but they bore it like martyrs, until one of the seconds, chafing at the delay, declared that if they were not satisfied their honor was, and, with the concurrence of his colleagues, insisted on their shaking hands. "*Mais*," said Maître Cazeneuve, when this ceremony had been performed, "I had no idea that it did was such hard work. I would a thousand times rather plead for a dozen hours than fight as we have been doing for as many minutes." All the Year Round.

New Testament Prophecies.

In the "Life and Letters" of Horace Bushnell the following passage occurs in a letter to a parishioner:

"The question you raise, whether the world is to be generally subdued to Christ, is a sober question, worthy of a profound attention, and I wish it were discussed much more than it is.

You think there are no expressions in the New Testament that anticipate a general spread of the gospel. Let us see. Christ teaches his disciples to pray, 'Thy kingdom come, thy will be done in earth as it is in heaven,' which to say the least, discloses a hope that his kingdom is to come in a very general, if not universal, spread. Else why teach us to pray thus? Why encourage us to pray for a thing not to be hoped for? Then, again, he commands his followers to 'preach the gospel to every creature,' which looks as though he expected a general triumph of his cause in the earth. He compared the gospel to a mustard seed, and also to 'leaven that should work till the whole was leavened.' He declared that his angels with his ministers and missionaries 'should go forth with a great sound of a trumpet, and gather his elect from the uttermost parts of the earth.' All of which is the high-wrought phraseology of prophecy, to denote the spread of his gospel. He declared that his coming should not be here or there, not visible, but, like the lightning, glancing from one end of the world to the other. You stand from the silence of Paul that he looked to no consummation of a general triumph of the gospel. But Paul was not silent. He says that the Jews are finally to be brought back from their apostasy after the fullness of the Gentiles is come. So the whole of Romans xi. He declares that 'Christ must reign till he hath put all enemies under his feet,' that God has 'purposed in the fullness of time to gather together in one all things in Christ.' He quotes Isaiah, and says, 'All shall know me, from the least to the greatest.' The very passage to which you refer, in 2 Thess. ii. 8, proves against you: 'Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' The true idea is that the man of sin is to be destroyed, or have his empire demolished, by the power of Christian truth, and by the glorious brightness and diligence of the Sun of righteousness.

On the whole, I think you have cause to feel that the New Testament is silent in reference to the spread and universal victory of the gospel.—Advocate of Missions.

The Churches Against It.

A prominent ministerial brother of the Baptist Church said to us not long since, in a conversation on the growing evil of intemperance, "I think many church-members indulge secretly in the use of ardent spirits, and this is a great obstacle to the temperance cause." How sad is this. The church-members should stand shoulder to shoulder in this battle. What can we do when whisky is hid away in the houses of professing Christians and swallowed in secret. Whoever does this in any church is fighting against the cause to which his Church is, or ought to be, pledged.

We give the testimony of some of the leading churches against the making, selling, and drinking of intoxicants.

We begin with the terrible indictment of John Wesley. In his sermon "On the Use of Money," he says:

"Neither may we gain by hurting our neighbor in his body. Therefore we may not sell anything which tends to impair his health. Such is eminently, all that liquid fire, called drams, or spirituous liquors. It is true they may have a place in medicine; may be of some use in bodily disorders, although there would rarely be occasion for them were it not for the unskilfulness of the practitioner. Therefore, such as prepare and sell them only for this end, may keep their conscience clear. But who are they who prepare them only for this end? Do you know ten distillers in England? Then excuse these. But all who sell them in the common way to any that will buy are poisoners-general. They murder his majesty's subjects by wholesale; neither doth their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy them their large estates and sumptuous palaces? A curse is in the midst of them. A curse cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood, is there. The inundation, the wall, the roof, are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet and fine linen, and farest sumptuously every day, canst thou hope to deliver down the fields of blood to the third generation? Not so. There is a God in heaven; therefore thy name shall be blotted out. Like as those whom thou destroyest, body and soul, thy memory shall perish with thee."—Southern Christian.

THE DEATH OF CALHOUN. An unpublished letter from Mr. R. M. T. Hunter, a Virginia senator, gives some interesting facts concerning Mr. Calhoun's last moments, and the views at that time of the Southern magnates. "Mr. Calhoun's death," wrote Mr. Hunter, "was eminently simple, calm, and unaffected—no display or pretension, nothing for stage effect. He knew that his mortal sickness was upon him, but he did not expect to die so soon. The evening before his death he had his mail read to him, commented upon some of the letters, and dictated his reply to them. He then, with his wife, sat down to the supper table, as was his wont every night, in the night, when he found he was dying, he directed his son to pack up his papers and watch, and to give his pencil to his son-in-law. When speech left him he still showed consciousness by signs and, beckoning to his son, squeezed his hand and expired, without pain and without fear. He had always said of life previously, and to others through his sickness, that he had no apprehensions of death; that it was an event therefore to which he felt that he had no right to entertain a wish. The wise man of few quotations, but one which he often used to quote was that there was the same Providence on the field at the mid hour. He was not conscious, as to his body, nor did he believe that his wishes ought to weigh or even exist as to its destiny; such I suppose to have been his meaning. His friends greater faith in his distractions, views and all, than any other man I ever saw, and this was his distinction as I think about death." Mr. Calhoun's death elicited glowing eulogies in both houses of Congress, but the most impressive was that of Henry Clay. Enfeebled, standing on the brink of his own grave, he went on to say, "I was his senior, Mr. President, in years, in nothing else. According to the course of nature, I ought to have preceded him. It has been decreed otherwise, but I know that I shall linger here only a short time, and I shall soon follow him."—From Atlantic Monthly.

A PLEASANT INCIDENT. There is a lady living in a little brown cottage in the environs of Boston, whose name is well known to literary people. She depends wholly upon her own exertion, for the support of herself and children, and does all her own house-work. Her cottage is the focus of the best society of the locality. A gentleman calling there recently was received at the door by a daughter of the lady, who told him her mother was too busy to be called, but that he could see her in the kitchen if he pleased; and he followed her to that room. The lady greeted him without the least embarrassment, though she had on a big apron, and her sleeves were pinned back to her shoulders. She was putting a pumpkin into strips for pies, and there sat even table, gentleman gravely paring the strips to the same form of truth for conversation. I was told that it was the best lunch he ever ate. Which a pumpkin-paring was a success, another distinguished guest called, and he also insisted upon being impressed into the service. It was a happy day, with a rollicking time generally, before the pots and pans, so they all stand as before, and no one perceives the least trace of the occasion. Speaking of this incident afterward the lady said: "My friends are kind enough to appreciate me, though the world knows me not, and see me through the kaleidoscope of their own warm hearts, but I suppose I have left my mark on some of them, and this was my distinction."

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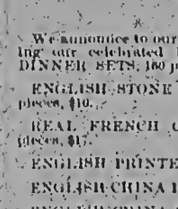
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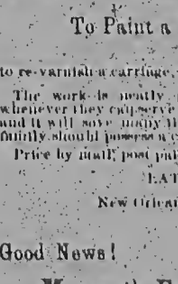
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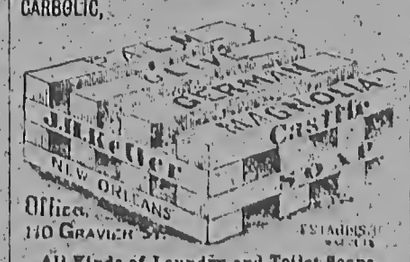
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Sales to-day	3,250 bales.	
Receipts since our last	5,618 bales.	
Receipts previously	1,490,355 bales.	
Sugar, ₱ lb.:		
Fair	— — 60	5
Fully fair	— —	7⅛
Prime	7⅛ —	7⅛
Choice	— —	—
Yellow clarified	8⅛ —	8⅛
White clarified	8⅞ —	9⅛
Powdered	— —	—
Crushed	— —	—
Molasses, in bbls. ₱ gallon:		
Common	22 —	25
Fair	27 —	28
Prime	30 —	33
Choice	— —	—
Rice, Louisiana, ₱ lb.:		
Common	3⅝ —	3⅝
Fair	4⅝ —	5
Prime	— —	5¾
Choice	6 —	6¼
GROCERIES.		
Butter, ₱ lb.:		
Western	— —	25
New York	14 —	20
Coffee, ₱ lb.:		
Rio ordinary	9 —	9⅛
Rio	11 —	11⅛
Rio prime	12⅝ —	12⅞
Cheese, ₱ lb.:		
Western factory	— —	—
English dairy	— —	—
Candles, ₱ lb.:		
Best brands	11⅜ —	12
Corn Meal, ₱ bbl.		
Choice K. D.	3 00	3 25
Flour, ₱ bbl.:		
Soda	3 00	— —
XX	3 75	4 00
XXX	4 50	4 75
Choice	— —	— —
Choice	— —	— —
Fish:		
Mackerel, No. 1, in bbls	— —	8 00
Half bbls	— —	4 50
Kits	— —	95
Mackerel, No. 2, in bbls	— —	6 75
Half bbls	— —	3 50
Kits	— —	85
Mackerel, No. 3, in bbls	6 50	6 75
Half bbls	3 00	3 70
Kits	75	—
Codfish, ₱ lb	5⅝	6
Herring, ₱ box	30	35
Oils, ₱ gallon:		
Cod, in bbls	— —	—
Cod, in bbls	— —	—
Linseed, raw	57	60
Linseed, boiled	61	64
Cotton seed	30	30
Lard	75	85
Soap, ₱ box		
Magnolia	— —	2 10
Olive	— —	2 50
Palm	— —	—
Castile	— —	2 75
Soda, ₱ lb	— —	—
Starch, ₱ lb	— —	3
Salt, ₱ sack		
Coarse	1 10	1 02½
Fine	1 35	1 40
GRAIN AND FEED.		
Corn, in sacks, ₱ bushel		
Yellow	— —	61
White	— —	68
Mixed	60	67
Oats, ₱ bushel:		
Western	— —	49
Red rust-proof	— —	—
Bran, ₱ 100 lbs		
Choice	87½	90
Hay, ₱ ton:		
Prime	26 00	28 00
Choice	30 00	30 00
Cow Peas, ₱ bushel		
Mixed	2 30	2 35
Clay	2 45	2 60
PROVISIONS.		
Bacon, ₱ lb:		
Breakfast	10⅛	10⅝
Shoulders	7⅛	7⅛
Sides, clear rib	—	9⅝
Sides, clear	—	10
Hams, sugar-cured	10	11⅝
Mess Pork, ₱ bbl	18 00	18 25
Dry Salt Meat, ₱ lb.		
Clear ribsides	— —	8⅛
Clear sides	— —	8⅝
Shoulders	5⅝	5⅞
Lard, ₱ lb.		
Choice, in kegs	— —	12
Choice, in tierces	— —	11½
ESCULENTS.		
Potatoes, ₱ bbl.:		
Irish	2 40	2 50
Sweet	— —	2 00
Onions, ₱ bbl	4 00	5 00
Apples, ₱ bbl.	1 50	2 50
Cabbages, ₱ doz	— —	—
Sour Krout, ₱ bbl	12 00	4 00
BALING STUFFS.		
Bagging, ₱ yard:		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	17
Ties, ₱ bundle		
30 lbs and under	— —	1 65
SUNDRIES.		
Poultry, ₱ dozen		
Grown chickens	— —	5 00
Young do	3 00	3 50
Do fowls	3 00	3 50
Geese	4 00	5 00
Turkeys	13 00	15 00
Eggs, ₱ dozen		
Western	11	13
Southern	12	14
Honey		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb	— —	— —
Pecans, ₱ lb.		
Louisiana	— —	—
Texas	8	9
Oranges:		
Louisiana, ₱ bbl	— —	—
Foreign, ₱ box	4 00	5 00
Wool, ₱ lb.		
Louisiana	— —	19
Texas	— —	—
Feathers, ₱ lb		
Geese	— —	—
Hides, ₱ lb.		
Country green	6	8
Dry salted	8	10
Dry flint	—	12
Ox Horns, ₱ doz	— —	8
Tallow, ₱ lb	5⅝	6⅛
Cotton Seed, ₱ ton		
In sacks	— —	—
Meal	20 00	20 50
Oil cake	24 00	24 50
Cooperage, ₱ each		
Sugar hogsheads	3 00	3 25
Molasses do	1 80	1 85
Half barrels	— —	1 05
Kegs	— —	70
Oak Staves, per 1200:		
Kegs	— —	— —
Barrels	— —	— —
Extra claret	95 00	100 00
Extra hogshead	135 00	140 00
Extra pipes	85 00	180 00
Tobacco:		
Low lugs	— —	4½
Medium	— —	—
Good to fine	— —	— —
Low leaf	5½	5½
Medium	6½	7
Good	7½	8
Fine	7½	8
Selections	10	12

—A clergyman was preparing his sermon for Sunday, stopping occasionally to review what he had written and to erase that which he was disposed to disapprove, when he was accosted by his little son: "Father, does God tell you what to preach?" "Certainly, my child." "Then what makes you scratch it out?"

There Is More Strength

restoring power in a 50 cent bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

VICKSBURG, May 10.—A special to the Vicksburg Herald, from Skipwiths, reports the levee at Alsatia, La., broken.

GREENVILLE, Miss., May 10.—The Grand Lodge of Mississippi, Knights of Pythias, convened here to-day. Two hundred past chancellors were present. The town gave the order a warm welcome and all private and public buildings were decorated in honor of the event.

ALBANY, May 11.—In the Assembly to-day, the bill to allow women to vote was defeated.

SHREVEPORT, May 11.—A telegram received to-day states that Gov. Wiltz has signed the pardon of Capt. S. M. Thomas, who was convicted of manslaughter for the killing of Hugh Dickson, his brother in-law, for outraging his daughter. The news of the pardon is received with joy by the entire community.

VICKSBURG, May 11.—The officers of the steamer Dom Adams confirm the news of the break in the levee at Alsatia, La. The break is about two hundred yards wide and spreading rapidly. The water is running through with great velocity, and the prospects of closing the break are very poor. The damage will be very great.

GALVESTON, May 12.—The Mexican telegraph line is completed to within twelve miles of New Laredo.

VICKSBURG, May 12. The Evening Commercial publishes a telegram from Major Greene, General Manager of the Vicksburg and Shreveport Railroad, that trains on that road would stop after Saturday, caused by high water from the Alsatia Crevasse.

SPARTANBURG, S. C., May 12. The Cowpens monument was unveiled yesterday in the presence of 20,000 persons.

Gov. Hagood, of South Carolina, presided and introduced the speakers.

Rev. A. Toomer Porter, of Charleston, opened the proceedings with prayer, reading from the prayer book found on the battlefield.

Thirteen hundred volunteer troops of the State of South Carolina, were reviewed by Gen. Henry J. Hunt, United States Army. Gen. A. M. Manigault, Adjutant General of South Carolina, served on Gen. Hunt's staff, by special request. Also the following descendants of the chief actors at the Cowpens: Daniel Morgan Taylor, United States Army; McHenry Howard, M. D., S. B. Pickens and John B. Washington, of South Carolina.

ROCHESTER, N. Y., May 13.—Prof. Edward A. Barnard, of Nashville, Tenn., has just telegraphed to Mr. H. H. Warner, of this city, claiming the second prize offered by Mr. Warner, of $500 in gold for discovery of comets. The comet discovered by Prof. Barnard makes the second discovery within two weeks; Prof. Swift having won the other prize.

ABERDEEN, Miss., May 13.—The Confederate graves were decorated here to-day under the management of the Ladies' Memorial Association. The Aberdeen Guards headed the procession, proceeded by a colored band of music. At the cemetery, which was decorated with C. S. A. flags, the Guards fired several volleys.

Gen. W. F. Tucker, of Okolona, the selected orator, delivered the finest address ever heard before this association.

MEMPHIS, Tenn., May 15.—The graves of the Confederate dead in Elmwood Cemetery were decorated to-day with imposing ceremonies. Hon. Casey Young delivered the oration.

WASHINGTON, D. C., May 16, 1881. The vice president laid before the senate the following communication:

WASHINGTON, D. C., May 16, 1881.

SIR—Will you please announce to the senate that my resignation as a senator of the United States from the State of New York, has been forwarded to the governor of the State.

I have the honor to be, with great respect your obedient servant,

(Signed,) ROSCOE CONKLING.

To Hon. C. A. Arthur, vice president.

This communication was received with great sensation, which was heightened when the vice president, laid the following before the senate:

SENATE CHAMBER, May 16, 1881.

To the Hon. C. A. Arthur, vice president, etc.

SIR—I have forwarded to the governor of the State of New York, my resignation as senator of the United States, for the State of New York. Will you please announce the fact to the senate. With great respect, your obedient servant.

Signed, T. C. PLATT.

A hum of astonishment followed the reading of the communication, and Mr. Hill, of Georgia, suggested (sotto voice) that this would be a good time to elect officers of the senate.

FOREIGN.

ATHENS, May 4.—The Government has been officially informed that Turkey has accepted the proposals of the powers for solution of the Greek frontier question.

VIENNA, May 10.—The marriage of the Crown Prince Rudolph of Austria and Princess Stephanie of Belgium was most imposingly celebrated at the Church of St. Augustine to-day. An immense multitude collected in the streets through which the Imperial and royal personages proceeded to the church. An hour before the commencement of the ceremony the church was densely crowded by a brilliant and striking assembly.

LONDON, May 11.—The second reading of the bill to permit clergymen to sit in the House of Commons was defeated to-day by a vote of 249 to 101.

ST. PETERSBURG, May 11.—An official dispatch announces that order has been restored at Keiff, but that there has been further serious rioting at Vasilikow, where the people attacked the Jews at the railway station, when the latter were about to leave town. Troops had to go to the rescue of the Hebrews.

ST. PETERSBURG, May 11. The Czar will hold a grand review, to-day of all the troops here.

The losses by riots at Elizabethgrod, in which the Jews suffered terribly, are officially stated at 2,000,000 roubles, and private estimates make them much larger.

The Porludok publishes a letter from Odessa which says that in consequence of disorders made there and in the district is completely paralyzed.

Serious disturbances have occurred at Baku, in Caucasus, between Russians and Mussulmans, but the military restored order. One Mussulman was killed and three were wounded. The riot lasted three days.

PARIS, May 13.—The following dispatch is published here from Tunis: M. Roustan yesterday asked the Bey to grant an audience to Gen. Breard. The Bey fixed the time at 4 P. M., for the interview. Gen. Breard proceeded to Bardo, and read to the Bey the text of the treaty in ten articles, the principal of which is, that there shall be a French Minister resident in Tunis charged to watch the execution of the treaty.

The Bey asked until 9 o'clock in the evening for consideration, but he signed the treaty at 8 o'clock. He requested that the French troops should not enter Tunis; but the French had no intention of taking that step. The interview between the Bey and Gen. Breard was marked by great courtesy and friendliness on both sides. It is believed that Mr. Roustan will be appointed French Minister Resident.

LONDON, May 14.—The Berlin correspondent of the Times, says, the Czar's manifesto has caused great disappointment in St. Petersburg. The people begin to resign themselves to the regime of reaction. Apprehensions of further disaster are rife. It is expected that the Nihilists will promptly publish a counter proclamation, and the issue will be joined. Nothing seems to be known in regard to the process by which the Czar's momentous declaration was generated, but it has taken every one completely by surprise on the bourse. Russian securities are sensibly depressed and financial journals advise holders to sell out.

ST. PETERSBURG, May 11.—The Jews of Kharkoff and St. Petersburg fear an attack by the populace. Subscription in aid of distressed Jews in Southern Russia have been opened here.

An Imperial decree has been published, which restores civil rights to persons exiled on account of the Polish insurrection, provided their behavior since it has been satisfactory.

LEMBERG, May 11.—Troops have been sent to Pojoloveska, on Austro Russian frontier, because of apprehensions that Russian peasants will violate the frontier and attack the Jewish refugees congregated there.

Mohammedism Mormonism.

The similarity of these two systems of religion is indeed striking. Mormonism is Mohammedism in America! Mohammedism, says Gibson, "consist of an eternal truth and a necessary fiction." There is but one God, and Mohammed is his prophet. Mormonism has an "eternal truth"—God, also the "necessary fiction," Joe Smith is his prophet. It is not strange that Satan should use some plan in the West, as he is using in the East with such fearful success. The sword and lust will be the religion of humanity, without the Son of God. The depravity of the human heart, prophesies the awful result of Mormonism in America. Mohammed in three years, had only fourteen followers. Mohammed had fanaticism and superstition around him, when he propagated his doctrine. Now doctrine, such as Mohammed gave, the heathen world readily accepted, but Joe Smith disseminated his doctrine in a Christian country. In thirty-one years he had one hundred and fifty thousand followers, and they pay annually, one million dollars to strengthen their position. Surely they manifest zeal and earnestness.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Awake, awake, followers of the Son of God, to this fearful evil.

INMAN W. COOPER.

FIVE OLD MUSKETS.—The line of the New Orleans Pacific Railroad runs through the Mansfield battle ground. A few days ago while a body of hands were at work clearing the right of way, about four miles from Mansfield, they found five muskets, with bayonets fixed stacked in the usual army style. These guns, says the DeSota Democrat (from which paper we obtain these facts) doubtless have been where they were found, and just as they were left, ever since the battle of Mansfield, April 8, 1861, and were in very good condition, except that they were rusty from long exposure. The Democrat states further—what is a most remarkable coincidence—that one of the party finding the muskets was a Federal soldier and in the Mansfield fight, and that he recognized one of the guns as being his by a private mark he had placed on it. He says he was not in the main fight, but was with a party of scouts on the left, and had halted temporarily, when a squad of Confederate cavalry suddenly dashed upon them, when they were compelled to beat a hasty retreat, some of them leaving their arms.

Seventeen years have elapsed since the famous battle of Mansfield, during all of which time these implements of death have stood harmless and silent sentries in the forest, locked in peaceful embrace above the slumbering slain, while the actors surviving the great struggle have gone their several ways, many following on that long journey upon which so many started on that eventful day these old muskets were stacked. History will hardly, out of all its varied stores, furnish a parallel, and fiction itself will owe its indebtedness to truth in this, as in thousands of other real occurrences not wholly dissimilar, but equally incredible when not sustained by proof.—Ouachita Telegraph.

The Louisiana Sugar Bowl, May 5th, says:

During the past two weeks, we have traveled almost constantly among sugar planters, and are glad to find that the late warm weather has made most of them more hopeful for their stubble crop. The sprouts are showing themselves more freely than was thought possible, while the plant crop will be large. The seed, with few exceptions, kept well, and the "stand" of spring plant is mostly perfect, while fall planting is also coming out better than reported.

COMMENCEMENT EXERCISES
CENTENARY COLLEGE, JACKSON, LA.

Sunday, May 29.—Annual Sermon, by Rev. W. W. Tudor, D. D., of St. Louis.

Monday, May 30.—Meeting of Board of Trustees at 9 A. M. Competitive Examination for the best scholarship in Greek, for Gold Medal offered by Prof. W. H. S. Magruder, of Baton Rouge, at 11 A. M. Exhibition of Preparatory School at 7½ P. M.

Tuesday, May 31.—Meeting in the hall of the Union Society, delivery of Prizes and Diplomas, speeches by the graduates. At 10½ A. M. meeting of the Alumni, address by Rev. E. H. Mounger, of Hinds county, Miss; reading of Poem by F. B. Miller, of Pennsylvania. At 11½ A. M., exhibition of the Literary Societies; contest for the Linus Parker Gold medal. Address to the Societies by ——

Wednesday, June 1. At 9 A. M., meeting in the hall of the Franklin Society, delivery of Prizes and Diplomas; speeches by the graduates. At 11 A. M., Commencement exercises: Orations by the graduating class; conferring degrees; baccalaureate address by the President.

Next session begins on Monday, September 5, 1881.

C. H. ANDREWS, President.

JACKSON, La., May 10, 1881.

CLOSING EXERCISES OF
WHITWORTH FEMALE COLLEGE.

Commencement Sermon, June 26, 11 A. M., by Rev. Bishop Keener, D. D.

Address before Christian Association, June 26, 8 P. M., by Rev. R. O. Sweeney.

Address before Alumnæ Association, June 27, by Hon. E. John Ellis, of New Orleans.

Annual Address, June 28, by Rev. B. M. Palmer, D. D., of New Orleans.

Conferring degrees, June 28.

Musical entertainment by Alumnæ Association, June 28, P. M.

H. F. JOHNSON, President.

COMMENCEMENT.
EAST MISSISSIPPI FEMALE COLLEGE.

Sunday, May 29.—Commencement Sermon, Rev. H. Urquhart, Auburn, Ala.

Monday, May 30.—Anniversary of the Castalian Literary Society, Rev. W. R. Sims, Brandon, Miss.

Annual Meeting of the Board.

Tuesday, May 31.—Alumnæ Anniversary, Rev. John Mathews, D. D., New Orleans.

Wednesday, June 1.—Graduation Exercises.

J. W. ADKISSON.

MERIDIAN, Miss., May 14, 1881.

CAMP MEETINGS.

The camp meeting at William's Camp Ground, Pensacola District, will commence Thursday night, June 30. Friends who made subscriptions for the benefit of the camp ground last year will please pay their subscriptions as soon as possible, as it is greatly needed. Those good sisters who promised comforters for the preachers' tents will please bring them along when they come to the camp meeting. Preachers are cordially invited to be with us. Provision has been made for their entertainment.

The grounds have been improved, a new hotel built, and other provisions for the comfort of visitors made.

W. H. COX.

SEASHORE CAMP GROUND.—There will be a public meeting of the Executive Committee of the Camp Grounds on Saturday May 21, 1881, for business connected with the approaching camp meeting.

All persons desirous to secure lots for building, or tents for camp-meeting, or for the season, or having other business with the Committee, are invited to be present.

C. J. GRIFFIN,
Chairman of Committee.

SEA SHORE CAMP MEETING.—The Camp Meeting for 1881, on Sea Shore Camp Ground, will commence on Wednesday, July 13, 1881.

PHILIP BALLARD, Secretary. W. H. FOSTER, President.

DISTRICT CONFERENCES.

The District Conference for Williamsburg District, Mississippi Conference, will convene in Columbia, on Friday, July 1, 1881, at 9 o'clock, A. M.

R. A. LITTLE, P. E.

SEASHORE DISTRICT CONFERENCE.—Meets at Moss Point, Miss., Friday, May 27, at 9 A. M. Conveyance will be at Scranton Thursday, 11 A. M. to take preachers and delegates to Moss Point. Thursday, May 26, at 7 P. M. the preachers will hold a meeting at the Methodist Church, Moss Point, to consider the interests of the district, and the best mode of promoting the interests of the church within its bounds. Friends of the cause are invited to attend and take part in the meeting. We will enquire after unoccupied ground, and how to more fully possess the land "now but partially occupied."

T. J. WEST, P. E.

The Vicksburg District Conference will be held at Fayette, June 3-5, Bishop Keener presiding. The change of time is made to enable Bishop Keener to be with us.

JOHN A. ELLIS, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Franklin Street	Apr. 24
Eastern Shore, at Spanishtown	30, May 1
Toulminville, at Toulminville	May 7, 8
Citronelle, at Citronelle	14, 15
Grand Bay, at St. Elmo	21, 22
Saucyville, at Ft. Middleton	28, 29
Grove Hill, at Tolleeville	June 1, 5
St. Stephens, at St. Andrew Chapel	11, 12
Bladon Springs, at Mt. Zion	18, 19
Okalappa, at Jones' Chapel	25, 26

16 G. R. RUFF, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.
In Part.

Sauls Chapel	June 4, 5
Canton	11, 12
Forest Grove	18, 19
Thomastown	25, 26
Edwards	July 2, 3
Flagg's Chapel	9, 10
Clinton	9, 10

The Jackson District Conference will meet in the Methodist Church in Canton, at 10 A. M. on Thursday, June 9. Let brethren remember to have Quarterly Conference Records present for examination, as the law requires.

12 W. L. C. BUSSCUTT, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Delhi and Madison circuit, at Delhi	May 7, 8
Whitehall circuit, at Whitehall	14, 15
Oak Ridge circuit, at Good Hope	21, 22
Bayville circuit, at Girard	28, 29
Trenton and Monroe, at Trenton	June 4, 5
Colony circuit at Eagle's Chapel	11, 12
Lind Grove circuit, at Shermanhead	18, 19
Bastrop circuit, at Island	25, 26
Floyd circuit	July 2, 3
Providence and Pecan Grove circuit	9, 10
Trenton Chapel, at Texas Chapel	16, 17
Transylvania circuit, at Wesley	23, 24
Waterproof, at Vidalia	30, 31

16 R. F. ALEXANDER, P. E.

APPORTIONMENT BY THE DISTRICT STEWARDS, DELHI DISTRICT, 1881.

	PREACHER'S SALARY	BISHOPS	CONFERENCE CLAIMANTS	FOREIGN MISSIONS	DOMESTIC MISSIONS	TOTAL
Waterproof	$150	$10	$6	$60	$15	$241
Lake Providence	100	10	6	60	15	191
Trenton and Monroe	100	10	6	60	15	191
Bastrop	100	10	6	60	15	191
Lind Grove	150	10	6	60	15	241
Oak Ridge	100	10	6	60	15	191
Texas circuit	40	5	30	20	5	105
Floyd	81	8	63	55	15	222
Winnsboro	85	7	67	14	12	210
Ravville	85	7	67	54	15	228
Colony	40	6	30	30	9	135
Delhi and Madison	60	7	45	30	6	148
Total	$1000	$100	$750	$600	$150	$2600

The Louisiana Conference, at its last session, fixed the sum to be raised for Ministerial Education at "twice the amount apportioned for Bishops."

L. F. ALEXANDER, P. E.

GERMANIA SAVINGS BANK,
No. 51 CAMP STREET.
Capital, ... $100,000.

This Bank is now ready to receive deposits of ONE DOLLAR and upwards, at 3 per cent. interest per annum, payable semi-annually.

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S. BERNSHEIM, J. E. MERIHL,
FRANK T. HOWARD, EMIL MAIER,
H. ZUBERBIER, President.
J. HASSENGER, Vice President.
TH. HATRY, Cashier.

WANTED.—U. S. LAND WARRANTS. CASH paid for old United States Bounty Land Warrants and Land Scrip. G. M. HALLARD, Indianapolis, Indiana

MISCELLANEOUS.

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SOUTHERN DEPARTMENT:

OFFICE: CORNER CARONDELET AND GRAVIER STREETS.

The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

Fire assets, excluding paid-up capital	$9,881,426 21
Paid-up capital	1,228,200 00
Total fire assets	$11,109,626 21
Fire liabilities	3,944,358 23
Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871, $3,239,091
Losses by Boston Fire in 1872, $1,120,739

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses promptly, thus placing the Company on an even footing with the local companies chartered under the State laws.

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NEWTON BECKNER, Esq., of Beckner & Co.
PERRY NUGENT, Esq., of Nugent & Lallande.
PETER ANDERSON, Esq., of Anderson and Simpson.
HENRY V. OGDEN, Resident Secretary.
JULES D. ROUX, Asst. Resident Secretary.
NEW ORLEANS, October 20, 1880.

B. J. MONTGOMERY. C. KIRSCH.

R. M. & B. J.

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On hand a full line of the celebrated Vienna Bent Wood Work and Tuxedo Wheel Chairs.

Goods packed and delivered F. O. B.

1000 MORE CUSTOMERS

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Musical Instruments.

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Great Reduction in Prices!

Down with Monopolies!

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We warrant all our Machines to be NEW, LATEST IMPROVED and PERFECT for

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Our NEW MACHINE is supplied with a LOOSE BALANCE WHEEL, which is a great improvement over the old SINGER, as it enables the operator to *wind the bobbin without running the machine*, or removing the work from the needle. This is the most important improvement ever put on the Sewing Machine.

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40 ELEGANT CHROMO Cards, New Styles, 10c. Agents wanted. L. JONES & CO., Nassau, N. Y.

MISCELLANEOUS.

W. F. MELLEN,
Attorney at Law,
12 CARONDELET ST.,
NEW ORLEANS, LA.

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Celebrated E. Carver Gin Company,

AND

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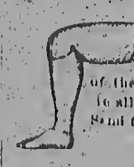
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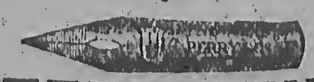
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SOLE AGENTS FOR THE U. S.
NEW YORK.

Christian Advocate.

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SEEKING THE NORTH STAR.

BY O. W. HOLMES.

Ice tolling upward from the misty vale,
I leave the bright enamelled zone below.
Nor more for me the beauteous bloom shall glow,
Nor lingering sweetness load the morning gale;
Less are the slender flowerets, scentless pale,
That on their icy-crystal stems all trembling blow
Along the margin of unmelting snow;
Yet with unsaddened voice the verge I hail,
The realm of peace above the flowering line:
Welcome thy frozen plains, thy rocky cliffs
Where midnight sees the moon-girt planets shine,
And thy majestic altars gird the skies
That filled the air with smoke of vain desires—
And the unclouded blue of heaven is thine.

Woman's Missionary Society.

The third annual meeting of the Woman's Missionary Society of the Methodist Episcopal Church, South, began its session in St. John's Church, St. Louis, May 9. From the proceedings as reported in the Globe-Democrat, we gather the following items:

The treasurer's report, presented by Mrs. James Whitworth, contained the following flattering figures: Amount brought toward from last year's report, $8,580 60; amount received during the fiscal year of 1881, $18,862.10; amount received from Mrs. J. W. Manier, publishing agent of the Woman's Missionary Advocate, $500; total receipts, $27,942 70. Cash paid out since last annual report $10,156 63; cash now in bank, $17,786.07.

The corresponding secretary, Mrs. D. H. McGavock, of Nashville, Tenn., then presented a concise report of the progress of missionary work in the foreign fields, the facts being gathered from correspondence. The first country touched upon was China. The great difficulty experienced had been the sickness of prominent workers. In the case of Mrs. J. W. Lambuth, she had been compelled to leave her work and with her husband return to the United States. Various school statistics were given: A boarding school at Shanghai, organized in October, 1876, had been under the care of its founder, Mrs. J. W. Lambuth, up to May last. During the year 1876-7 there were in the school 17 scholars; in 1877-8, 18 scholars; in 1878-9, 20 scholars; in 1879-80, 25 scholars; in 1880-81, 20 scholars. The school for girls at Nayzing had twenty-three scholars enrolled during the year. At present there were twenty in attendance. The expenses from March 1, 1880, to March 1, 1881 were $515. The teachers whose efficiency the report praises are the Misses Lockie and Dora Rankin.

The school at Loochoo was reported in a flourishing condition. A hospital is to be erected there to be placed in charge of Miss Mildred Phelps, now pursuing a medical course at a woman's college in Philadelphia.

The statistics foot up as follows for China for the year 1879-80: Missionary ladies sent out by the society, 5; missionary ladies acting in conjunction with the society, 0; Bible women, 2; native preachers acting in conjunction with the society, 4.

The next mission field taken up was the Mexican border. The chief work was the establishment of schools. Mrs. A. H. Sutherland reports a flourishing one at San Antonio, Texas, costing $500 last year, but requiring $1,000 the coming year. The school at Laredo, Texas, in charge of Mrs. Norwood, is flourishing and contains two young ladies, who are fitting themselves for missionary work.

In Central Mexico, the school at Orizaba has 35 pupils; that at Toluen, 35; that at Amesa, 140. Total, 250. W. M. Patterson in general charge at the field, and Dr. Wilson, Secretary of the board, had lately visited Mexico and reported a general desire for Protestant gospel and a general abandonment of the Roman Church.

The report then touched upon Brazil. The school at Pericaba was discontinued early in the year, owing to the marriage and death of Miss Annie Newman, the teacher. The project of a new school is favored by wealthy Catholic residents in the vicinity, who are not willing to send their daughters to Catholic schools. The new school could be built for $3,000.

The report on missionary work in the United States was as follows: Conference Societies, 28; Auxiliary Societies, 726; Young People's and Juvenile Societies, 76; total, 830; number of members in societies, 19,001; in Juvenile Societies, 2,337; grand total, 21,338. Thirty-five thousand leaflets, or 90,000 pages of missionary matter had been circulated. The Woman's Advocate was proving a great success.

The report of the Committee on the Extension of Work in China.—It covered estimates for work already in progress, as well as that desired to be commenced. The facts in relation to the various appropriations recommended by the report were explained by Rev. Dr. Kelly, delegate from the Missionary Board of the church by the aid of a map. The estimates recommended were: Existing work, $5,240; new work, $11,832; total, $17,072. This large appropriation for new work includes among its principal items $1,000, for purchase of a lot in Suchow, on which are to be built a missionary residence, school and medical hospital; $3,000 for erecting these; $1,000 for purchase of a lot in Shanghai, on which to place additions to Clopten schools. Many of these appropriations were merely contingent—that is, the money to be used if anticipated aid were not given by private persons, if lots could be purchased and buildings erected within the estimates, and on other like possible conditions. The appropriations go into effect October 1, and continuing until September 30.

A long report from the Ad Interim Board was submitted of its proceedings in the interval since the last session of the Executive Association. It was referred to a special committee consisting of Mrs. Davidson, Washington, D. C.; Miss Van Vaikenburg, Arkansas; Miss Whitworth, Nashville, Tenn.; Dr. Kelly and Mrs. Nathan Scarrit, Kansas City.

A letter was read by the president, Mrs. Hayes, to herself, from Miss Phillips, now studying at a medical college with the view of becoming a woman medical missionary. The letter gave some description of studies peculiar to her sex, and an expression of earnest purposes of devotion to the cause.

An English translation of a Chinese deed transferring to the association property in Nezing, was formally read.

A manual of the qualifications for the mission work prepared, after considerable investigation and consultation with similar works of other societies, by Mrs. D. H. McGavock. The manual is intended for the use of candidates for missionary appointments and for the guidance of committees having the selection of missionaries in charge. Among these qualifications are earnest Christian character, willingness to go to any field, a certificate of health and a promise not to marry for five years.

At the close of the reading of the manual many eulogistic praises were indulged in. Mrs. Hayes, the president, however, thought that in heaven alone could be found a candidate that would completely fill the bill. The manual was returned to its author for a few trivial corrections before final disposition of it.

A letter, expressing the regret of Rev. Dr. Lambuth, a missionary to China, now in this country, at his inability to accept the invitation of Mrs. Hayes, the president, to attend the session of the association, was read. A resolution expressing reciprocal regret on the part of the association and of thanks to Dr. Lambuth for voluntary work done in China for the Women's Board, was unanimously passed.

A constitution for juvenile missionary societies under charge of the association, was read by Mrs. Spence, of Tennessee, and referred to a committee consisting of Mrs. Spence, of Tennessee; Mrs. Trinhart, of Kentucky and Mrs. Wiley, of Virginia. Some accounts of these societies were given. One in Lexington had for president a little girl of thirteen, who presides with all the dignity of a matron, the other small officers being equally efficient with grown-up people.

A letter was read from Mrs. Mary Stewart Smith, of Charlotteville, Va., expressing a desire to found or support a school at Kardine, China, in memory of her daughter, recently deceased, Mrs. Eliza Walker. It was decided by the association to formally accept the offer of Mrs. Smith. The reports of standing committees were next in order. The report of the committee on the extension of work was read and adopted. It was supplemental of the report on China given in the morning. It appropriated for the Central Mexican Mission, $1,000; Mexican Border Mission, $6,500; Brazilian Mission, $5,000; for establishing an orphanage in Rio de Janiero, $2,500. The most of these amounts are expended for educational purposes. In regard to the Rio de Janiero orphanage a letter from Rev. J. J. Ransom, a missionary in Brazil, was read, favoring the plan. The matter was finally referred back to await the action of the Committee on Missionary Candidates, to see if in their opinion a suitable person was offered to take charge of the orphanage when founded.

Special services were held at the grave of Bishop Marvin. That grand old missionary hymn, "From Greenland's Icy Mountains," was sung, and prayer offered by Rev. Dr. Wilson, presiding elder of the St. Louis Conference, followed by the singing of another missionary hymn, "Beulah," a special favorite of the Bishop's.

Mrs. Hayes, president of the association, then in its name paid a beautiful tribute to the memory of the late Bishop. She alluded in particular to the great influence he had exerted by his letters from China in arousing an interest in woman's work there, and the impetus thus given to the movement towards founding a Woman's Association in the Methodist Church, South, which but for his counsel and countenance would probably have proved a failure. In closing, she expressed the universal regret of the friends of the cause that he should have been called to his eternal home at the very time his presence seemed especially needed by the church of which he was so faithful and distinguished a member.

The doxology and benediction closed these memorial services.

The report of the Financial Committee was presented by Mrs. Watson, its chairman, and was adopted.

It recommends an appropriation of $500 to defray the traveling expenses of the president; an appropriation of $100 to defray the expenses of the corresponding secretary, with $50 additional as a contingent fund; an appropriation of $25 to defray the expenses of the treasurer, with $10 additional as a contingent fund; appropriation of $500 for publication purposes, with $100 additional as a contingent fund, and a notice to Conference societies that they will be expected themselves to pay all freight on packages not received through the mails; that the Conference societies pay their own expenses, including those of their own representatives to the executive meeting, their own treasurer keeping an account of the same; that this last recommendation applies as well to auxiliary societies, their treasurers keeping their own accounts; that the expenses of Conference societies in their efforts to organize auxiliaries, shall be paid out of funds in the hands of the Conference treasurers; that the actual expenses of executive officers of the association in attending its annual meetings shall be paid out of the general treasury.

The Committee on Publication, through its chairman, Mrs. Dr. Tudor, of St. Louis, reported in favor of publishing 500 copies of the manual for missionary candidates; of publishing 5,000 copies of the annual report of the association; of empowering the chair to appoint a committee to publish a series of "leaflets," of which committee, Mrs. Dr. Scarrit of Kansas City, should be chairman. The report was adopted.

After singing the doxology and pronouncing the benediction, the association adjourned until this morning at 10 o'clock.

The applications of the following candidates were recommended for acceptance by the committee, and such recommendations were adopted by the association: Mrs. Florida M. Pitts, Winchester, Tenn., a widow of 28 years of age, for a course of study at a medical college, preparatory to becoming a medical missionary in China. Among other qualifications, she has taught four years and has received a good education. The Misses Rebecca D. Tobold and Anna Williams, both students at Chappel Hill School, Texas, for the mission field on the Mexican border. The qualifications of these young ladies were a good education and earnest religious character.

The report, as adopted, also recommended that the following candidates be encouraged in their efforts to prepare themselves for missionary work, although for reasons like insufficient age, insufficient health and technical defects in applications, their cases could not finally be disposed of: Miss Emma Morrison, Glasgow, Ky.; Miss Vincie Trott, Ashland, Ky.; Miss Maria E. Krippendorf, Centralia, Mo.; Miss Ettie Groves, Baton Rouge, La.

The constitution for juvenile societies was presented by Mrs. S. E. Spence, of Tennessee, to whom it had been referred. The only question about the proposed constitution was the imposition of monthly dues on children. It was finally decided to qualify this imposition by the phrase, "if they are able."

A supplemental report from the Publication and Finance Committee was presented, advising an appropriation of $100 to the publication of "leaflets" and of $500 as a salary to the editor of the Woman's Missionary Advocate. The report was adopted.

Mrs. C. N. Brandon of Alabama, as chairman of special committee on disposition of funds of juvenile societies, reported in favor of expending them, when not otherwise appropriated, in the building of a school at Soochoo, China. This report was adopted.

Mrs. Dr. Wiley, chairman of the Committee on Publication offered to its behalf resolutions expressing confidence and indorsing the editor, Mrs. Butler, and the publishing agent, Mrs. Manier; also accepting an offer of J. B. McFerrin, Nashville, Tenn., agent for the Methodist Publishing House, South, to publish the Advocate the coming year; and further giving charge of all publishing matters decided on by the association to the permanent publishing committee established at Nashville. These resolutions were adopted by the association.

The next business taken up was the choice of a place for holding the annual meeting a year from this time. Very pressing invitations to accept the hospitality of various cities were presented—in behalf of Richmond by Mrs. Hall; of Nashville by Mrs. McGavock, and of Atlanta by Mrs. Boring. On vote Nashville was chosen by a large majority, owing principally to the fact that the General Conference was then to meet there also.

A very flattering report of the status of the Woman's Missionary Advocate was presented by its publishing agent, Mrs. J. W. Manier, Nashville, Tenn. Total receipts, $3,025 39; total expenses, $1,779 88; net earnings, $1,245 51; number of subscribers, 6,000. This report created great enthusiasm, which was given audible expression in the singing of the doxology, and a vote of thanks was unanimously passed to the editor, Mrs. Frank A. Butler, Nashville, Tenn., and to the publishing agent, Mrs. J. W. Manier, Nashville, Tenn.

The association adjourned Friday night, May 13. The next annual meeting will be held in Nashville, Tenn.

The Church Conference.

MR. EDITOR: Ever since my earliest connection with the church, I have been led to give special attention to the practical working of our church economy, and there is nothing in our ecclesiastical polity, that I believe of more utility and more scriptural than a well organized and well conducted church Conference. It is of prime necessity to the consolidation and prosperity of every church under our pastoral supervision. An individual church works at a great disadvantage, and in many respects does not work at all, without a well ordered church Conference. The first time this important item of polity turns up in due form after the day of Pentecost is recorded in the sixth of Acts, including the first seven verses. A difficulty had suddenly arose in the church about the distribution of alms; and audible murmurings were heard. The apostles were appealed to for advice. They ordered the immediate call of a church Conference—the multitudes of the disciples—the whole church regardless of sex or age—was called together to deliberate and act in the adjustment of this new born trouble. The apostles directed the church meeting to select for themselves "seven men of honest report, full of the Holy Ghost and wisdom," and they would solemnly set them apart to adjust this church difficulty and keep things smooth ever after. The "whole multitude" was pleased with the suggestion, and immediately elected seven deacons and set them to work. The result was, the little unpleasantness which was always hindering the advance movements of the church was removed, and immediately there was another great ingathering of souls in the church. "The number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Now, I honestly believe if all our pastors would hold regular church Conferences according to the requirement of the law in our discipline once a month in each station; and at least, every three months in every country church—giving themselves time to attend to each item, intelligently and faithfully, the very best results would follow. Let us notice some of the advantages to the pastor himself. If he be a man of discerning and improving mind, presiding over his church Conferences will make him familiar with all the points of order to be observed in presiding over deliberative bodies, so that he can preside gracefully and correctly over our higher Conferences, whenever it may be necessary for him to do it. Again: the well attended church Conference is a great saving of time and labor to the pastor. He can see and get acquainted with his members, and attend to numerous matters in the church Conference—such as calling the attention of the members to our church literature in the form of books and periodicals; to our missionary and other church enterprises; and to anything else that may strengthen and build up the church in the community, that would take him, not only hours, but days to attend to as they should be, to ensure success out of the church Conference. Lastly: It makes the pastor feel that under God, he is the head and leader of a lovely Christian family who are being trained to co-operate with him in every good work.

The well and religiously conducted church Conference is a means of great good to the membership: It gives them close Christian communion and fellowship; it makes them feel that they are one family in God; that they are mutually united to help each other on in the way of holiness and to unite their efforts for the salvation of others. I am sorry to know, that in some churches, church conferences are not held at all, and in others so seldom, so imperfectly and hurriedly, that they are little else than a mere shadow of what they ought to be. By their neglect, or for the want of attending to them, as our law directs, I fear we lose a large per centage of our young members, who ought to be brought into the church Conference as soon as they join the church and trained up at once to be co-workers with their fellow Christians in the vineyard of the Lord. But, I need say no more at present. I only wish to stir up both pastors and church members on what I consider a matter of vital importance to the unity and continued prosperity of the church.

J. O. JONES.

PORT GIBSON, MISS., May 15, 1881.

To the Members of the Alabama Conference.

EXPENSES OF OUR DELEGATES.

DEAR BRETHREN: You doubtless recollect the following resolution offered by Dr. Blue and Dr. Rivers, which was unanimously adopted by our Conference at the last session: "*Resolved*, that the joint Board of Finance be, and the same is hereby instructed to assess each charge to such an amount, that in the aggregate, enough may be collected to pay the expenses of our representatives to and from the Ecumenical Conference."

Owing to the disasterous fire at Pensacola, we hurriedly finished up our business and adjourned, so that the Board of Finance had no time to make the assessments ordered. Indeed, my recollection is, they had no meeting after the resolution was adopted.

But shall we fail because of this, to do what we solemnly promised to do? Of course not. For a long time it has been the boast of the Alabama Conference that her resolutions about collections were not mere paper affairs. We mean what we say.

I see from the published proceedings of the Pensacola District Conference, that the brethren there voluntarily assumed seventy-five dollars of the same to be raised, and divided it out among the several charges. This is next to the weakest district in the Conference. On page seventeen of the minutes of the Conference, you can see what is the relative estimated strength of the districts; and consequently what each ought to pay, taking the Pensacola district as the basis of the calculation. I trust this matter will be promptly attended to. The Bishops have bestowed special favor on our Conference in giving us two of the thirty-six delegates allowed to our church. It will be a great gathering and a trip attended by considerable expense. Let us not embarrass our brethren appointed to go, on account of a lack of the necessary funds. Of course we can't expect them to go in the service of the church and pay their own way. Dr. O. R. Blue says it will take at least twelve hundred dollars.

T. F. MANOR.

AUBURN, ALA., May 18, 1881.

Mrs. Mary J. Leigh.

Mrs. Mary J. Leigh, widow of Rev. Hezekiah C. Leigh, D. D. died in Columbus, Mississippi, April 14, 1881. From a biographical sketch in the Richmond Christian Advocate written by Rev. Dr. John E. Edwards, we make the following extract:

In the later years of her life, Mrs. Leigh was subject, at longer or shorter intervals, to alarming attacks of illness, which seriously threatened her life. From these attacks however, she time and again recovered. But the last fatal illness came not to find her unprepared to meet the issue. She was ready, and without delaying on the progress of the last attack through its different stages and alternations, we come to the bedside to witness the closing scene, which was as collected, calm, and triumphant as her life had been uniform and consistent. Her family was summoned to the death chamber. Words of godly admonition were delivered to the members of the family present and messages left for the absent ones.

The day before her death Mrs. Leigh sent for her son, Joseph E. Leigh, Esq., to come to her sick room. On entering the room she called or beckoned him to her bedside. She could only speak in a whisper. He bent his ear near her lips; she said: I am going to die; it is best for me to go; God has been very good to me in taking me away without pain." She then asked him to promise her that he would meet her in heaven, as his brother, Frank, had done before he came into the room. She further requested that there should be no funeral sermon, no empty show, that she should be buried in the simplest style, and that no monument should be put over her grave. She then bade her children present good-bye, and said she wanted them all to meet her in heaven. This was her last conversation. She then fell asleep. The following morning she awoke with her mind wandering. In the afternoon she died. Everything connected with what she said and did in dying was in character with what she *was* while *living*. There was nothing of rapture or ecstacy, but perfect composure, tranquility and peaceful resignation. She had no fear of death when the hour came, whatever of timidity and distrust may have disquieted her mind in her anticipations of the solemn close of life.

"So fades a summer cloud away;
So sinks the gale when storms are o'er,
So gently shuts the eye of day;
So dies a wave along the shore."

There was moral grandeur and sublimity in the death of this good and true woman. The following is a beautiful tribute to her memory from the pen of one of her sons, written to an absent brother, giving an account of her death: "Now that she is gone, how we shall miss her! and for many a bitter hour will we regret that we ever did anything to give her pain. Her whole life was a sacrifice for her children, and their happiness the subject of her daily prayer. Her pleasures were few and far between; and when I think of her now, I always remember that passage from the good Book: 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'" He adds: "In this last attack she said from the beginning that she was going to die—that it was best, and she preferred to go."

The funeral services were conducted by the Rev. S. A. Steel, her pastor, in accordance with her wishes, and she was laid away in "the silent house," appointed for all the living. The severed chain is again reunited, and she lives with the husband of her young life in the bright and beautiful land, where graves are never opened, and the tear-drops of bereavement never fall.

From the Work.

HOLMESVILLE, MISSISSIPPI.

MR. EDITOR: Our people are pressing forward. The busy season is on the farmers; and they seem to be wide awake, and think not of sleep until the sowing and reaping season is over. I hope all will be wide awake to their soul's eternal interest. I am trying to sow good seed in honest hearts. Our Sunday schools are all interesting and I trust, doing good. It was my good fortune to visit the Sunday school at Bogue Chitto last Sunday; and was pleased to see so many in attendance; parents with their children, all cheerful and happy. The singing was splendid. Bogue Chitto is destined to be a place of importance; business is increasing all the time. Several new mills are now in operation near Bogue Chitto, cutting up the pine timber, of which there is great abundance; and yet, more mills are in prospect. I visited Bro. J. M. Wesson's mill a few days ago, four miles east of Bogue Chitto; he has a railroad running successfully from the mill, to the depot. Bros. Wesson, Marshall and Thompson were with us on this trip as we rushed over rough and smooth road. At times we felt that we might be safer on terra-firma, but the noble little engine took us safely through—our faithful little engineer, Ben Brazile understood his business.

I enjoyed a visit to the parsonage at China Grove a few days since, and found Bro. G. M. Gilmore, the pastor sick in bed, where he had been confined with sufferings for six or seven weeks. He has done but little work on his circuit this year; but has won the confidence and esteem of his brethren, and they are very kind to him and his precious family which consists of a noble wife and several children. Bro. Gilmore now has hopes of recovery; and his flock are anxiously awaiting his return to the pastoral duties of the circuit. God bless the good brother and his charge. We mingled our prayers together before parting, and the spirit of the Holy One was with us.

Brother and Sister Packwood have recently sustained a sad affliction in the death of their eldest son, who was brought home from Oxford, last Saturday, a corpse; he died there on Thursday night, the 5th instant of measles and pneumonia. A long letter from Bro. Fitzhugh, one of the professors stated that he was reconciled to die. He confessed that he had been a wicked boy; but that he had been praying, and that God had heard his prayers. May the bereaved parents have the sympathy and prayers of the church. H. P. LEWIS.

HOLMESVILLE, MISS., May 13, 1881.

DECATUR ALABAMA

Dear Bro: Just returned from District Conference. I had a very pleasant and profitable session. The district is improving, outlook more promising.

Proud audience was given to religious services, and we had a time of refreshing from the presence of the Lord. The Missionary Anniversary was a success, yielding $230. Moulton entertained us well. Health of country good. Farming interests backward.

J. W. NEWMAN.

Decatur District, North Alabama Conference.

May 17, 1881.

Christian Advocate.

THURSDAY, MAY 26, 1881.

For the New Orleans Christian Advocate.

LOVEST THOU ME?

BY PATIENCE.

If thou lovest, love thy neighbor,
And not only say "Lord! Lord!"
Pure and undefiled religion
Seeks not favor or reward.

Chorus:

So said Jesus loving Jesus'
Ere he died on Calvary,
He that keepeth my commandments,
He it is that loveth me."

If ye love me, clothe the naked,
Feed the hungry, help the poor
Strangers entertain, lest angels
Should be driven from your door."

Chorus.

If ye love me, be not troubled,
But believe that I am true.
In my Father's house are mansions
I'll prepare a place for you

Chorus.

If ye love me, ask the Father,
Anything it in my name,
I will do it, that the Father
May be glorified the same

Chorus.

Yet a little while I leave you,
But the Comforter I'll send,
This will verify the promises,
"Lo! I'm with you to the end.

Chorus.

And my peace I give unto you,
Not the peace the world e'er made.
They, "let not your heart be troubled
Neither let it be afraid."

Chorus.

Sunday-School Lesson.

DELIVERED BY REV. CHRISTIAN KLEINER.

Second Quarter. Lesson X.

GOLDEN TEXT: "And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32.

SUNDAY, JUNE 5, 1881.—LUKE xxiii. 33-46.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Verse 33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

And who are *they*? A notable company of soldiers and priests, with a crowd of roughs, leading along three men, two of whom have on their shoulders a cross: the third cross, which another bears, is not for himself, but for a most wonderful criminal. The patient, pale-looking man, with the saddest face ever seen, who follows, is the victim for whom the third cross is made. When they come to the place called *Calvary* the crosses are laid upon the ground, and each of the three criminals, the one called Jesus and the two malefactors, were taken by the strong arms of heartless soldiers and stretched upon the cross, and nailed there by three nails, one in each hand and one through both feet. Then, at the word of the captain, the three crosses, with their weight of anguish, were raised up on one end, one man standing at the foot of the cross guided it into the socket, and three men at the other end heaving and lifting, with one or two surges, set it up. The cross dropped into its place with jar, that awoke an agony in every fiber. What an ending to a life the noblest. Here is the Benefactor dying with the malefactors.

What an end to the journey of this Benefactor! He travels from his home in heaven down to earth to do good, and his "going about to do good," is brought to a sudden and awful close in this dreadful place outside of the holy city, where criminals suffered, the place where the ghosts of murdered men are said to haunt. Behold the three crosses! A dying Saviour, with an unbelieving dying on the one side and a believer and friend dying on the other. Has any other world witnessed a scene like this? Oh, mournful Calvary!

Verse 34. Then said Jesus, Father, forgive them; for they know not what they do.

The look of those three faces, when the crosses settled down to their places, and the weight of those bodies suspended upon three wounds, started agonies throughout the entire body which none could begin to conceive who had not hung on the cross in their faces there was an appeal of such utter anguish as to beggar all description, and to stop the beating of the heart of every witness. These features of pain were enough to have photographed a vision of horror on the memory indelible forever. Sure, never to my latest breath can I forget that look.

He who was without sin was first to break the awful silence of that first moment of the up-lifting. The executioners were the first who received the benefits of an interceding Lord. Father, forgive them, they know not the anguish they cause me. How could they know. It was unknowable and unrevealable. The crucified only knew what *they* did. "And they parted his raiment, and cast lots." The criminal, when fixed to the cross, was stripped of his clothes, and *these* were the perquisites of the executioners. It took four men to promptly and conveniently crucify a criminal, and even then sometimes they must call in help, where the criminal was a man of unusual strength and fierceness. They divided out, by common consent, his clothes, except his tunic, which was too valuable to put into one of the four lots. So they brought out their dice, and threw for the ownership of this, the seamless tunic of our Lord. Some of the *followers* of our crucified Lord have taken their cue from these inveterate gamblers, and see no impropriety in bringing dice into their aid to decide who shall give the least in the Lord's service. All lotteries in church fairs are on a line with and in imitation of this scene at the foot of the cross, with this difference, that these men fulfilled a prophecy; but the modern church dice has no prophecy to fulfill.

Verse 35. "And the people stood beholding;" that is, gazing upon such a spectacle as the eyes of men or angels had never witnessed before. Some of the spectators had joined in the cry: Crucify him! Some were strangers, some were children; none who saw it ever forgot the sight. It was a sight which one would fain look not on, but there was a strange fascination drawing all eyes. Men are looking upon it to-day.

"The rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God." The words were a prophecy, and an admission of what he had done. He had saved many others—Lazarus from the grave, sinners from their sins, men from the chains of satan—any of which works were more difficult than the drawing of three nails; but he was occupied now in a greater work than saving himself. He was saving a world from a more awful end than death on the cross; even from an eternal burning in a fire that can not be quenched.

Verse 36. And the soldiers also mocked him, coming to him, and offering him vinegar.

Verse 37. "And saying, If thou be the King of the Jews, save thyself." With the soldiers it was sport; with the Jews it was something much deeper. It was prophesied of him that he should drink vinegar. It was in answer to his cry, I thirst, that they offered it to him. He refused the portion they offered him, a mixture to stupify and deaden suffering. It was prophesied that it should be offered; so that even in his thirst and in his dying agonies he fulfilled all that was written of him.

If thou be the King of the Jews was a scoff at Christ and a sneer at the Jews, uttered, no doubt, by the soldiers, as learned of their rulers, who despised the Jews fully as much as they did the sufferer.

Verse 38. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

In Greek, for foreigners and strangers; Greek being the learned language of all nations; in Latin, for the Romans; in Hebrew, for the Jews. The superscription was prophetic of the relation of the cross to all nations of the world.

The inscription was not exactly alike in words. The Hebrew inscription was literally Jesus, the Nazarene, King of the Jews. So we often see these four letters on sacred pictures, I. N. R. I. I. for Jesus, N. for Nazarene, R. for *Rex* (Latin for King), I. for Jews, the I and J being written alike. The Greek was: "This is Jesus, the King of the Jews." The Latin was just the two words: "*Rex Judæorum.*"

It was the attestation, even from the cross of Jesus' true character. He became King in his death. His cross gave him his crown. Do you want a kingdom? Then bear the cross, for there is no crown without the cross. This motto, worked in illuminated letters, we often see without remembering the only King who ever found on his cross a crown.

Verse 39. "And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us." He asked an impossible thing. How could Christ save him if he saved himself? The law must have one death. The law had no claim on Jesus, but it did upon this railing malefactor. His prayer was his ruin. If the law would release either it was the one who had no sin. His taunt was more than he thought; it recoiled upon himself in most awful destruction.

The challenge of this man argues singular fatuity. If he was Christ he was innocent, and was under no obligation to prove his claim by saving one who deserved to die; and, if in mercy he does save him from the consequences of his crime, he can only do it by dying for him.

Verse 40. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

Verse 41. And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.

Verse 42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Verse 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

I know not how the dying *power* of the Son of God could be better illustrated than in the salvation of this thief. If Christ, at the weakest point of his career, when dying between two dying criminals, can snatch a sinner from the grasp of the law after it had already begun to inflict its penalties upon him, who may be not save now that he is alive forevermore? He made his grave with the wicked. He is associated in his death with Barabbas. His body was nailed to the cross made for Barabbas. He was Barabbas' substitute. So that Barabbas' history set forth the power of his death to save the body.

The two malefactors set forth his death from two opposite standpoints—*its power* to destroy and to rescue. These three men, in their relation to Christ in his death, bring out the grand design of it. This drama God's infinite wisdom managed. He arranges all the acts with consummate skill. And now the curtain falls.

Verse 44. And it was about the sixth hour [12 M.], and there was a darkness over all the earth until the ninth hour [3 P. M.]

Verse 45. And the sun was darkened, and the vail of the temple was rent in the midst.

Ominous signal that the closing scene in the drama was at hand.

Verse 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

The physical cause of his death is thought by many to have been the rupturing of his heart. He died broken-hearted. The real cause of his death, the whole Bible tells us, is that sinners may be *pardoned justly*. Else his death, the death of this one altogether lovely, the beloved of God, the eternal Son, was an act unjust and unaccounted for. He had no death to die for himself; he knew no sin; he was the sinless one.

His death had one great purpose, to redeem sinners by atoning for their sins; one great lesson, to believe in him whom God has set forth to be a propitiation.

Plagiarism.

Modern literature doubtless furnishes abundant reasons for pointing out the evils of plagiarism. But while this is true, the great range and copiousness of modern thought afford proportionate excuses for its practice. Minds which a century ago would have been capable of attaining the honors of original thinkers must now content themselves with ingenious manipulations of ideas already developed, because those fields of study, coming within the limits of their powers, are explored by others who have gone before; and the exploration has been especially perfect in that which falls under terms of poetry and *belles lettres*. The leading intellects of the times find much to be done in systematizing the accumulations of the past, and in drawing out and elucidating the principles involved; but this work requires too much depth and comprehension for mediocre thinkers.

With these facts before us, plagiarism should appear in a different light to that in which P. A. Stor seemingly views it in the ADVOCATE of March 31. Though he does not explain what he means by an intentional literary theft, from the tone of his article it is to be inferred that his notion is—the use of an argument not original—one the substance and conclusion of which were the product of another brain. For, said he, after relating the story of a D. D. who repeated *verbatim* one of Mr. Talmage's sermons before a General Conference, call plagiarism is not thus bold and entire. A less complete, though scarcely less guilty, form consists in borrowing ideas and cloaking them under a new draping of words and arrangement." And further on he says: "A still milder form prevails in ordinary conversation. Stale puns and trite comparisons, second-hand plans of work and old lines of thought, criticism on the past and prophesies for the future, are palmed off as original."

One whose mind is fraught with the ideas of others, in delivering himself upon the ordinary subjects of his study, must necessarily in this way use the arguments of his authors in support of the conclusions he proposes to enforce on the minds of readers or hearers, and for the reason that there are often none remaining to be brought forward, or none that would sufficiently sustain him. And in such a case the charge of theft could not justly be made, unless the writer or speaker laid claim to originality. For instance, let the subject be prayer, and the conclusion to be enforced, the necessity of prayer. The best that could be said in this case has perhaps already been said, and said in the best manner. The only way to avoid the charge of "borrowing ideas and cloaking them under a new drapery of words and arrangement" would be to avoid the subject. But think of such an absurdity! This being the necessary work of a minister, think of his not reading a sermon or essay upon it in order to preserve the consciousness of not using the arguments of another.

Men who think and publish their ideas to the world should do so for the sole purpose of supplying their fellowmen with correct notions of things; and when for any other purpose, it is an ignoble work in which no one should openly pride himself. Thoughts are put in circulation for use, as the commercial currency is circulated, and, when honestly applied to its legitimate end, it is a good work, of which no one should be ashamed. We encourage youth to read and accumulate knowledge. Why, if it is not to be used? Why observe other people's modes of working if we are not to follow them when our own judgments approve them? And, above all, we are not to communicate them, for the good of others, without stating explicitly that they are not our own. Shall we communicate to others only for the glory of it?

Great care should be taken in charging a writer or speaker with theft. His motive should be considered. Is it to instruct, he may use the arguments of others. Is it to defend, he may use the arguments of others. Is it to expose error, he may use the arguments of others. Is it to win the honor of being original, he should not use them. And when an author's words and arrangement of thoughts are copied he should have the credit, but it would be almost an absurdity to credit him for more.

G. D. PICKELS.

HOLMESVILLE, LA.

Southern University, Greensboro, Ala.

THE ANNIVERSARY OF THE BELLES-LETTRES SOCIETY.

Last night the Belles Lettres Hall was thronged with people. The object of the assembly was to celebrate the twenty-second anniversary of the above-mentioned society. This society has sent forth a good many distinguished men, and has been the means of conferring great benefits on those who have departed from her classic hall. Though a member of the "rival society," I must say that in her contests with the Clariosopic Society in intellectual strength she has *nothing* of which to be ashamed, but much of which to be proud. May she ever occupy the position which she now does, and may those who leave her hall in the *future* be as distinguished as those in the *past*.

The exercises were opened with prayer by the Rev. J. A. Moore. Music, which was suitably interspersed during the exercises, followed the prayer, and after which the orator was introduced. The orator of the occasion was the Rev. J. E. McCain, of Falkland, Ala. Mr. McCain is an A. M. graduate of this college, and an ex-member of the Belles Lettres Society. I have not time to dwell on his speech, but will say that his advice to the young men was such that, if followed, their fame would be spoken of with praise by future ages, and their lives would be referred to as worthy of imitation.

Next in order came the debate. The question was: "Who are the most Beneficial to mankind, lawyers or physicians?" The affirmative side was ably represented by Messrs. J. R. Connerly, of Vienna, Ala., and T. E. Foster, of Troy, Ala., while the negative side was well defended in the persons of Messrs. C. A. Rush, of Prattville, Ala., and L. C. Jones, of Satartia, Miss. I have not space to discuss the young men's speeches, but the Belles Lettres Society has reason to be proud of her sons, both on account of their sound arguments as well as their graceful and forcible delivery. The president, Prof. Stott, of this college, after a few appropriate remarks, gave his decision in favor of the negative.

After the benediction all returned home well pleased with the evening's entertainment. Success attend the Belles Lettres Society in all its efforts. May she be as useful and ornamental to society as she has been, and may she ever go forward doing the grand work for which she was designed.

GAMMA.

The Sabbath.

MR. EDITOR: May I claim a small space in your valuable paper, even if I venture upon a subject which has been presented to the public time and again? I allude to the Sabbath and its observance. I was impressed with the force of a remark made a few days since: "Is the Sabbath to be ignored by us all?"

If this remark called forth a train of sad reflections, was it not because I realized that a sad truth was being brought home to the hearts of many of us at least? Most of the children among us attend the Sabbath-school, and are instructed in the "ways of God." But where are the parents of many of those children on the Sabbath day; and what are their home influences and examples? How are their Sabbath evenings spent? In reading sound and wholesome literature to the children, and impressing upon their minds those truths which alone can make them christian men and women?

Does the mere outward observance of the Sabbath fulfill our duty and obligations as Christians?

How far we all fall short in this particular! Did we all realize the importance of early influences and examples, how few of our young men would be seen lounging around the street corners on Sunday, or, what is worse, spending the Sabbath at the card table!

We look to the "strong arm of the law" to enforce the Sunday laws in our midst, but the law is powerless unless we, as men and Christians, come up to "our standard of duty." Our judges (and I am thankful that we have some God-fearing men among them) may deliver their charge with the eloquence of a Prentice and the logic of a Webster, but what will it avail without our moral influence and support!

No; we need less law; but we need more of God's love among us, more of vital, earnest religion. That religion which will enable us, with one accord, to rise up and put down satan in our midst. May God enable us to realize our duty, and do it as Christians!

G. A. WALKER.

Colportage Sketches—No. 4.

BY A. M. JONES.

SHE DON'T WANT TO GO TO HEAVEN.

After the third or fourth halloo at the gate, in front of a small log house, a little girl, of about thirteen years, came to the door, when the following comical dialogue ensued: Who lives here? "Daddy." Where is your daddy? "In the new ground." Where is the new ground? "Right down there," pointing toward brush heaps and fresh-cut timber. He could neither be seen nor heard. Is your mother at home? "Yes." Will she come to the door? "No." Ask her to do so? "She says she won't." Is she sick? "No." Tell her to come to the door, I want to speak to her. "She says she won't." Does she want a Bible? "I don't know." Ask her. "She says she don't." Does she have a Bible? "I don't know" (a little impatient.) Will you ask her? "She says she don't want any." Can she read? "I don't know." Ask her if she can read. "She says no." Can your daddy read? "I don't know." Ask your mother if she can read. "She says she believes so." Can you read? "No." Did you ever go to school? "No." Do you want to go to school? "No." Don't you want to learn to read? "No." Do you ever go to church? "No." Does your daddy ever go to church? "I don't know." Don't you want to learn to read the Bible, be good, and get to Heaven after awhile? "No." Don't you want to go to heaven when you die? Little girl silent, but a fat boy of about eleven years, who in the meantime had seated himself on the door-steps, cried out: "No; we don't want to go there." By this time I was embarrassed, confused, and unconsciously looked around to see if any one was near witnessing my defeat. Not knowing what else to say or do I said: "Sis, if you will come here I will give you a Testament." After a moment's hesitation she came in a run, snatched the book out of my hand, darted back into the house and shut the door. I never learned anything of the history of the family. My sympathy was excited on account of the condition of those unhappy children. The boy a chubby, clever-looking little fellow, with sallow face, bare, fat feet and long disordered hair. The girl, tall and slender, with rather a pretty face, and large, soft blue eyes. Education and home training, no doubt, would have developed them into an intelligent, useful man and refined noble woman. While driving on to the next house the beautiful lines of Greg were suggested to my mind.

"Full many a gem, of purest ray serene,
The dark, unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

Marriages.

DEAN—SMITH.—In the Methodist Church, in Shreveport, La., May 3, 1881, by Rev. John T. Sawyer, Mr. Franklin A. Dean and Miss Annie Smith, both of Bossier parish, La.

CALLIHAN—KIZER.—At Bellville, Texas, May 4, 1881, by Rev. A. S. Pondexter, Mr. Willie Boyle Callihan, of Tangipahoa, La., to Miss Sallie J. Kizer, of Bellville, Texas.

BRODRICK—TEGARDEN.—At the Episcopal Church Summit, Miss., on the evening of May 12, 1881, by Rev. W. W. Hopper, Mr. W. H. Brodrick and Miss M. Key Tegarden.

Obituaries.

MILLSAPS.—Died on the nineteenth of February last, Mrs. NANCY MILLSAPS, wife of Green Millsaps. She was born in Franklin county, Miss., July 8, 1818, near Wright's Church, at that time called Wright's Camp Ground, where the early Methodists met annually and spent a week in the worship of God. She was born and reared amid the scenes and teachings of early Methodism, and in the days of heroic self-denial and devotion to the church, she imbibed the freshness and purity of that religion which so characterized her after life, even to the last moment. She joined the Methodist Episcopal Church in early girlhood, and formed a connecting link between that generation of vigorous, hearty, self-consecrated Christianity, which bore the impress of a true and honest morality, and a high spirituality and the age of morals and formality. There were traces of spirituality in the morning of her life, and nurtured and nurtured in this school of disciples her whole nature was moulded in the most solid forms of a Christian life. She was of a meek, enduring faithful spirit, ever unmurmuring, whether under heavy burdens or passing through severe afflictions.

Soon after her marriage she lived near Sweet Water Church, in Copiah county, Miss., and after removing a short distance, and there living for several years, the family again returned to Sweet Water, where she lived until a short time previous to her death. Living near the church, her house was liberal and abundant in its support of friends and visitors. All were welcome day or night while in attendance upon the church. Ever cheerful, eager in her invitations, hundreds were fed and sheltered at her home, and at the church, and all felt the warmth of her hospitality. She was unrelaxing in all her efforts in the church, liberal and abundant in her co-operation with a free and open-hearted husband, she filled a sphere upon which the marked blessings of Jesus Christ were pronounced here on earth. Always at her place in the house of God, and from the house of God she led her guests to the bounties of her table and the comfort of her rooms. She was unwearied in her attentions to the sick, and none were more ready than she to carry comfort and consolation to the house of suffering. A neighbor she was obliging and reciprocal in all good. She lived for God, her family and for others, and prayed not herself to any labor or salvation to promote the honor and welfare of each.

She knew no theories, nor was she demonstrative in any quality of heart or mind, but her life was one of assiduous toil and action, inspired by a strong nature within. She lived until her head was white with the gloom of a hearty old age, passing through the vicissitudes that marked the period of our land in which she lived, ever unchanging herself, submissive and constant to good works. Her life was the brightest testimony to her reward hereafter. At no time unprepared, she was ready when the summons came in the form of a sudden paralysis, stilling all her powers. She ceased to act and to live. A short time before her death, from deadly afflictions and the feebleness of age, she left her home and went a short distance among her children, to close her life among them.

Her name is cherished and remembered by a large circle of friends and co-workers, and sadness, mingled with glorious hope, is felt in the heart of her stricken and bereaved husband, and her seven children, all of whom are members of the church of God.

Motherless and widowed quite she lived and labored, and has gone to the land of the blessed, to wear a crown, the reward of an humble, working, submissive life. "Blessed are the meek for they shall inherit the earth."

W. G. M.

CHILDERS.—MRS. CATHERINE CHILDERS, the subject of this memoir, was the only daughter of Col. David Files, and was born in Georgia, April 5, 1800. Her father was a soldier in the war of 1812, and was wounded in the battle of New Orleans, while serving on the staff of Gen. Jackson.

The family removed from Georgia to Alabama, first to St. Stephen's and afterwards to Mobile, in 1832, the lovely young daughter was married to Mr. Hyram Cheeseborough. Four years after this she was left a widow; and in 1842 she was married to Dr. Childers, an esteemed physician of Mobile. This union was also terminated by death; and for many years Mrs. Childers was left to battle her way alone in the world.

She was converted to God under the ministry of Dr. Jefferson Hamilton, and became a member of the Franklin Street Methodist Church in 1837; and afterward, with forty-eight others, she went out from the "Old Beehive" to form the Society now known as the St. Francis Street Church. In this church she continued a most faithful and devoted member until the day of her death, April 17, 1881.

Hundreds of grateful hearts will tenderly cherish the memory of this mother in Israel. She was indeed a friend to the friendless, a mother to the motherless. The orphaned ones for whom she cared with such patient thoughtfulness, and loving solicitude, have found in her death an unspeakably sore bereavement.

The writer of this sketch knew her intimately, and was her pastor during a term of four years. Seldom has it been his privilege to know any one whose virtues were so manifold and whose faults were so few. She was one who literally *lived for others*. Self-denial was the most prominent trait in her character. Her exemplification of this spirit was extraordinary, and can only be accounted for by the fact that she had, in unusual measure, the mind which was in Christ, and that, feeding the words of her Lord, she was even happy to lose her life here in order to find it hereafter.

Regardless of her own comfort and convenience, she was ready at all times, night and day, to respond to the calls of suffering and sorrow. Though delicate and feeble herself, she often left her own sick bed to minister to those whose asked her loving services during yellow fever epidemics, her presence with the sick and dying was like the watch care of an angel. When other hearts grew faint, and other feet grew weary, this noble, heroic woman secured most strong up "to deeds of wondrous strength, and patience more than human."

She dearly loved the church, and always, when able, was a regular attendant upon the means of grace. She was ever her pastor's friend, and a loving nurse to him and his family in sickness.

Her last illness was long and painful, but she was patient, resigned and trustful to the end. When the golden light of Easter Sunday broke upon the world, the prisoner was released, and the immortal spirit entered into glory everlasting.

In affection's urn we will treasure up the memory of this dear and sainted woman, and after a time we will meet her again.

FELIX R. HILL.

CAMPBELL.—MRS. CATHERINE D. CAMPBELL, maiden name Smith, was born in Charleston, S. C., May 11, 1818. She was a resident of the city of New Orleans twenty-one years. The past twelve years and more she has resided in Pensacola, Florida. For twenty-eight years she has been a member of the Methodist Episcopal Church, South. Sunday evening, April 17, she died very suddenly of heart disease. To a few moments of her death she was walking about the house in usual health, cheerfulness and vigor. In her unexpected removal we have all recently brought to mind the uncertainty and brittleness of life's thread. In a moment gone from earth, an inhabitant of the spirit land. Surely here we have no continuing city. Truly "in the midst of life we are in death." How blessed when, with the Psalmist, we can say: "My flesh and my heart faileth, but God is the strength of my heart, and my portion forever." Sister Campbell was possessed of many excellent traits of character. A kind mother, a devoted friend, a good neighbor, cheerful and pleasant in the social circle, and tender and considerate of the poor and suffering. She was firmly attached to the church of her choice. The pages can record her name as a willing and liberal contributor to the Disciplinary collections of the church, never turning a deaf ear to any appeal or call made upon her by him. She had no farewell words. But let us hope the stealthy coming and attack of the last enemy found her in the exercise of the Saviour's warning injunction, "Watch."

C. H. PERRY.

LANGFORD. Tribute of respect to the memory of MARIE HANNAH LANGFORD, adopted by the Sabbath School at Ingalls Chapel, Mississippi, on Sunday, May 1, 1881.

Whereas, It has pleased God in his divine wisdom to remove from our midst, to her heavenly home, Marie Hannah Langford, daughter of our beloved pastor, Rev. D. C. Langford; we deem it our duty to record our high appreciation of the excellent qualities of the deceased; therefore be it

Resolved, That in the death of our little friend the Sabbath school has lost one of its most punctual, worthy and intelligent pupils, and that we officers, teachers and pupils of this school, respect and cherish her memory because of her lovable character.

Resolved, That while we mourn her loss, we bow submissively to the will of him "who doeth all things well," and rejoice in the belief that she safely rests in "the better land," where we all hope to meet her, the "sweet by and by."

Resolved, That a copy of these resolutions be recorded upon the minutes of the Sabbath school, a copy be furnished the bereaved family and one to the New Orleans CHRISTIAN ADVOCATE for publication.

BELL SOUTHWORTH, for Com.

SHIELL.—At a meeting of the Floyd Sabbath School, held at Floyd, May 1, 1881, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased our heavenly Father to remove by death from our midst ROBERT HOWARD SHIELL, son of our beloved pastor and a member of this Sabbath school;

And whereas, It is right and proper, and in perfect accord with our feelings, to give some expression of the loss this Sabbath school has sustained in the death of our little Howard, and of our sorrow in sympathy with our dear pastor and his family, therefore be it

Resolved, That in the death of our dear little friend we recognize the hand of an ever-loving, all-wise Providence, and although our imperfect faith often fails to comprehend the mysteries of his dealings with us, yet we are assured that it is more a stroke of kindness than chastisement; and we humbly bow to his afflictive rod, knowing that he doeth all things for the best. Robert Howard Shiell was a child of affection. His great delight was to sing spiritual songs in which he greatly excelled. We shall never forget the last Wednesday night prayer meeting two days prior to his death. His singing was marked by an unusual degree of animation and fullness, closing the last stanza of the hymn, "There is a fountain filled with blood," and the last he ever sang, it seemed almost prophetic, as the sweet tones fell from his lips. Then in a nobler, sweeter song. How little did we think it would be so soon realized by our little friend, but God saw proper to call him home, and while the choristers of heaven lay sweet voice is attuned to the melody far surpassing that of earth.

Resolved, That we tender to the bereaved and afflicted family our sincere sympathy and condolence.

Resolved, That the expression of the sorrow and regret that we feel be spread upon our Sunday school minutes, that a copy of the same be sent to the family and also to the New Orleans CHRISTIAN ADVOCATE for publication.

BELL SOUTHWORTH, for Com.

CALLIHAN.—MARTIN C. CALLIHAN, died very suddenly of paralysis of the heart, at Le Chart, Texas, March 27, 1881. Brother Martin was born in Mississippi in 1816, and was the eldest son of William and Mary Callihan. I know very little of his past life, only that he was a member of the Methodist Church, South; that he was a good provider for his family, and relatives who from time to time made his home their own.

He has left an aged mother, (who is the only living sister of the Rev. H. Pipkin, of the Mississippi Conference, deceased,) father, brothers and a sister to grieve for him. But the ones that will miss him more than all others will be his wife and children. A kind husband and father can never be forgotten.

SISTER IN LAW.

BEACOCK.—Little Edgar P., son of Dr. J. W. and Mrs. Lou E. Beacock, was born February 12, 1881. His sickness was that of pneumonia, which preyed upon his little body for about ten days, he then took the measles and died shortly afterwards.

Little Edgar was a sweet child, and loved by all who knew him. There were fair promises in his face; but, alas! no sooner than those to whom he was dear learned to love him, death laid his cold hand on him. He was then borne by angels to the band of little ones around the throne to bear to He now awaits the arrival of those who loved him.

A. E. W.

Christian Advocate.

THURSDAY, MAY 26, 1881.

"LIFE'S A SERMON."

"Our every life is a sermon."

"Life's a sermon!" Let us preach it—
Preach it ere this hour is past;
Up and preach it—do not waste it;
Perhaps this day may be your last.

"Life's a sermon!" How then live ye?
Is it full of lies or love?
Is its logic clear and truthful?
Does it point the heart above?

"Life's a sermon!" What then saith it?
Does it upward, upward move?
Is it written clearly, plainly,
Every deed a work of love?

"Life's a sermon!" What's its substance?
Is it woven from thyself?
Does it only prate of pleasure,
Pride and ease, and love of pelf?

"Life's a sermon!" Ever preaching,
Vast its influence here, above,
All its notes a tinkling cymbal,
Should the heart be dead to love?

"Life's a sermon!" All must preach it,
Battling on with many a foe,
oh, that God may see Christ's beauty
Gleaming through its tears and woe!

"Life's a sermon!" Oh, great Master!
Make it pure, and true, and free,
And its weft, though tangled, broken,
Yet may guide some soul to Thee!

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

Awhile before the proclamation of peace and the order to leave the Indian territory was announced, my uncle was stricken down with the terrible epidemic, and but for his regular habits, his strict temperance in all things, and his robust constitution, he would speedily have shared the fate of many others. But, under a kind Providence, he withstood the shock, and while too weak to ride on horseback, he started in an army wagon, after nearly all had died for home, determined as to the disbanding of the army, that my father, sent forward a friend with a carriage to meet him, and bring him home. This friend consented, if I would go and assist him. My mother was seriously ill, and father could not leave her. The trip was a long one, partly through the Indian nation, and not without peril? but, after a painful mental struggle, mother consented to risk her boy to save a brother. It was a rough and tedious trip. After entering the Cherokee Nation, we began to meet squads of soldiers, and afterwards hosts of them; there seemed no end to them. Wagons full of sick and wounded passed us. We often inquired for my uncle. One would say, "He is dead;" another, "No, not dead, but too sick to leave the fort;" the next, "He is very feeble, but is trying to come on." Many of them knew him personally, and spoke respectfully and kindly of him. Still keeping on our way, at last we met him, lying in an army wagon, too feeble to sit up. We took him in charge, and got him finally to Fort Deposit, on the Tennessee river. As he was too sick to proceed, my friend left me to wait and get my uncle home, as best I could. I did wait, and after a good detention, succeeded in getting him home in a way almost miraculous.

While I would not undertake to vindicate, as strictly proper, the terms just used as applicable to events alluded to, "*almost a miracle*"—yet I have always regarded the incident as signally *providential*. The long contest between the Indians and the whites had been settled for a time by Jackson's Tennesseans in favor of the latter race. The last remaining great hostile tribes in the Southwest had been promptly and effectually conquered, inasmuch that, whatever local and temporary disturbances and disasters have since been caused by their forays, their final defeat has been only a question of time. The victorious soldiers left the Indian territory. The long line of vehicles accompanying them had crossed the Tennessee river, leaving behind the wagons bearing the wounded and sick. The commissary was about exhausted. I saw hundreds of barrels of flour and other army stores lying on the banks of the Tennessee river, unfit for food, while the soldiers were suffering for subsistence. Indeed, the unsound condition of some of the food issued to the army had been a prime cause of disease and death. And when the wagons containing the better part of the stores passed, with the main body of the soldiers out of the Indian Nation, the sick and worn-down whose homes were in the southwestern part of Tennessee found themselves huddled together on the bank of the river, almost entirely destitute of food and tents, unable to endure the long and circuitous trip by land, and without the means of going down the river. Among others thus unfortunately detained, was the command to which my uncle belonged. To add to my trouble, he relapsed, and his death seemed inevitable. I succeeded, however, in getting him into an old Indian wigwam, and nursed him with tender and loving care. He repaid it by his gentleness and hopefulness. No preparation seemed to have been made for this contingency. How or when this crowd would be removed, or be cared for while staying there, no one could tell. They lined the river-bank and roamed the swamp for game. That was a restless and strange crowd: soldiers, Indians and negroes were huddled together. Home and its precious inmates, sweethearts and friends, good food and plenty of it, peace, rest and war stories to be told to eager-listening hearers around old family fireplaces, doubtless rose in imagination to many. As for me, when I could be spared from the bed-bank of my sick uncle, I was trying to get medicine or food for the sufferer. I tried to kill birds and squirrels, and hired Indian boys to assist me in it, and was surprised that with his bow and arrow they could beat my gun. Game soon disappeared from the camping-place, and we could not get enough for the sick. Time passed very slowly and sadly. At last an old, very large hulk of a flat-boat, which had brought down corn and meat for the army the year previously, was found not far from the camp, and it was determined to repair it and use it as an ark of safety. At once the wildest enthusiasm seized the whole crowd. By early dawn next morning a rushing throng was moving to the "ark." They swung my uncle in a blanket and bore him along; horse and gig and myself was put into it. At one end of the long craft they improvised a bed, and protected it from rain and sun, and allotted that as the place for their "*Major*" and his "*nephew*." Then with a thundering shout of "*Farewell to war*," responded to by the wild whoop of their Indian allies on the shore, they cut loose and slowly drifted away on the bosom of the beautiful Tennessee. It was, of course, a flat-bottom boat, huge and heavy, known in Western navigation technically as a "broad-horn." Nothing but steam could propel it up a current, and this was more than ten years before a "steamer" was seen in the Southwest. The writer has witnessed many outbursts of joy. He remembers when the victorious volunteers returned to their homes, and peace was announced between England and the United States in the war of 1812, and again in 1815, after Jackson's victory at New Orleans, and the enthusiastic reception of La Fayette in 1825; but he never saw such a happy crowd as filled that old boat on that bright spring morning. Nothing short of the pure and sacred raptures of the "love divine, all love excelling," was comparable to it. War was over, and we were going home. It was our wish to stop at a place called Dill's Landing, where the river passes within ten miles of Huntsville, Ala., and where the volunteers from North Alabama and Middle Tennessee would debark for their homes. The fear was that in the darkness of the night on the wide and rapid stream we might pass beyond, and then we knew not where we could land. It would be death if we should be borne to the "Muscle Shoals." But no fears of the "flood or field" could restrain my jubilant companions. They sang all manner of camp-songs, told camp-tales, laughed and shouted all the evening, and until the long night had almost closed, when exhausted by excitement and rude merriment, they all fell into a profound sleep. During all that night I was awake, I could not sleep. Just at the moment when the boat had swung herself around, I perceived in the dim twilight of the early morning that we were near some landing-place, and cried aloud, "*Here it is.*" The sleepers awoke instantly, and soon we drifted so near the shore that some leaped on it in time to prevent the boat from passing by. *That I call providential.*

The "ark" had served its purpose. Its freight was discharged at the right place, and thence diverging to various points, and it was left to its fate.

It was deeply affecting to witness the separation. I, who had witnessed their meeting in Fayetteville the year before, where I went to bring back my uncle's horse, and was so delighted with the pomp and circumstance of war as to be so be allowed to be a "soldier-boy," had now witnessed the contrast in this ill-starred company of suffering, sick and worn-look remnants of various regiments who were leaving behind them hundreds and thousands who will sleep until the trump of God shall awake them. Nor did they in their haste forget my dear uncle. Tender and noble hearts often beat in rude bosoms. They lifted him out, and waited until he was snugly seated in the carriage, and as they respectfully took their leave Major Farewell, hoping they should soon meet in Fayetteville, where they were to be formally mustered out of service and receive their back-pay, many an eye was dimmed with tears. They were prophetic.

The route to Huntsville was through a fertile, level and highly-cultivated country, most strikingly in contrast with the wild unbroken forests, the bayous, and treacherous marshes of the Indian territories through which we had lately passed. "The Bell Tavern," standing near that magnificent river which bursts forth and rolls its transparent flood from beneath the lofty "Montesano" peak of the Cumberland Mountain, was the terminus of that day's travel.

A nice, well kept hotel with attentive servants, clean beds, and good food well prepared, and free from the intrusion of gamblers and drunkards, is a benediction to the weary traveler, especially if he be sick and suffering. Such seemed that place to us. But even here my uncle found himself too ill to proceed, and we were detained. However, we had skillful physicians and drug stores, and he again rallied for a last effort to reach home. During those last two days' travel of thirty miles several incidents occurred which my memory recalls.

Upon leaving the hotel I picked up several bits of paper which had been thrown aside. They were of uniform size, but bore dissimilar marks. I showed them to my uncle, and asked their use and name. I had never seen one before. At once he became grave, and inquired how and where I had got them. My frank reply seemed to assure him as to my innocence, and he told me they were cards used unduly by gamblers, and that I must not take them home, but throw them away instantly. Then in the kindest and gentlest tones, he said: "I have mixed with all sorts of men and seen all kinds of dissipation; but I never gambled, swore an oath or was intoxicated; nor did you ever know your father guilty of those things." He proceeded to urge upon me the folly and fearful consequences of a sinful life, avowed his reverence for God and his supreme desire to lead a Christian life. His character as a brave, virtuous, true gentleman and Christian stood out before my youthful mind so morally lovely and beautiful that it is distinctly and indelibly engraved upon the tablet of my memory.

At nightfall, after a second day's journey from Huntsville, we reached home, and my precious charge was delivered over to my father and mother. Words cannot express their gratification, but when with tenderest hands they bore his enfeebled body into the house and found it needful to put him to bed at once, my mother's heart was deeply troubled. She could scarcely recognize him as indeed her brother; but the best medical skill, combined with constant attention and a resolute purpose to be present, if possible, at Fayetteville, to make his final report as an officer and receive his discharge, so sustained him that he began to convalesce. Unfortunately at this critical period, a quack doctor persuaded him that he had a remedy which would promptly relieve him and enable him to go to the disbandment. Weak and exhausted in body and mind, he too readily believed what he ardently hoped for, and, without consulting his friends, became the victim of the confidence-quack. A quick relapse and breaking down of his vital forces followed, and amidst the bitter tears and heart-rending grief of the family he calmly and resignedly closed his life.

In looking through my *escritoire* a few weeks since I found, neatly tied away, a package of letters which, over sixty-four years had lain there, being his memoranda of army matters; notes, accounts, and official statements, his will and testament, and also proof of a strong and tender attachment to an accomplished young lady, whom he expected soon to make his bride. How many bright prospects and fond hopes were crushed in his young life's sudden close! We buried him near a Baptist church, which stood on an eminence that overlooks the pretty valley of Cross Water, near where the Nashville and Decatur railroad passes, and about five miles southeast of Pulaski. It was the burying-ground of the neighborhood, and was in a beautiful, natural forest. In after years I went in search of his grave, but was surprised and mortified to find no trace of church or cemetery. The dead were forgotten, and their memorials had perished. The very men who had turned pale at the rumor of an Indian raid, and fled with their wives and children to less dangerous neighborhoods, heartlessly drive the plow over the sacred spot where rests the dust of the brave volunteers who promptly stepped between the fugitives and the uplifted tomahawk, and paid the penalty of their patriotism with their precious lives. But their sleep is not the less profound nor their rest less sweet because no costly monument, inscribed with their names and deeds, marks their graves. Eyes that never sleep, and sentinels that never forget or grow weary, watch over and guard their dust; and true to their trust, will surely see to it that no one shall fail to respond to the roll call at the last day; for "all that are in the graves shall hear his voice, and shall come forth."

—Nashville Christian Advocate.

Religious Intelligence.

MISSIONARY.

—The Presbyterian churches of the United States have established schools for girls in Brazil, in the cities of San Paulo, Campinas and Rio Claro, of the Provinces of San Paulo. In these schools the teaching of the Holy Scriptures occupies a prominent place. Miss Thomas, a lady of independent means, established at San Paulo City a *Kindergarten*, which is in successful operation under the care of a lady whom Miss Thomas trained for the work. Two ladies, one a Presbyterian, from Charleston, S. C., the other a Protestant Episcopalian, from New York city, have established in San Paulo City a girl's school at their own expense. This school educates gratuitously a certain number of girls, giving them books, tuition, board and, by and by, clothing, and adopting its *alumnæ* a home free of charge whenever without situation as teachers and in need of such help.

—The highest industrial college in the world is said to be the Tuskegee Missionary Institute. During the session which has closed with 1879, there were in all 363 pupils of both sexes, many of them boarders, who paid in fees $3,630, besides $2,550 still due. Livingstonia and Blantyre send 6 pupils, 16 came Natal; 11 from the country of the Zambesi. The carpenter had 30 apprentices and journeymen under him; the wagon-maker, 8; blacksmith, 5; the printer, 3; the bookbinder, 2. On the farm were raised 1,661 bags of corn, bean, potatoes, and wheat. Twenty-one students, of whom eleven were Kafirs, were in the theological department.

—The mission in the Turkish Empire of the American Board, the American Presbyterian Board, the Church Missionary Society, the London Jewish Society, the Church of Scotland, the Free Church of Scotland, the Methodist Missionary Society, the Southern Presbyterian Board, the United Presbyterian Board, the Reformed and Irish Presbyterian Churches, are invited to participate in the Missionary Conference to be held in Constantinople June 3; also representatives of Robert, Armenia, Central Turkey, and Syria Protestant Colleges, the British and American Bible Societies; and the London and American Tract Societies.

—The history of the Protestant missions in Japan is in reality a second edition of the Acts of the Apostles. Eight years will measure the time of actual work, yet there are to-day 160 missionaries, 50 organized churches with 8,000 memberships, a Christian community of 8,000 schools, dispensaries, colleges, thousands of religious works, translations of Scripture, and the circulation of a Christian newspaper in all parts of the Empire. The Bible has been admitted into the higher schools, and a Christian calendar has been adopted.

—From Japan comes the announcement of the publication of no fewer than five Japanese New Testaments. These are: (1) The Standard, which was executed in April, 1880; (2) The Romanized New Testament, which has the Japanese of the Standard edition, in Roman letters; (3) The Common Reader's edition in the cursive Japanese characters; and the (4) *Shinkaifana* and (5) *Kanten* New Testaments, which are printed in a combination of the Japanese and Chinese characters.—Sunday School Times.

—The Swedish Mission of the Methodist Episcopal Church in Brooklyn and New York holds church property valued at $25,000; and the interest on the indebtedness, $2,800, is now provided for by the Dorcas Society. Sixty-seven probationers have been received during the year; the total membership is 250, and there are 180 scholars in the Sabbath-school. The members have labored energetically, given liberally, and prayed earnestly, and the work of the Lord has prospered in their hands.

—A correspondent of the Monthly Record states that "the chief discussion at the recent Missionary Council of the Presbyterian Alliance, held at Allahabad, Dec. 15, related to the training of students. A resolution was passed that the different missions represented in the Council should move their respective churches at home to found a union college at Allahabad for the training of students of divinity, to have three professors, and the teaching to be chiefly in English, but partly in Hindoo."

—Dr. Blaikie's "Life of Livingstone," published by Harper & Brothers, is one of the most valuable contributions to missions of recent date. It is replete with prophecies, not the least of which was uttered before the great explorer set forth on his mission: "The time will come," he says, "when rich men and great men would think it an honor to support whole stations of missionaries, instead of spending their money in hounds and horses."

—The Rev. J. B. Whiting and Mr. E. Hutchinson, of the Church Missionary Society, have returned to England from Madeira after a conference with Bishop Crowther, "Archdeacon" Crowther, and three other native Africans connected with the Society's work on the west coast. Much interest was manifested by the people of Madeira in the presence of such an assembly, and it is hoped that the conference may result in important developments.

—The Wesleyans (Methodists) have entered the Nizam's territories in India. No Missionary Society has hitherto penetrated the interior of Hyderabad, with its 11,000,000 people. The Wesleyans have been invited to establish schools in the cities and villages of that province—the hot bed of Moslem fanaticism and political factionists, like no other spot on earth.

—In Southern India there are 200,000 converts included in the several Protestant churches. An interesting conversion has taken place in Calcutta. Gogal Chunder Biswas, an elderly Hindoo gentleman, and the head of a respectable family which has occupied an influential position for many generations, was lately baptized by the Rev. J. Hector.

—The first Protestant church in Beirut Syria, under the Presbyterian Board, have called as their pastor, Mr. Rizzook Barbari, a native of the country, and have subscribed the full amount of his salary, $560 dollars in gold. This is an encouraging fact.

—Sir Charles Trevelyan is of the opinion that India will at last be converted by wholesale, and the Lucknow Witness indorses the opinion.

—A dispatch from Cape Town says it is reported that four missionaries have also been murdered by the natives.

MISCELLANEOUS.

—The Romish priests in Belgium have used their ecclesiastical power to such an extent in opposition to the State schools that a commission has been appointed by the Government to inquire into the facts. Over a hundred witnesses have been examined fully confirming the complaints made. It is said that the testimony so taken has been furnished to the Pope, and that he has ordered the priests to desist from their opposition.

—The spiritual efforts made in some parts of England by churchmen to interest the class of workingmen who have rarely seen the inside of a church, have been gratifyingly successful. Laymen, pious women and clergymen have united in this work, and the encouragement which they have found gives hope of great improvement in the condition and habits of a large part of the people.

—Contributions of the Church for Education.—Returns have been made by the government which show that during the last nine years the church of England contributed, for educational purposes £5,630,541, and that within the same period all the other religious bodies in the realm contributed an aggregate of £1,324,505, the proportion in favor of the church being more than four to one.

—The Ministerial Union of San Francisco and Oakland issued a call acknowledging the gracious results of Moody and Sankey's meetings in "the awakening of Christian life and the salvation of hundreds of souls," and recommended that Feb. 17 be observed as a day of fasting and prayer for the continued success of revival efforts.

—It appears that the story of the murder of a Jesuit priest in Guatemala, simply because he transgressed a law of the country banishing Jesuits, was utterly without foundation. The man is said to be alive, and laughing at the report of his supposed execution. We may add that we have seen nothing of this denial in the Catholic papers which printed the report.

—It is announced that the great incomplete pile shown to visitors to Montreal as St. Peter's is to be abandoned and pulled down. The church was built after the model of St. Peter's Cathedral at Rome. Lack of funds to complete it is the cause assigned for its demolition. It would have been the largest church edifice on the American continent.

—In Illinois there are 217 Congregational ministers, 211 churches, 23,306 church-members, 30,617 children in the Sunday-schools, and $61,953 25 spent in benevolence. There has been an increase in membership of 4,376 in 10 years. In the year 1870 there were received 2,370; in 1880 1,432.

—The Old Catholic organs of Germany and Switzerland report that a whole village, Banholt, in the province of Limburg, has legally joined itself to the Old Catholic Archbishop of Utrecht, which archbishopric has been separated from Rome since the Jansenist movement.

—At the session of the New York East Conference Dr. Abel Stevens located, Dr. G. W. Woodruff became supernumerary, Dr. W. H. Boole was appointed conference temperance agent, and Dr. D. Curry was appointed to the Eighty-second Street Church, New York city.

—M. Hyacinthe Loyson has addressed a letter to the President, of the Paris Municipal Council, asking for the use of the Church of the Assumption, in the Rue St. Honoré, for his congregation, as he is compelled to give up his chapel in the Rue Rochechouart.

—The Young Men's Christian Association of Chicago are considering the proposition to build a new structure on Monroe and Dearborn streets, to cost something like $100,000.

—Since 1870 Protestants have built 11 churches in Rome, opened many schools, asylums, and reading rooms, and distributed millions of Bibles and tracts. Several new church edifices are in contemplation.

—The new church of St. Michael and All Angels, Haworth, England, on the site of the old one so closely associated with the Brontë family, has just been consecrated. The only part of the old church remaining is the tower.

—The additions to the colored Baptist churches of Georgia the past year amounted to 8,000 or 9,000. The new members are said to be of a better and more useful class than those received in former years.

—The Rev. C. H. Spurgeon's Pastors' College, London, has located 472 ministers, since it was founded, and 132 churches have been formed and 36,123 persons baptized through its instrumentality.

—With the Pope's approbation, a "School of Gregoriana" has been lately founded in Rome. The purpose of this school is to introduce reform in the Church music of the Catholic world.

—In British Columbia the Roman Catholic Bishops have petitioned the legislature to exempt the Catholics from school taxation wherever they sustain denominational schools.

—Rev. J. Hyatt Smith, pastor of the Lee Avenue Baptist Church, Brooklyn, N. Y., and member elect of the next Congress, has avowed himself a Restaurationist.

—The General Conference of the Methodist Episcopal Church will hold its quadrennial session in Cincinnati, beginning the first day of May.

—The Book of Common Prayer has been translated into more than 50 languages, and 1,000,000 copies of it are printed every year.

—Roman Catholicism does not prosper in the city of London. The latest statistics indicate a steady decline in interest and numbers.

—Rev. Mr. Brooks has been appointed by the American Baptist Society of Philadelphia to do Sunday School work in Louisiana.

—Calvary Baptist church, New York city, has contributed $65,000 to foreign, home and city missions since Christmas.

Our Young People.

THE LITTLE KNIGHT

BY GEORGE COOPER.

His shield—the sacred that he bears,
With shining face, each morn,
His armor—'tis an honest heart,
That still would God's home scorn.
No soul on royal cloth of gold
More radiant than he,
Our noble little school-boy knight,
Flower of our chivalry.

How proud his crest at tournament,
The loud and merry game,
When daring gauntlet flings he down,
Eyes bright and cheeks aflame
Or by a sister's side he walks
To shield her gallantly
Our noble little school-boy knight,
Flower of our chivalry.

His clarion challenge, hark! it rings
With clear of artless grace
And dauntless brow he meets the strife,
Defiance in his face
The guerdon of a mother's love
How proud to win is he,
Our noble little school-boy knight,
Flower of our chivalry.

What honored stations of the land
Await him down the years
Joy to the Knightly heart that taught
Love dark Misfortune fears
Bright be his crest forevermore
His watchword "Duty" be,
Our noble little school-boy knight,
Flower of our chivalry.

—New York Independent

Pearl Raindrop.

"I am afraid to fall," says little Pearl Raindrop, with a shiver, as her fat Nurse Cloud grows less and less.

"Tut, tut, child!" says her fat nurse, "you need have no fear. It is nice down there, I think."

"Were you ever there?" asks the little one, all in a tremble.

"I suppose so, but I do not remember," is the reply.

"I am sure I had much rather stay up here," said Pearl; "I don't see why all my big sisters and cousins are in such haste to leave the bright sky and their good nurses. Shall I find you when I get back?"

A heavy peal of thunder drowns Nurse Cloud's reply.

"Oh, that awful thunder! Every one nearly shook me off," cries the little trembler. "I am dreadful scared. I am afraid to go down! I wish my sisters wouldn't crowd me so, in their hurry to get away. Do you think it hurts to go?"

"I am sure it can not, as my nurse nearly shook me off," cries the little trembler. "I am dreadful scared. I am afraid to go down! I wish my sisters wouldn't crowd me so, in their hurry to get away. Do you think it hurts to go?"

"See how brisk and happy the others are! Here is little Silver-ball tugging to get away too! I shall keep her with me until she is larger."

"O, please, nurse, let me stay until it is time for Silver-ball to go!" pleads Pearl, in tears.

"No, my dear," says Nurse Cloud, kindly, but firmly. "It is your time now, pet. Don't be scared; good-by!"

Down, down she went, with scores of tiny drops no bigger than herself chasing after her. Faster and faster, until our timid little Pearl would gladly escape from the hubbub, and go down to the earth quite alone.

But now the sun comes out from the darkness and sends his rays of bright light far down to the regions beneath her. Looking eastward, she sees a broad circle of raindrops decked in red and green and orange and blue bending over a beautiful wood.

"How happy they all seem to be," she thought, "and I alone am sad and homesick. I wonder what shall become of me! Shall I fall into that broad blue lake, or be lost in the great forest?"

Now the towers of a princely mansion appear beneath her. Nearer and nearer comes these massive towers, and poor little Pearl Raindrop is gazing down at the hard paved court below. She may be dashed to atoms. Just then from an open window in one of the towers is thrust a golden head. A pair of eyes, blue as the sunny sky, gaze upward to see if the storm is over. How roses Pearly, plump into the open eye of the princess; and the little lady laughs, although her poor eye is blushing scarlet. Grateful for her escape, our pretty raindrop has no notion of staying in that blue heaven to cause it owner pain,

So she tumbles about,
And tumbles out.

She falls pat into the white cup of a sweet tuberose which rests in the knot of lace upon the bosom of the little princess.

What a soft, sweet bed is this for the tired little traveler!

The raindrops have ceased to fall. Many of them have already stolen away, while others have started on their homeward journey to the clouds. Pearl is pining to go back. So narrow is the place, and so deep, that, try as she may, she can not get out.

Out into the sunshine of the court trips the happy princess. O, how warm shines the summer sun!

The sweet tuberose wilts a little. Pearl feels her gossamer wings slowly unfolding. Her heart grows lighter and lighter. Then in sweet trust she mounts the trackless air, and finds herself once more in the region of her delight, in the clouds.

How did she go? And who saw her? Many a boy, in Our Little Ones.

Splicing the Ladder.

One night the large and splendid Sailors' Home in Liverpool was on fire, and a vast multitude of people gathered to witness the conflagration. The fury of the flames could not be checked. It was supposed that all the inmates had left the burning building. Presently, however, two poor fellows were seen stretching their arms from an upper window, and were shouting for help. What could be done to save them?

A stout marine from a man-of-war lying in the river said, "Give me a long ladder and I will try it."

He mounted the ladder. It was too short to reach the window. "Pass me up a small ladder," he shouted.

It was done. Even that did not reach to the arms stretched frantically out of the window. The brave marine was not to be balked. He lifted the short ladder up on his shoulders, and holding on by a casement, he brought the upper rounds within reach of the two men, who were already scorched by the flames.

Out of the window they clambered, and creeping down over the short ladder then over the sturdy marine, they reached the pavement amid the loud hurrahs of the multitude.

It was a noble deed, and teaches a noble lesson. It teaches us that when we want to do good service to others we must *add our own length* to the length of the ladder.

Harry Norton saw that his fellow-clerk, Warren Proctor, was becoming a very hard smoker and a hard drinker, although only sixteen years old. When he urged him to stop smoking and drinking Warren replied:—

"Why, you sometimes take a cigar and glass of wine yourself."

"If you will sign a pledge never to smoke a cigar or touch a drop of liquor, I will do the same," was the reply.

The bargain was made, and Harry saved his friend by adding the length of his own example to the length of the ladder.

A widow lady near me was suffering from sickness and poverty. Her daughter, a delicate, refined girl, said to herself, "My mother must be taken care of; I'll advertise for a place as a servant-girl."

She did so. A gentleman saw the advertisement, and determining that the brave girl should not undertake that, he procured her a situation as secretary in an institution where she gets six hundred a year. An unselfish daughter thus brought relief to a suffering mother. She spliced the ladder with her own self-denying exertions.

It is a noble thing to be unselfish, and to give up gratifications for the sake of other people.

When the great Christian sage of old said, "It is right not to drink wine by which my weak brothers stumble," he added the length of his own influence to the ladder for saving others from drunkenness.

I could tell of two Christian lads, well educated and refined, who go every Sunday to a mission school in a dirty degraded street that they may encourage some poor ragged boys to go there too. Those two boys have the spirit of Jesus Christ. They are not selfish, and they mean that the poor ignorant lads shall climb up in the world over them.

That is the way to imitate the Divine Master, who gave himself that men might climb out of the folly and degradation of sin into heaven itself. Dr. T. L. Cuyler.

READING A DUTY AS WELL AS A PLEASURE. Visiting a circulating library not long since, we were much astonished to find that among the young ladies who were choosing books not one of them asked for anything but the most miserable, unhealthy and sensational novels. The girls who read this we hope are different types of their class, not content with reading infernal books, but trying to acquire a taste for good, wholesome literature. Habits grow upon us easily, and if the habits of reading foolish books is formed, the power of reading better books will be lost, and our taste in reading be reduced to a very low standard.

To read is both a pleasure and a duty, and girls should take the trouble to make themselves familiar with good books, cultivating a taste for the true and beautiful, in preference to being carried away by some foolish novel. What girl who truly enjoys one of Beethoven's symphonies would ever listen contentedly to "Yankee Doodle," or how can she who lingers before a beautiful statue be satisfied with looking at a block of marble? So, as we are drawn toward the highest and noblest in art, in like manner are we lifted up by reading a good, healthful book, and lose the taste we may have had for anything shallow and unreal. If after reading a book we have an inclination to read better, purer lives, or to raise ourselves to a loftier height intellectually, that has our reading been a profit to us, and we are safe in selecting such books for our perusal; but if, on the other hand, we lay aside a book which has led us to sympathize with a foolish or vulgar sentiment, or bewildered us with exaggerated impossibilities, we may be sure that such reading is as poison to the mind, and such books should be avoided, or they will prevent the appreciation of what is noble and good. Remember, we are to a great extent what we make ourselves, and to be educated and instructed, we must be careful how and what we read.—Christian at Work.

MAGGIE'S FAITH.—A bright little girl of about five years old, went with her aunt to the village church of Prestwold. A collection was made for the widows and orphans of the poor men who had lost their lives in the late colliery accident. Maggie was told that the collection was for supplying bread to the starving little ones, and promptly expressed her desire to add her mite which, alas, amounted to but one penny. Her aunt, wisely judged it better that the child should only give of what was her own, and Maggie eagerly dropped her coin into the bag as it was presented. Before the service concluded, she pulled her aunt by the sleeve and whispered, "Auntie, will my penny buy them a loaf?" The aunt replied that it would not be sufficient, but, touched by the look of sorrow and disappointment which clouded the sweet, upturned face at the announcement, she hastened to add, "It would buy a roll for them, Maggie." The child seemed but half satisfied at this suggestion and presently whispered again, her countenance beaming with gratified assurance, "But auntie, Jesus Christ can make that roll go as far as he did the loaves and fishes you told me of." Dear little Maggie! her faith was practical and active, and during her short, sweet life, often put to shame the doubts and fears of her elders. She was suddenly called home about three years after the above incident, but in her little life gave sweet testimony that she had been born again, and had God's holy spirit dwelling within her.—Day Spring.

SPOUT OF THE WHALE. A naturalist writes as follows regarding the spout of the whale:

I several times went away in a small boat from the ship, to shoot birds for our collection.

On these occasions the whale sometimes blew quite close to the boat. The appearance of a whale's spout as seen from the level of the sea, is very different from that which it has seen from the deck of a ship; it appears so much higher and shoots up into the air like a fountain discharged from a very fine rose. The whale, of course, in reality does not discharge the water, but only its breath; this, however, in rushing up into the air hot from the animal's body, has its moisture condensed to form a sort of rain, and the colder the air, just as in the case of our own breath the more marked the result.

When the spout is made with the blowhole clear up above the surface of the water it appears like a sudden jet of steam from a boiler. When effected, as it sometimes is, before the blowhole reaches the surface, a low fountain as from a street fire plug is formed, and when the hole is close to the surface, at the moment a little water is sent up with the tall jet of steam. The cloud blown up does not disappear at once, but hangs a little while, and is often seen to drift a short distance with the wind.

The expiratory sound is very loud when heard close by, and is a sort of deep bass snort, extremely loud and somewhat prolonged; it might be compared to the sound produced by the rushing of steam at a high pressure from a large pipe.

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THURSDAY, MAY 26, 1881.

Spiritual Appetite.

The desire for food is implanted for an end—the preservation of life. The pleasure of eating and drinking is for a purpose, but subordinate to the final cause, the maintenance of health and strength. Ordinarily, however, in eating and drinking we are moved by the appetite, sometimes, perhaps rarely, thinking that our lives depend upon it. Then, again, the desire for life and health may be strong while there is no desire, but rather a loathing of food. It is somewhat so in spiritual things. There is an appetite for goodness, an intense longing for righteousness, and a craving for purity, without much conscious reference to the danger of hell or the blessedness of heaven. And there may be a fancied desire to escape the miseries of the one, and to gain the happiness of the other, with no taste for that holiness without which no man shall see the Lord. Fancied desire, we say, because no one really wishes for heaven, who has no desire for goodness, and because he who loves sin really prefers hell to heaven. The chief facts about these two states are that the one is holiness and the other is sin; and, as our desires are respecting these, will be our final destiny.

The hungering and thirsting after righteousness is, therefore, an appetite for spiritual things; they are desired because they are loved, and because in themselves desirable. Righteousness is an end in itself and the condition of all blessedness. Here it is heaven in the bud, there it is the full blown flower. In the soul's thirst for purity and love, and for communion with God, there may be little thought about happiness, or hell or heaven. Righteousness is sought for its own sake, and because there is a hungering for it. It is not exactly what is called the desire for happiness, certainly not the desire for pleasure, though these, in the deepest and truest sense, are connected with purity of heart. It is hungering and thirsting after righteousness this singly and supremely. This, wherever its attainment may lead, and whatever its pursuit may involve. It is not possible that righteousness should be anything else than blessedness, but in this world it is often associated with suffering, and brings persecution, and requires self-denial. To those who truly hunger and thirst, righteousness is its own exceeding great reward. To be right in thought, in heart, in life, is the supreme and sufficient bliss, and no burden of sorrow or affliction can lessen the greatness and completeness of the satisfaction.

Right relations with God, as realized through faith in the atoning sacrifice, are the goal of penitence, but in this, and afterward, is the cry of the soul for personal purity, for deliverance from all that mars the beauty of holiness, and for a character that is positively and nobly good. The spiritual appetite is not a mere mysticism nor is it the product of ascetic dreams and theories. It is a thirst to be honest, to be unselfish, to be truthful, to be liberal, to be without egotism, and to be wholly under the dominion of love. The spiritual appetite, where it is truly formed, will keep the fleshly in subjection and under control, and it will expel the love of the world and the pride of life. It will lead us away from the charmed circles of worldly dissipations and gayeties, and draw us irresistably to the word of God, to the house of prayer and to the closet. He that hungers will arise and go to the Father's house, where there is bread enough and to spare, and he will seek those fountains where living waters are flowing. Without this desire for spiritual things all religion is a barren formality, a drear and lifeless desert, a table spread and adorned, but without a morsel of bread.

The Master promises fulness to those who do hunger and thirst after righteousness. "They shall be filled." It is not so with other than spiritual desire. Who ever heard of the avaricious having enough? Was worldly ambition ever satisfied? Are pleasure-seekers ever contented? Righteousness is the only thing that can fill the soul. Even what we call the thirst for knowledge, blindly lauded as excellent, is, when apart from moral and religious principles, a very puerile and ignoble thing, and there is little satisfaction in it. However it may occupy the intellect, the nobler part, the spiritual, is starved and empty. There is in righteousness a joy unspeakable and full of glory.

But the bread of God is for those who hunger for it. Those who draw water from the wells of salvation are they who thirst. Those who have an appetite for righteousness are sure to get it; and more, this righteousness will be in abundant measure, and the soul will be filled. The most melancholy thing connected with any man is the lack of an appetite for spiritual things—a state which, if it rises somewhat above indifference, still lingers amidst the externals of religion, in an atmosphere of slavish fear and sensuous hope, but knows nothing of a healthful appetite for God and holiness.

Gambling Sanctioned.

We believe that gambling is prohibited by law in Louisiana. Instead of enforcing the law the Mayor of New Orleans has prescribed certain limits within which gambling houses may be opened, and that they shall pay license. They are limited to certain localities, for the avowed purpose of police supervision, and to guard against disorder, fraud and robbery. If permitted throughout the city, the police would not be able to keep an eye on them.

This compromise between the authorities and the gamblers is based upon the belief that gambling can not be suppressed, and that something will be gained by regulating what can not be prevented. This argument would apply also to prostitution, and to almost everything of an immoral and criminal character. Because men will commit crime, it is therefore better to regulate it than to prohibit, or attempt to suppress or punish it. It is contended that the propensity to gamble is so universal, and so deeply ingrained in human nature, that men will gamble anyhow. They will do it secretly and clandestinely if the law is enforced against open and public gambling houses. Therefore, tax gambling and control it. This is the argument which seems to meet the approval of our secular press, and of the Mayor of New Orleans. If gambling, however, is a vice, by law a crime, and confessedly a corrupter of public morals, why should it not be so treated? Why except this while we pretend to punish men for carrying concealed weapons, for vagrancy, and even for smoking opium?

The most irrefutable argument against licensing that which is criminal is that it *sanctions crime*. This conclusion can not be avoided. By licensing and regulating gambling it is sanctioned, made lawful, and made respectable so far as government sanction can do it. A prohibitory law, however feebly enforced, is at least a public protest and condemnation, and has a moral weight and influence. The moment vice is recognized and licensed, a great, if not altogether effectual, barrier is swept away, and the flood gates are opened to deluge society.

If they *wish* to suppress gambling, the authorities can do it about as effectually as they can suppress other crimes. An independent and determined administration, and an honest police force, can do it. There will be some evasions of the law, some secret gambling, but these can be ferreted out by vigilant officers, backed by proper authority. The gambling power is very strong; it is popular with the vicious classes, among whom are many voters; it has money and influence. Nevertheless, we believe the majority of the people, embracing the tax-payers, and the moral and intelligent element, would heartily support a firm and vigorous enforcement of a law to shut up the gambling dens.

We suppose, however, we shall never have such an administration, municipal or State, until the people can throw off the chains of partizan tyranny, and vote according to their convictions. The moral issues involved in open gambling houses and in the Sunday liquor traffic as well, are also connected with the material welfare. These are questions that affect the tax-payer, the social respectability and the commercial prosperity. We do not question the uprightness of our Mayor, nor the sincerity of many who approve his policy, but we believe their logic is vicious and sophistical, and that this method of dealing with vice and crime is the open path to general social corruption, and threatening to all real prosperity. The Christian citizen is bound to condemn it, and to oppose it by all legitimate means.

The revised New Testament is now in the market. Tons of them were on sale in New York last Friday, and we suppose everybody will have a chance to get one soon. It is stated that the New York Herald would publish the entire revised New Testament in its edition of Sunday, May 22. Besides the authorized edition printed in England, and now on sale in this country, some of our American publishers have issued cheap editions.

The world seems all agog to see this revised New Testament. It comes to us as a revelation of the deep interest people generally feel in the Bible. Most people who read commentaries and hear preaching are, or ought to be, already familiar with the changes that have been made. They are not many, and none of them affect any important fact or doctrine. The one thing that seems to impress our secular papers is that *hades* in some places has been substituted for *hell*. How happy sinners would be to get rid of the doctrine of future punishment. Although this substitution of hades does not touch that doctrine, yet the popular notion of the ignorant and of scoffers is that this new version rejects hell altogether.

One benefit of the revised edition may be to induce many, who have hitherto neglected the Bible, to read it. To many who thus read from curiosity, and hoping to find relief from the dreaded doctrine that, in spite of their avowed unbelief, still haunts their imagination and disturbs their peace, light may come, and Christ may be revealed. And many lukewarm Christians, whose Bibles have been but little used, will probably wake up, and search the long-neglected word, just to see what all this stir means. With a revival of Bible reading, there may come an awakening of sinners, and a reclaiming of backsliders, and thus the word shall grow mightily and prevail.

It may be that all this incessate and groundless clamor, alarm and curiosity will bring about good, and that, by means of them, the word of the Lord will have free course and be glorified. People who have not been to church for a long time will now, perhaps, bethink them of this new Bible, of which so much is being said, and go out to hear what the preachers have to say about it, and to learn from which version they take their texts. Some will doubtless be surprised to find that it is the same gospel, the same old story, that the rich man is still in torment, that the wages of sin is death, and that he that believeth not shall be damned.

While we see no reason in the revised edition, for all the fuss that is made about it, we hope that the sensation will be something more than a mere ripple upon the surface of popular attention. Rather, we hope that the interest excited will be so deep and permanent that there shall be a lasting gain for the truth, and for the spread of scriptural holiness.

For the rest we can assure our dear conservative friends that they need not tremble for the ark of God. The word of the Lord endureth forever. The old version will stay in the pulpits and the homes for some time, and whoever chooses may keep it till he dies.

Alabama Notes.

Winter lingered very late, and, after killing nearly all the fruit, finally yielded to spring, which made haste to give place to summer. By this arrangement of the seasons vegetation was made very backward. But at last the gardens are giving us something better than *spring greens*, such as strawberries, peas, etc. Oats are beginning to head out—in some fields to ripen. Corn and cotton came up unusually well, and farmers are hard at work "chopping out" and "sweeping up." If they can go into June with hands clean of the first grass, the management of the crop to maturity is comparatively an easy work generally. For grass killing the weather is and has been for some time very fine, days being long, hot and dry. And the prospect is generally flattering; plants look well.

This is the pushing as well as the poetic part of the farmer's year. No time now to stop and, resting on the plow-handles, to write verses, as Burns did when he turned up the mouse's nest and tore up the daisy by the roots. The plow boy, who is always the central figure in the poetical conception of the farm, should now be described by the words of Clare (who doubtless wrote from personal experience,) as "unoiled and sweating," especially about the time to take out for dinner. And about the time to take out for night, he should illustrate the well-known line of Gray: "The plowman homeward plods his *weary* way." For, unless the people, white and black, live close, work hard and long, and make good crops and get good prices, this vital interest will be utterly prostrate. The quantities of corn, hay and meat to be bought for the making of this crop are unprecedented, and prices are unusually high. A railroad superintendent told me last week that he had already hauled, of corn alone, as much as would consume one-third of the cotton he carried to market last fall and winter. Under such a system of planting and working and credits, no country on earth can prosper. If the children of *this* generation are wiser than the children of light, then woe to the land and the church.

The monotony of church movement has been broken by news of revivals in a few places of the Conference. Williamson, Crews and Peterson seem to have had the best times. Others have been at work with some success, and are still striving with hope of larger success. May this spirit extend through the entire Conference. Methodism can not and should not live without revivals. The work at Greensboro was, I hear, the best perhaps the college has ever enjoyed. There is really no use for church schools unless they have these seasons, in which our sons and daughters are converted, and afterward confirmed by the peculiar training of the class meeting and prayer meeting. Faculties should be organized with special reference to this particular point, and should not be satisfied until they see these results. Revivals among the pupils, and religious development afterward, should be the tests of fidelity, as much in them as in preachers in charge of congregations. For it is only when these results are seen that we can assuredly know that the school is doing the work divinely appointed for the church to do.

Next month the commencements will commence, and the boys will tell us of Thermopylæ, Actium, Runemele, Waterloo, Linden, Bunker Hill and New Orleans; of Thebes, Troy, Athens, Rome and Pompei, of Olympus, Ossa, Pelion, the Alps and the "*Tall Cliff* that lifts its awful form;" and refresh us in all ancient history, biography, poetry, philosophy, mythology and everything else. The girls will tell us of blushing morn and dusky eve, twinkling stars and sparkling dewdrops, gentle murmurs and fragrant zephyrs and the hill of science, and I don't know what all. Is it not marvelous that boys and girls, from sixteen to twenty years old, can write so learnedly, so wisely and so elegantly about so many different things? Can it be *possible* that religious teachers allow them to commit the low crime, sometimes committed in the pulpit, the *crime of theft*, mildly called *appropriating* the ideas of others? The presidents, with all the personal and official dignity which the real importance and proper pageantry of the occasion can command, in pathetic baccalaureates, will tell them that, having learned to use their powers in these juvenile gymnasiums, they are now to take their places among the actual contestants of life, and, by wonderful feats of skill and strength, are expected to win undying laurels; and, after a little love-making on the last night, these beautiful scenes will close. I say *beautiful* scenes, for there are others in which only the rasters take part, and these are marked mainly by care and anxiety and trouble. The board at Tuskegee will have no trouble this year. Thanks to the wise and able administration of Dr. Mussey. But the board at Greensboro have long had and will continue to have trouble until the college shall be sufficiently endowed by the church.

If the church in our bounds was unorganized, or compelled to build houses for worship and parsonages and schools, there would be some excuse for our present educational embarrassments. But with a well-organized Conference of 141 enrolled preachers, among whom are young men, full of vigor and hope, and old men, ripe with experience, broad in culture, and gifted in intellect, and with 31,000 members, among whom are men and women of all ages, the equals of any in the land, in every respect, and $700,000 worth of unincumbered property in actual possession, it is a downright burning shame that we do not furnish means sufficient to educate our own children. Should such a people cry poverty and wait for some great-hearted Vanderbilt or Seney, of his unsolicited generosity, to endow our colleges? or should they cringe and fawn at the feet of some millionaire, till, like the unjust judge, he bestows the gift to be rid of the "continual coming?" or should they say: "*We can do it ourselves, and we will!*" Let the manhood and self-respect of Alabama Methodism answer.

J. W. R.

Notes from Nashville.

I was present at a meeting this week at the Publishing House, convened to perfect financial plans for the establishment of Dr. Price's Ladies' College in Nashville. It is considered a *fait accompli*. The college is to be located on Broad street, not far from the Custom-house. Dr. Price is a capital preceptor; he has succeeded well this his first year in Nashville, and Nashville can not afford to do without him.

We have just stereotyped a sprightly work for Bro. Billingsley, of Louisiana: "The Temple of Pleasure; A Vision." It is a powerful dissuasion from such diversions as can not be used in the name of the Lord Jesus." Give it a wide circulation. Theaters, race-courses, ball-rooms and groggeries are sending our people to the dogs and to the devil. If you will allow me to call a spade a spade.

We shall soon have stereotyped the first volume of Bishop Doggett's sermons. *Hic labor, hoc opus est.* Mr. Editor, do not have any posthumous works. Send your manuscripts to us while you are alive, to prepare them for the press, or to be consulted in the case of *lacunæ*, heterophony, etc. However, the public shall soon have a capital volume of sermons of our glorified Bishop. The biographical sketch of the Bishop, by his life-long friend, Dr. Edwards, is a valuable addition to the work.

Allow me to express my thanks for kind editorial notices of my Commentary on Romans. Though I do not fish for puffs, and do not puff my own goods, yet I am not insensible to kind criticism, and not ungrateful for favorable appreciation. If any of our church editors have failed to receive the volume, they will please notify the book agent. This is my sixth volume of Commentaries on the New Testament. I know not what the future may bring forth. The translation and notes on Romans, written, revised, rewritten, with immense labor, ought to be not altogether unworthy of the subject. But let others judge.

We have just finished the General Minutes. They would have been out in January—not postponed to May—but for causes beyond our control. We will see whether or not they can be controlled next year. I call your special attention to the general recapitulation, which will reward analysis.

We are all on the *qui vive* for Vanderbilt commencement. The sermons are to be preached by Drs. Messick and Oliver, Sunday, May 22. Commencement day is Founder's day, May 27.

THOS. O. SUMNERS.

Nashville, May 19, 1881.

The Wesleyan Christian Advocate says:

"Dancing people are constantly calling for Scripture texts forbidding the indulgence of their beloved amusement. The text they know best is Solomon's—'There is a time to dance'—as if the wise man, with all his knowledge, had the remotest idea of a society dance. We have been challenged to preach on this text, but up to this writing have not found time or occasion.

"Some things about the dance we can understand, although without experience. For instance that people enjoy it; its gayety, its rhythmic movement and whatever else belongs to it. But one thing about it we do not understand so easily, namely, what certain church people can be thinking of when they undertake to satisfy their consciences in indulgences that the general sentiment of their church condemns. We do not know a single church of any claims to importance that has not, through its highest representative officers and assemblies, condemned dancing. Take the Methodist Church, for instance; we have had 'deliverances' the most rigorous and unmistakable from the beginning, setting forth the utter incompatibility of dancing and religious living. To put the argument on its lowest ground, the case is made out against dancing Methodists. They ask membership in a church that they know to be opposed to dancing and to all such things. What do they join for? For some supposed spiritual advantage this church affords? Then, in common decency, why don't they conform to its rules and established sentiments? We need not prove standing to be sinful to convict them of inconsistency. They joined with a clear knowledge that the church would not have received them with a statement on their part, of a 'reserved right' to dance and to do other such things. They come in professedly on the platform laid down by the church, once in, they claim the right to act in all such matters according to their own opinions or whims. *It is not honest.*

"This would be honest: if after joining on the platform of the church they conclude that their own notions are safer guides than the collected wisdom and experience of the whole church; that the pleasure of the dance outweighs the graces of the church, that they love the ball-room better than they do the church, then quit the church. This would be honest and perhaps safest, for one inconsistency, at least, would be avoided. They would then sail under the flag they fight under; they would profess to be what they are."

Catholic Persecution in Mexico.

Rev. John W. Butler, of the Methodist Episcopal Church, writing to Zion's Herald from Mexico, says:

But our persecutions in these days have not been limited alone to Queretaro. Apizaco, about eighty miles from the city, is one of our points on the Puebla district. Our annual meeting, in January, appointed to this place Epigmenio Monroy, a modest, quiet and devoted young man. Immediately upon reaching the appointment he made many friends. Indeed, so courteous was he to every one, and so upright in his daily life, that he made not a few friends among the Catholics. All gave him credit for being very sincere. The congregation began to increase under his pastoral care. He voluntarily started a school and got together at once over twenty children. His spare hours from school and study he employed in improving, with his own hands, the chapel, and beautifying the grounds around our mission premises. With all this he found time to take an interest in the surrounding villages. In one of these, Santanita by name, he gathered together quite a number of followers. Indeed, they became so many that they desired to organize themselves into a congregation. [illegible] to the missionary in charge and perfected his arrangements accordingly. In mentioning the matter to our superintendent he manifested great joy and enthusiasm.

On Friday evening, the eighteenth of April, he presented himself and began his work. After their service was over he started home, accompanied by two members of the new church. He had less than three miles to travel, but this he was not permitted to do in peace. About half way he was met by fourteen men, armed with swords and clubs. Terribly cut and bruised, he was thrown on one side of the road and covered over with straw. His companions were also badly used, but one of them managed to escape and reach Apizaco, where he gave the alarm. The authorities, assisted by volunteers from our congregation, went out and rearrested eight suspected accomplices. Poor Brother Monroy was brought to his home in Apizaco one leg broken above the knee; one arm broken in two places; a terrible cut on the top of his head, and his back all covered over with lighter wounds. He was perfectly conscious, and bade his afflicted wife not to weep for him, but for those who had so ignorantly sought to crush religion in Santanita by killing him. During the next day, though very weak and a great sufferer, he seemed considerably cheered by a telegram from Puebla, announcing that on the train which would arrive a little after midnight a physician and one of our native preachers would come to his aid. As the hour of midnight came slowly on, Bro. Monroy frequently inquired the time, thinking it might be near one o'clock, at which hour the train was due. About twelve he again asked his wife the hour. When informed, he replied, "Never mind, I can not live to two o'clock; but tell the Brethren that, as far as I am concerned, it is all right. I am happy." Half an hour afterward he quietly fell asleep in Jesus.

And thus falls the first martyr from the ranks of the Methodist ministry in Mexico. This adds a noble name, whose name should be written in letters of gold. We can not restrain the tears as we think of his terrible sufferings, and see his afflicted widow and little ones too young to understand their loss. But of him we think among the redeemed martyrs, with Stephen and an innumerable company before the throne.

Rev. W. W. Royall, writing to the Richmond Christian Advocate from Nezlang, China, March 22, says:

"They had a file for the conference," says the author of the Book of Judges. So they have here now. A file is a piece of stone on which the people rub their tools back and forth, as we use our stone for chisels and other edged tools—that is all. Take away their sword and one of the families has an American plow, make all the iron and wood found pieces hewed with the axe, then get a shovel-plow share and attach to the front of the hand-slide, and you have a Chinese plow of to-day. An immense and disgusting-looking water buffalo, whose retreating flat head and wicked-looking face do not add to his comeliness, is the universal team.

"The scene on the Chinese public roads there are none is truly unique in its grotesqueness. The flat, low land, cut up by ditches, dotted over with farm villages every half mile or so, here and there a bamboo grove with other trees in sight, the narrow pathways, running along by the canals and ditches, or winding around the enclosures at the villages, now crossing a canal on a massive stone archway, maybe a couple of slabs of granite, a long procession of wheelbarrows, some with one or more Chinese passengers, others with bales of the narrow white or blue cotton cloth, so extensively made here, or roaring with a load of hogs, some living and some dead, with the ungreased wooden axles squeaking dismally in concert, the rough balks by the wayside slowly dragging the primitive plow through the black loam, while the children pull up the dead cotton-stalks of last year to be sold for fuel, or else lead by a string a kid or goat to nip the green grass by the fence or roadside—all this must be seen here or not at all.

"At the present writing the wheat is some six or eight inches high, and of a beautiful green; vegetables are coming forward; and in parts, south of here, already the usual delicacies of peas, and such like are in market. Though we are south of Savannah, we are much behind that place as to fruit and vegetables.

"All our mission are enjoying pretty good health. Bro. Bell has progressed in Chinese, Bro. Parker is pleasantly in Shanghai, the Misses Rankin prove delightful neighbors, and we feel grateful to God for his mercies and blessings in this distant land. We cannot help praising him for our numberless mercies."

The Methodist Recorder vindicates the temperance pledge thus clearly and conclusively:

One of Dr. Crosby's positions in his "calm review of the temperance question" is, that it is a moral error of the total abstinence system, to place dependence upon a contract rather than on a moral sense; that is the most pernicious instrument for debauching the conscience; and that the pledge is never a help to true morality. In the first place, Dr. Crosby misstates the case. The dependence is not placed upon a contract rather than a moral sense, but on a contract made in harmony with the moral sense of the individual, and designed to call that moral sense more fully into action. An individual's moral sense tells him that it is wrong for him to drink intoxicating liquors, and thereby, to say the least, run the fearful risk of becoming a drunkard. He signs a pledge to refrain from a practice which his moral sense condemns. This creates another barrier in the way of indulgence, for his moral sense tells him that it is wrong to violate a pledge which has voluntarily been assumed. So that the singling of a pledge to abstain from the use of all intoxicating beverages, instead of being calculated to debauch the conscience, is designed, and well calculated, to fortify a man's moral sense, and is thereby an aid to morality. If Dr. Crosby's position is correct, then all society is based upon a moral error, for contracts and pledges are made in the intercourse of men with men in every department of society, from the solemn vows assumed at the marriage altar, to the treaties entered into between the mightiest nations. Oaths

are administered, contracts are made and signed, deeds are executed and recorded; and in all these transactions, it never occurs to men that they are disregarding their moral sense, debauching their consciences, or doing anything to weaken a true morality. We presume Dr. Crosby himself has signed contracts and taken pledges to do certain things, entirely forgetful of his own logic. His argument shows to what extent men will go, and what absurdities they will advance, to bolster up a bad cause.

Rev. E. Wentworth, of the Methodist Episcopal Church, gives some striking and good reasons for inducting the Chinese into Hebrew and Greek. Writing to the Northern Christian Advocate, he says:

The establishment of a theological school in Foochow will, in due time, realize a favorite idea of mine, namely, inducting the Chinese into Hebrew and Greek in order to the more accurate translation of the Scriptures into the general language and provincial dialects of the empire. Foreigners work to fearful disadvantage in getting the Scriptures into the Chinese tongues. They stand without and push the Scriptures into those singular dialects. Educate the natives in the tongues in which the Bible was written, and they will stand within and draw the Scriptures into their vernacular. It seems to me that there is all the difference in the world in those two processes. Especially will the Chinese take kindly to the Hebrew, an Asiatic language like their own, with an alphabet but one remove from their hieroglyphic whose letters still wear the names of the objects which they pictured, and whose roots are monosyllabic. The Hebrew book opens at the back end and reads backward like a Chinese volume. The Hebrew characters can be readily and gracefully formed by the upright Chinese pencil, as they cannot be by a Western pen. The obligation of a Chinaman is linguistic for the whole of his mental course. The thousand illustrations from Asiatic customs, figures, figures and poetry of the Bible will all have a vividness to Hebrew mind that they have not to us Occidentals, because all the clay evaporates by explanation and translation. The Chinese are great poets. I see my teacher, on one occasion, to translate the 150th Psalm. He was delighted with it; so pleased that it made such old-school verses to those left by the Hebrew bard! Success to the enterprise of creating a theological school at Foochow.

Methodist Schools in Alabama.

MR. EDITOR: I do not know what was the amount of the endowment fund of the Southern University before the war, but it was large. I believe that most of the contributors to this fund did not actually pay their subscriptions in money, but exercised their obligations for the same. These papers were good at the time they were given, for the makers thereof were the owners of property, real and personal. Much of this property was utterly destroyed by the war, and that which was not destroyed was reduced in value. In consequence of this, subscribers to the fund could not pay their subscriptions. Monies that were paid to the fund were invested in securities that were good, but which perished because of the results of the war. Everybody who was here in 1865 ought to understand how this endowment was lost.

But it is true, as I said in a former article, and as George E. Ellis said in your paper of the twelfth instant, that before people will contribute to another fund they will want assurance that the fund will be preserved; and they are right.

I feel sure that a practical plan can be devised by which the fund can be safely preserved, and administered without cost or expense. I shall not now attempt to elaborate such a plan, but it seems to me that the chief desired can be attained if the proper authorities will appoint three practical business men, of good repute, and known to the church, to be trustees of the endowment fund, and to whom all contributions shall be paid for investment in bonds of the State of Alabama, the bonds to be held as a trust fund for the benefit of the Southern University, and not to be trenched upon for any purpose, and the interest *only* to be used in paying such items of the current expenses of the university as may be proper, and as may be agreed upon by the subscribers to the fund.

The Southern University ought to be endowed. The Methodists of Alabama ought to do it. Will they do it?

LAYMAN.

The United States Senate adjourned on Friday last. Conkling and Platt having resigned, Robertson, for collector of the New York Custom-house, was confirmed almost without opposition, and the most of the President's nominations were likewise approved. The most of the time of the extra session was spent in what is called the "dead lock," the Republicans endeavoring to turn out the old officers of the Senate and to elect men of their own party, or men acceptable to Mahone, and the Democrats resisting successfully the attempt.

Six weeks or more was thus spent in sectional wrangle and debate, in the course of which the old issues, the sectional animosities, the reconstruction frauds and oppressions, and the "bloody shirt" venom, were freely ventilated. The bloody chasm seemed for awhile to yawn deeper and wider than ever, but we doubt whether there was much popular response, North or South, to this highly-seasoned partizan declamation. Indeed, the popular pressure from the Republican side became so great against the Mahone alliance, and the senseless interruption of public business to stave off the fight between Conkling and the President, that the Republican Senators were forced to yield. This was, in some sort, a victory for the Democrats, but it was also a triumph of public opinion and of public interests over a mere partizan and personal issue.

REVISED NEW TESTAMENT.—Mr. G. T. Lathrop, 112 Camp street, with his usual enterprise, has on hand and for sale the revised New Testament. It is nonpareil, 32mo, of the University Press, Oxford, and is the edition authorized by the American committee of revision. It is bound in limp cloth, fine paper, and in clear and beautiful type. Price, twenty-five cents.

Mr. Lathrop has also Companion of the Revised Version of the New Testament, by Alex. Roberts, D. D., with supplement, by a member of the American committee of revision, authorized edition, Cassell, Petter & Galpin, publishers, New York." This volume is a 12mo, 213 pages. Its purpose is to explain the reasons for the changes made on the authorized version. It is a work of learning, and contains a vast amount of valuable information about the Bible. Price, in cloth, seventy-five cents; in paper, twenty-five cents.

Another Sad Bereavement.

Rev. J. L. P. Sheppard, writing from Pineville, La., May 5, says: "A heavy blow has fallen on our brother, Rev. S. H. Whatley. His son, Uriah Wesley, about eleven years of age, was kicked by a vicious horse while in the act of closing the stall door, April 15, 1881, and died April 16. Wesley had been a member of the church nearly two years, and seemed to comprehend, in part at least, the doctrines of the atonement, and justification by faith; and, just before his death, he looked up to a picture of the Redeemer which hung on the wall, and spoke feelingly and beautifully of the Blessed Saviour. May God sustain Bros. Whatley and Isbell in their afflictions."

Rev. W. W. Hopper, writing from Summit, Miss., May 14, says: "I am rolling in some subscribers, as Bro. Lathrop can testify, and I hope to roll in the money also before a great while. May the Lord bless you in your work, which I think he is. Our people esteem the ADVOCATE very much, as they do wherever it is known."

Rev. W. T. Shell, writing from Belzoni, Washington county, Miss., May 12, says: "We have had a great deal of sickness. I have attended six funerals in the last twenty-one days at one church graveyard in a sparsely settled country. Times very hard, crops backward, weather fine, church in rather a lukewarm condition. We hope and pray for better times."

We deeply sympathise with our Brother, Rev. N. S. Cornell, and family of the Rayville circuit, Louisiana Conference. His son, Willie, a bright and promising boy of thirteen years, died April 6. Willie, while in health, gave his heart to God, had experienced conversion, and died in peace and hope. He was an exemplary member of the Girard Sunday-school, and greatly beloved by all. A tribute from his Sunday-school will be published in the ADVOCATE of next week.

A sociable for the benefit of the Ladies' Aid Society will be given in the basement of the Felicity Street Methodist Episcopal Church, South, of this city, on Thursday and Friday evenings, June 2 and 3. There is to be a magic lantern exhibition on the first night, and a sacred concert on the second. The object is a good one, and we are assured that everything will be conducted with becoming propriety.

Col. Thomas A. Scott, the great railroad man, died at Philadelphia, May 21. He was a man of immense business capacity, and probably shortened his life by the overstrain of large and complicated affairs. He had given something of his wealth to educational and beneficent enterprises.

—Rev. Dr. W. P. Kramer, assistant rector of Christ's Church, Protestant Episcopal, of this city, died at Morristown, New Jersey, Sunday, May 22. He was a zealous, active and useful minister, and his death will be generally regretted.

—Rev. R. S. Woodward is announced in the ADVOCATE to deliver the address before the Christian Association of Whitworth College, June 26. Bro. Woodward being unable to attend, Bro. B. Carradine will deliver the address.

STATISTICS OF THE METHODIST EPISCOPAL CHURCH, SOUTH—RECAPITULATION FOR 1880.

Conferences.	Traveling Preachers.	Superannuated Preachers.	Local Preachers.	White Members.	Colored Members.	Indian Members.	Total Preachers and Members.	Increase.	Decrease.	Infants Baptized.	Adults Baptized.	Sunday Schools.	Teachers.	Scholars.	Collections for Conf. Claims.	Collections for Missions.
Alabama	128	11	269	31,220	5,529		37,110	127		1,102	1,128	395	3,300	16,557	$1,696 60	$ 216 55
Arkansas	80	4	193	11,398			11,682	1,210		361	884	126	1,145	5,032	559 25	1,136 00
Baltimore	174	15	211	40,187			40,572	421		1,156	1,100	455	4,281	34,965	4,000 00	2,761 56
Columbia	27	2	19	1,170			1,218		68	13	56	9	60	194	200 00	250 00
Denver	6		16	158			180	21		2	14	2	20	135	35 00	35 00
East Texas	56	1	147	14,558			14,762	353		568	325	134	932	5,630	1,110 15	2,548 55
Florida	70	7	110	10,306	11		10,903		301	560	508	168	801	6,705	1,562 55	1,400 74
German Mission	26		16	1,139			1,181		6	147	4	21	178	1,262	181 00	111 10
Holston	151	15	269	11,274	18	118	11,850	126		1,561	1,886	1,000	2,500	28,341	1,442 79	3,111 10
Illinois	87	1	59	5,318			5,456	150		87	128	58	450	2,800	111 61	261 52
Indiana	89	1	17	4,102			4,209		27	50	154	57	1,262	4,853	20 10	52 51
Indian Mission	24	1	11	1,111			1,136		10	50	142	8	53	411		200 00
Kentucky	143	8	101	25,073	816	1,858	27,899	196		1,000	1,000	107	1,052	9,045	1,764 81	3,018 41
Little Rock	73	9	174	10,148	81		10,481	176		432	389	46	354	2,411	1,800 00	2,150 80
Los Angeles	16	2	18	1,125			1,161		39	103	201	20	1,102	8,522	1,800 00	2,150 80
Louisiana	77	9	51	11,251			11,388		30	161	360	11	24	1,042	181 00	132 80
Louisville	129	16	211	24,754	18		25,128	135		1,000	1,000	144	811	6,000	1,200 00	2,000 00
Memphis	140	12	238	24,900			25,290	157		847	1,500	685	1,918	11,292	1,000 00	2,000 00
Mississippi	170	10	150	25,219			25,549		371	1,000	1,000	561	2,000	15,000	1,000 00	2,000 00
Missouri	120	12	151	27,000	3		27,286	85		1,000	800	261	1,400	8,220	1,000 00	1,000 00
Montana	5		5	207			217	217		10	1,000	250	200	1,000	1,000 00	1,000 00
North Alabama	123	4	365	31,000			31,492		27	1,000	1,000	250	2,000	15,000	1,000 00	1,000 00
North Carolina	181	13	241	37,000			37,435	229		246	19	193	1,000	1,000	1,000 00	1,000 00
North Georgia	191	28	413	65,000	229		65,869	1,064		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
North Mississippi	136	11	191	25,000			25,338	1,008		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
South Texas	107	11	262	20,000			20,381		45	1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Northwest Texas	118	10	320	24,000			24,448	313		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Pacific	61	5	57	3,542	31		3,696		1	1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
South Carolina	161	12	139	1,111	1,000		1,000		1,000	1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
South Georgia	124	19	247	36,000	1,078		37,000	1,000		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Southwest Missouri	73	9	145	12,000	383		12,610		1,000	1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
St. Louis	64	4	83	17,000	1,000		18,151	1,000		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Tennessee	198	33	314	16,000	1,000		17,545	1,000		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Texas	93	10	66	5,000	1,000		6,169	1,000		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Virginia	150	19	173	25,000	1,000		26,342	1,000		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Western	131	7	23	25,000	1,000		26,161	1,000		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Western Virginia	93	4	116	15,000	1,000		16,213	1,000		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
West Texas	108	3	68	9,000	1,000		10,179	1,000		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
White River	76	2	153	11,000	1,000		12,231	1,000		1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
China Mission			9	122			131		1,000	1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Mexican Mission			1	500			501		1,000	1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Brazilian Mission			1	70			71		1,000	1,000	1,000	1,000	1,000	1,000	1,000 00	1,000 00
Bishops																
Total in 1880																
Total in 1879																
Increase																
Decrease																

The Brazilian preachers are reckoned with the Conferences to which they now belong. The preachers who were discontinued this year and those who were located or are not reported, are not counted. Those who are on trial are counted among the traveling preachers, though many of them are not recognized with the local preachers. The white members are those in full connection. The colored members are those within the bounds of the Annual Conferences, that reported to the Conferences. The conferences of the Woman's Missionary Society are not included. The colored members have been nearly all absorbed in the Colored Methodist Episcopal Church in America, and other Connections.

—There will be a meeting of the former students of Augusta College, at Augusta, Ky., Wednesday, June 15, 1881, for the purpose of devising measures for the resuscitation of that institution.

The Western Methodist says: "Bishops Pierce and Wightman, Dr. T. H. Summers, and Judge Lamar Jackson, of Georgia, will not attend the Ecumenical Conference. Their vacancies have been filled by the appointment of Dr. W. P. Harrison, of Washington City; Dr. Andrews, of Alabama; Dr. Fitzgerald, of Mississippi, and Dr. H. V. Walker of Georgia."

An extensive revival has been in progress at Hobion, Mo., during the past five months, during which time 200 persons have united with the Methodist Church there. This has necessitated the enlarging and refitting of the church, and four thousand dollars have already been raised for that purpose.

Books and Periodicals.

THE EPISTLES OF PAUL THE APOSTLE, to our Romans, in the authorized version; with new translations and expository notes and dissertations. By D. D. Slaughter, D. D., LL. D. Nashville, Tenn.: Southern Methodist Publishing House.

This volume is a 12mo, of 400 pages, and in the same style and print and binding as the volumes of Dr. Summers's Commentaries, previously issued. The first thirty-six pages contain the author's new translation. It is, perhaps, more exact and literal than the authorized version; an improvement or it; but this must be determined by a riper scholarship and a more careful examination than we can give to the task. The text of our common version is given in connection with the notes and comments. These are as compact and brief as possible to be of much value. There is little sermonizing in them, very little exhortation. They are rather critical and exegetical giving the sense of the text, and to some extent the grounds upon which the exposition is based. The unlearned reader will find his understanding of the commentary somewhat embarrassed by the frequent occurrence of Greek, Latin and Hebrew words, and by the use of terms which are familiar only to critics and students. "It is teleological in form, and ontologic in force." This sentence is a specimen of the difficulties the average Sunday School teacher will encounter in referring to the commentary. With good lexicons, and with some knowledge of the dead languages, the commentary will make most delightful and instructive reading. If there be fault in the way the author has done his work, it is in these matters needlessly depriving many of learned and unlearned terms. But skipping these, the ordinary reader will comprehend enough to make the hard texts clear, and there will be abundant help where most is needed. As a book of commentary for students, preachers, and educated people it is, to our mind, a work of great merit, more expanded than Whedons and certainly greatly to be preferred to the calvinistic authors. Dr. Summers's antagonism is sound, and well sustained, as his exposition of those crucial chapters, the eighth and fifth of Romans, abundantly shows. In this respect the commentary is a formidable and most valuable contribution to the theological literature. On original sin, justification by faith, predestination and holiness, Dr. Summers will be accepted by Methodism as conservative, luminous, and generally satisfactory. His exposition of this most profoundly practically important, and most fruitful of controversy, of all the epistles, will be the most enduring monument of his labor and learning. All of Dr. Summers's commentaries ought to have a wide circulation among our people, and his commentary on the Romans especially. This last will correct any undue leaning to Calvinism or Pelagianism, and vindicate the grounds of our Arminian views. Our young preachers especially should study it well.

The Westminster Normal Outlines; or the Christian Teacher in the Sabbath School. Middle course. By Rev. James A. Worden. Philadelphia: Presbyterian Board of Publication. The system of normal instruction is divided into three courses. The present volume contains the middle or second year's course. This is a valuable and well-arranged system of study for Sunday-school teachers, the object of which is to supply them with a necessary knowledge of the Scriptures, and to make them acquainted with the best methods of teaching. We heartily wish our Sunday-school authorities would prepare a system of normal study for our Methodist schools. This volume contains a colored map, is handsomely bound, and makes 283 12mo pages. Price, $1. For sale by G. T. Lathrop, 112 Camp street, New Orleans.

—Dr. Starr's oration on John Wycliffe and the First English Bible, delivered in the city of New York, December 2, 1880, has been published in pamphlet form, and in a very handsome style, by Anson D. F. Randolph & Co., New York. The oration was delivered by invitation of the Board of Managers of the American Bible Society. It is a powerful and instructive address. The Publishers will send it postpaid, on receipt of 50 cents.

—The Homiletic quarterly, April, 1881, C. Kegan Paul & Co., London; Anson D. F. Randolph & Co., New York, publishers. This very superior publication is filled with the most valuable theological and sermonic literature. Its departments are: The Modern Pulpit; Practical Homiletics; The Christian Year, embracing a large number of sermons; Children's Sermons; A Clerical Symposium; The Preacher's Library; Reviews. Each number of the quarterly contains about 200 pages, double columns, octavo. Price, $2 per annum; single numbers, sixty cents.

—Good Company, March and April, 1881, two numbers in one, has: In the Land of the Midnight Sun, parts 2, 3; The Decadence of American Shipping; Gloucester; An Account of Long's Peak; Carlyle and His World's Work; The Western Pastoral Life; A Wavering Balance; a Story; A Fortnight in the Paharpet Woods; The Eskimo Race, its origin, migrations and characteristics; Personal Recollections of the Clergy; The Obelisk Across the Atlantic; Mr. Gladstone's Dissipation Abroad; Across the Great Bridge; The Caliphate of Cordova; In the Capital of Central Asia; and other articles.

—Scribner's Monthly, June, 1881, has: The Farragut Monument, New York, illustrated; Abigg the North Shore of Long Island, illustrated; The Sanitary Condition of New York, II, The Remedy, illustrated; Madame Adolphine, 2, by George W. Cable; An August Morning With Farragut; The Lobster at Home, illustrated; Practical Floriculture; Bastien Lepage, illustrated; The Westminster Play; A Rainy Day With Uncle Remus; Peter the Great as Ruler and Reformer, 8; Keenan's Charge, Charlottesville, May, 1864; Farragut; Lord Beaconsfield, illustrated; The Revised New Testament, illustrated, and other articles.

The Theological and Homiletic Monthly, May, 1881, R. N. Sledd, D. D., editor and publisher, Richmond, Va., has: Apostolical Succession; About the Divine Manifestation; Varying the Emphasis; Some Conditions of Pulpit Power; Foreknowledge and Free Agency; Confession of Jesus; Moral Responsibility; Sketches of Sermons; Editorial Miscellany. This is one of the best numbers of the Monthly, although there are several very glaring typographical errors.

The Contemporary Review, May, 1881, George Munro, publisher, New York, contains the following articles: 1. The Land of the Midnight Sun, parts 2, 3; The Decadence of American Shipping; Gloucester; An Account of Long's Peak; Carlyle and His World's Work; The Western Pastoral Life; A Wavering Balance; a Story; A Fortnight in the Paharpet Woods; The Eskimo Race, its origin, migrations and characteristics; Personal Recollections of the Clergy; The Obelisk Across the Atlantic; Mr. Gladstone's Dissipation Abroad; Across the Great Bridge; The Caliphate of Cordova; In the Capital of Central Asia; and other articles.

Agricultural.

CANNED FOOD. The Boston Commercial Traveller, says the rapid development of the canned food business, [illegible] popular need; a need, indeed, not very complimentary to the industry or cooking accomplishments of our fair citizens. To open a can, pour out a certain quantity of the contents, add the requisite proportion of water, and give the compound the necessary amount of boiling or simmering is so easy and demands so little exertion of culinary ability, that it is no marvel such a labor-saving device has been so widely patronized. It is estimated that the canned goods business of the United States now amounts to about $20,000,000 annually, and is constantly growing.

Originally, but a few articles were put up in this way, which were, for the most part, fruits or "preserves;" now the list of canned goods embraces fish, flesh and fowl, fruit, vegetables and berries; in fact, almost everything that constitutes human food. Among the fruits are peach, pineapple, strawberry, blueberry, thimbleberry, pear, apricot, common apple and quince. Of vegetables are beans, peas, okra, sweet corn, tomatoes, pumpkins, asparagus, and succotash. Of meats are beef, veal, mutton, chicken, turkey, goose and ham. Of fish: mackerel, halibut, sardines, salmon, codfish, haddock, trout, lobsters, shrimps, oysters and clams. Besides these are various kinds of soups, such as mock turtle, oxtail, chicken, vegetable, mulligatawny, tomato and pea; also mince-meats for pies, sausage meat, venison and tripe. This is a pretty liberal bill of fare, especially when we include the "devilled" entremets which have been more recently added, and which embrace ham, tongue, lobster, turkey and chicken.

To give some idea of the business done in this line, the writer states that one establishment alone in Boston sold last year 7,500 dozens cans of tomatoes, 3,000 of peaches, 2,500 of corn, 1,100 of peas, 600 of blueberries, 100 of succotash, 50 of quince, besides large quantities of beef-soup, oxtail, mock turtle, pea and chicken, salmon, sardines, etc. To these may be added condensed milk and coffee in no small quantities. It is evident, when we take into account all the other grocery stores, that the trade must be enormous, and big sums of money must change hands in the various processes and movements of the goods. Probably as many as two hundred million cans are annually put up in the United States, a large proportion of which are used for sea stores, and exported to all parts of the world.

To the foregoing we would add that the sale of canned food is not at all confined to the large cities; it is becoming general throughout many parts of the country. The great extent to which canned goods are used in Texas is truly astonishing. In nearly every village in that State, there are stores devoted almost exclusively to the sale of canned goods, especially in Southwestern Texas, where the drouths of summer make gardening a somewhat uncertain business. A large proportion of the people there who have no provisions for irrigation now depend almost entirely on canned goods for their supply of fruits and vegetables.—Mobile Register.

GARDENING IN LONDON SQUARES. London must be considered the center of the world in a horticultural sense, for there more of wealth and skill is engaged in this pursuit than anywhere else. All styles of gardening are tested, plants from all parts of the world are put upon trial, and their peculiar merits for special purposes are discovered.

After all that has been done there during the last ten or fifteen years with bedding plants, it is pleasant to note that attention is turning again to the culture of annuals, and that these old favorites are found quite as useful and effective as plants that are more costly. With us, where the great majority of those that are interested in flower-culture can not possibly do anything very elaborate or costly, dependence to a great extent must be made upon annuals, that can be quickly and inexpensively raised. We know that, while a few annuals are better suited with the English climate than ours, yet many of those that are most valuable do far better here than in England.

The following statement, therefore, in reference to gardening in London squares, from a communication in the Gardener's Chronicle, must have its full weight upon the minds of our readers:

"The fact that a fair and even beautiful show of flowering annuals and hardy perennials may be raised from seed in the open ground in central London is evidenced by the last three seasons' experience in the garden management of Enslegh Gardens. The inexpensiveness of this mode of cultivation, as compared with the purchase of bedding-plants, is of itself a great recommendation. The main elements of success are the thorough digging up of the flower-beds during the winter, so that the ground may break up into good, finely-pulverized seed-beds for the spring and the careful sowing of the seed. The best results seem to have been secured from sowing variegated corn-flowers, varieties of the clarkias, malope, nasturtium, convolvulus minor, delphinium, antirrhinum, viscaria, godetia, eschscholtzia, calliopsis, candytuft, silene pendula, etc., in small patches over the flower-borders, and repeating the sowing at intervals of two or three weeks during the spring and early summer months."

The plants above named are, no doubt, well adapted to London; but we miss from the list what are some of the most effective kinds, such as *Phlox Drummondi*, petunias, portulaca, asters, balsams, etc., for the reason that they can not be so well employed there as those named. We believe it is doing an essential service to flower-culture in this country to insist upon the extensive employment of annuals.—Vick's Illustrated Magazine.

"CO-OPERATIVE FARMING IN ENGLAND.—The principle of co-operation is about to be applied to agriculture. A company has been formed, entitled, "The Associated Agriculturists of Great Britain Limited." Its capital is £1,000,000 in shares of £5. Its object is to lease and to farm land on the most approved principles. It has already been offered upwards of 90,000 acres which for the most part landlords have on their hands. It is startling to realize how much of the land of England has, during the last few years, gone out of cultivation. Farmers have gone to America and to the Colonies. Farm laborers are suffering great privation. On some estates there are farms, which a short time ago were let for 25s. an acre, which now are offered to suitable tenants for nothing for two years, and at the end of that period the rent is to be only 12s. 6d. per acre. This shows the difficulties which agriculture has had to contend with. The time is certainly favorable for the commencement of joint-stock farming. The idea is a good one. It has been practiced in America and in Europe with good results. The impression is that this company ought to pay from five to ten per cent. We shall be surprised if this [illegible] Capital is the very thing which agriculture has needed. There are vast sums of money awaiting safe investment. Farming companies would be able to buy the best manures. They would also utilize the best machinery. And thus their enterprise could reflect favorably on various branches of trade. They would also be able to deal with wilful landlords, and thus they would relieve individual farming enterprise. It seems to us that co-operative agriculture well managed would be a remedy for the depression which has prevailed so long.—London Methodist.

WHY FARMING DON'T PAY. As a general rule it does pay, though there are occasional cases where it does not, and many where it does not pay to the extent that it ought to pay. Discussing this subject in a late issue of the Southern Farmer's Monthly, Mr. M. H. Zollner, of Ashville, Ala., says one of the greatest obstacles to success in a large majority of cases, is the lack of information on the part of the farmers, very few of whom avail themselves of the teachings of good agricultural publications, and are unfortunately ignorant of the fact that they stand in need of any further information in relation to their occupation. It will require a long time to remove this obstacle, and the main reliance is the present readers of such publications, who, by the proper effort, might, in the course of time, bring their unfortunate friends to a knowledge of the worth of good agricultural publications, and induce them to become subscribers. If every reader of good agricultural journals would enlist in this work in good earnest, and religiously perform his whole duty towards his unfortunate brethren, much good would be accomplished without material cost to any one. It is often truly said that agriculture is the most honorable occupation, but at present the remark is not applicable to a large majority of those engaged in the occupation. Every member of the agricultural fraternity ought to exert himself to the utmost, to elevate those who are engaged in this honorable occupation to the honorable position which they ought to occupy, and there is no better way to accomplish this desirable object, than that of placing good agricultural publications into the hands of farmers generally.—Mobile Register.

WHAT A LITTLE MANURE WILL DO. Take a field of corn, for example, in fair order as to soil. Wire the soil under half the hills, mix a pint each of good manure, leaving half the hills without. We affirm that, on the average, the manured hills will give much larger ears, more of them, and much more good corn and stalks, usually fifteen to thirty bushels more per acre, with no more cost for plowing, planting and hoeing. The same holds good for nearly all crops. The lesson we desire to inculcate strongly, is, that every handful or pint of good manure, made and saved, will give a good hill of corn, large, full ears, in place of small ones, perchance only short ears or nubbins; or equivalent results with other crops. The wise farmer who means to be a successful manufacturer of crops this year, will give great attention to the making and saving, in the best condition, of every possible load, bushel, pint of good manure he can, from this day on. He will not let a gill of the brown, but golden liquid escape by running out, or washing out by rains. If without straw or litter to absorb it all, he will bring in leaves, muck, or even sods, or loam for the purpose. Some way he will hold it and get it among the plant roots next summer, sure.—American Agriculturist.

WET FOOD FOR HORSES.—A writer for the Live Stock Journal says of farm horses that they are obliged to work very hard, and therefore, it is not only right and just, but for the best pecuniary interest of their owners to see that they not only have good food and plenty of it, but also that it should be given to them wet. He believes a great many horses are permanently injured by being kept in summer, when they work, upon dry hay and meal. Just what injury will result from this course of feeding can not be foretold to a certainty. Whether it will take the form of derangement of the digestive organs or affections of the throat and lungs, will depend somewhat upon the natural tendencies of the animals, and the quality and condition of the food they receive. But injury of some kind will be very likely to result. It is but little trouble to wet the food, and it is better and safer than it is to feed it dry. For a horse that is at work most of the time, cut feed is the best which can be given. But if the hay is not cut, it pays to throw on a little water. Feeding dry meal has been highly recommended and the writer tried it, but is not satisfied with the results; he thinks it is better to put the meal in a pail and mix it with water.

A COW'S PUP. The situation, the structure, and the size of the rumen or paunch, point it out as the first and general receptable for the food, which receives in the mouth only sufficient mastication to enable the animal to swallow it. When swallowed, it is then received by the rumen, and morsel after morsel is taken until this, the first of the animal's four stomachs, is comparatively full. A sense of repletion precedes rumination, during which act the animal generally prefers a recumbent posture. It is not to be supposed that all the food taken is again ruminated; it is only the bulky or solid portions that undergo the process. When the rumen is moderately full, it will contract on its contents, and first squeeze out the thin portions, which will pass onward into the third or fourth stomachs, whilst the solid part will be impinged by the œsophagus, or Stomach pipe, and remitted to the mouth. By the term "closs of the cud," is meant a cessation of the chewing of the cud, which occurs as a symptom of the most internal diseases of cattle.—Western Rural.

BIG FARMING.—The Grandin Bros., of Dakota, are said to have raised last year 137,287 bushels of wheat, and that the odd 37,000 bushels paid all the cost of cultivation and marketing, leaving 100,000 bushels at seventy-five cents, for profit. William F. Dalrymple, of the famous grain farm in Dakota, says that the clean profit for 1880 was over $250,000. He raised more than half a million bushels of wheat on 24,000 acres, and disposed of it in Buffalo, at a profit of fifty cents a bushel.

California canned peas are now upon the market. Tomato canners are very busy. The canned corn trade has been unusually excited by attempts to corner the market.

Household.

SOAP-MAKING.—With the coming of spring this task begins to weigh upon the mind of the housekeeper, and if she is young and new to the business, it is apt to weigh somewhat heavily. She asks the old and experienced, who seem to accomplish with so much ease what is, for her, so difficult and uncertain, how they get their soap to come. The difficulty of difficulty there be lies generally in too weak lye. If you have good strong ashes, saved from sound hard wood, with plenty of sulthble grease you need have no trouble with your soap-making. A few days before you get ready to begin, have the leach set up. Scatter a little straw on the bottom and put the ashes in, a little at a time, pounding them down well as you go along so the water will not run through too quickly. Pour on water, a pailful at a time, every hour or two throughout the day, or till they are as wet as can be and the lye not run. Let it alone for three or four days, then add enough water to start the lye. The lye that leaches off first will of course be much the strongest. Save this by itself. Have a large iron kettle set up on stones, (if you have no stove in your woodshed) and start a fire under it. When once burning, put on a block of hard wood, which will emit a steady heat. If you have much clear grease, put it in the kettle and heat. Keep it stirring, and be sure that it does not scorch. When hot, add your odds and ends, rinds from hams and shoulders, lard cracklings, which are excellent, with a few beef bones, the marrow of which makes good grease, and the bone itself (a small proportion of it) helps to give "body." All should be clean and free from mould. Stir all together, and add a pailful or two of the first lye (which must be strong enough to bear up an egg,) and boil, stirring frequently till grease, scraps and bones are all, or nearly all, consumed. Put in all the grease that the lye will eat up, then fill up with the weaker lye, boil a little longer and the work is done.

If you want it extra superfine, tack a few thicknesses of mosquito-bar loosely to a frame so as to form a stricner in bag form; set this over your soap barrel, and dip the hot soap through it. This takes out all the remnants not eaten by the lye, and makes the soap very clean and nice. If you want to make hard soap, add to the kettle of soft soap while it is yet hot, but not boiling, enough salt to make the lye separate from the soap. Let it stand twenty-four hours, then put up into chunks and dry. If you use potash instead of lye for soap-making, weigh the grease, and for every pound of clear grease use one pound of potash, and eight pounds of each to one barrel.

Break the potash up, put it into an iron pot, fill up with water, and simmer till all is dissolved. Put the grease into another pot, and let it get boiling hot. Put a pailful of boiling water into a good stout barrel, and then dip in the grease and lye; first a dipperful of one and then of the other, till it is all in. Fill up the barrel with cold water, stir it all well together, and the soap is made. If it does not thicken at once, set the barrel in the wood-shed, and stir every day for a week. It can be used at once, though it is better to stand some months.—Susan Busybee, in Country Gentleman.

USEFUL RECIPES.—Glue may be deprived of its greatest fault—a tendency to crack—by mixing it with glycerine. A German chemist, named Puscher, a native of Nuremburg, reported to the Trades Union of that place in 1866 that he met with great success in using glycerine together with glue. While generally, after the drying of the glue, the thing to which it is applied, is liable to break, crack, tear, or spring off, if a quantity of glycerine equal to a quarter of the quantity of glue be mixed together, that defect will entirely disappear. Puscher also made use of this glue for lining leather, making globe frames, and for smoothing parchment and chalk paper. He also used it for polishing, mixing wax with the glycerine, and using it as an underground for laying on aniline red color. The red was found to exceed all others in which glycerine is not fused. The glycerine has also some properties in common with India rubber, for it will blot out pencil marks from paper, so as to leave no marks whatever. A paste made of starch, glycerine and gypsum will maintain its plasticity and adhesiveness, longer than any other cement, and therefore, recommends itself for cementing chemical instruments and apparatus used by pharmacists.

To obtain that beautiful deep black polish on iron or steel, or brass which is so much sought after, it is required to boil one part of sulphur, in ten parts of oil of turpentine, the product of which is a brown sulphurous oil of disagreeable smell. This should be put on the outside as slightly as possible, and heated over a spirit lamp till the required black polish is obtained. The Minor Arts.

FOR PRESERVING MEAT.—Secretary Gold gave the following receipts at the Willimantic meeting of the State Board of Agriculture: Beef should not be allowed to freeze. Salting should be deferred until the meat is ripe. The fat of pork only should be salted, the lean should be used for sausage meat. Pack pork in clean barrels on the edge, first scattering on the bottom a few handfuls of salt, then again upon every layer, packing very close, and when all is packed in, pour on a brine made by dissolving salt in hot water. Be sure to cover the pork and place a board upon it, and a weight upon the board, to keep all in place. When a piece is removed, be sure that the remainder is tightly pressed down. For curing hams he used six gallons of water, nine pounds of salt, two pounds of sugar, one quart of molasses, four ounces of saltpetre, two ounces of saleratus for one hundred pounds of meat. He first covered the hams with salt, and let them lie one couple of days, flesh side up, then he packed them close in barrels, and poured upon them the brine above described. For small hams three weeks would be long enough to stay in the brine, but if large ones, then he would let them remain six weeks. He then takes them out, dries them, but does not allow them to freeze. When properly drained he then smokes them.

LEMON CAKE.—One cup of butter, two cups of sugar, three cups of flour, two teaspoonfuls baking powder. Bake in jelly pans. Filling for cake: juice and grated rind of two lemons, three eggs, one tablespoonful of butter, half a pound of sugar, beat well together and boil five minutes, stirring constantly; when cold spread on the cake.

PLAIN LEMON PIE.—Two lemons, peel and cut in very thin slices, the rind to be chopped, one and a half cups of water, three-quarters of a cup of flour, one cup of brown sugar, one cup of molasses. Bake with two crusts in a moderately hot oven.

Educational.

—It appears that Sweden ranks next to Germany in the relation of its school attendance to its population. Germany shows 154 scholars to 1,000 inhabitants, Sweden 140, France and the United States of America 127, Belgium 121, England 100, Holland 91, Austria 89, Italy 70, Spain 30, and Russia 15. Taking into consideration the character of the country, and the extraordinary difficulties of climate, mountain land, and the distances of the school-houses from each other, Sweden seems practically to surpass Germany in its scale of school-attendance, which is compulsory. Since the year 1877, the State has added school workshops to the upper classes of the schools, in which instruction is given in the afternoon to the older boys.

—Minnesota has a law, to go into operation July 1st, to the effect that all school officers may introduce into the schools, daily instruction in social science, good morals, and patriotism, no less than thirty distinct topics being specified—such as industry, health, honesty, etc. It may be required of the teachers to give a short oral lesson each day on one of the subjects named, and to require from the pupils some illustration of the same upon the following morning. This is a comparatively new experiment in education and its results will be watched for with interest.

—Connecticut has a compulsory school law in active operation, which is said to work well. The school population of the State last year was 140,235. All with the exception of 13,565 attended school. Hartford and New Haven have efficient truant officers, who manage their work admirably. The Connecticut schools cost last year $1,408,374.74. The funds furnished amounted to $7,481,680.93. The average salarys of male teachers was $56.43; of female teachers, $35.42.

—The new English university, called the Victoria University, with its headquarters at Manchester, has decided to create graduates "without the smallest tincture of Latin or Greek." In these words a member of the University Court has emphasized his description of the innovation. The graduates thus distinguished are not, however, to be Bachelors or Masters of Arts. They are to be Bachelors, Masters, or Doctors of Science.

—Each county in Texas has received a gift from the State of four leagues of land, to be used for the support of county academies or high schools. This provision was made in the early legislation of Texas, and many of the counties now have a fund of from $25,000 to $60,000, but the interest has never been used except to aid in the support of public schools.

—The average sum appropriated for the education of each child in Massachusetts has increased from $1.71 a year in 1850 to $13.55 in 1880. During the same time the average pay of female teachers in the four western counties of the State has increased from $12.80 a month to $25, while in Boston it has increased from $31.50 to $60.17.

—The Senate of the University of Cambridge, in England, by a vote of three hundred and ninety-eight to thirty-two, has admitted women to the regular examinations of the university and to receive the same degrees and honors now monopolized by male students. This is a progressive movement for old Cambridge.

—The Louisiana schools are now receiving interest upon the school fund to the amount of $30,320, and are soon to have an apportionment of $68,750. Schools are increasing in number and efficiency and a stronger sentiment in favor of public education is evident throughout the State.

—The tuition fees at American colleges vary considerably. At Yale they amount to $150; Harvard, $150; Williams, $90; Amherst, $100; Dartmouth, $80; Syracuse, $60; Rutgers, $75; Cornell, $75; Bowdoin, $75; Rochester, $75; Brown, $85; Pennsylvania, $150 to $170; Michigan, $20.

—The trustees of the Presbyterian Theological Seminary at Chicago, have elected Rev. Dr. R. P. Warfield, Professor of Theology; Rev. Dr. W. G. Craig, Professor of Church History; Rev. Daniel G. Marquis, Professor of Biblical Criticism and Exegesis.

—The rector, Hon. A. H. H. Stuart, says the bonded debt of the University of Virginia, has been reduced to $80,000, and that provision has been made for its gradual diminution year by year by means of the sinking fund.

—The Southern States, taken together, are said to have a school attendance of 2,816,781, and public school funds, to the amount of $11,634,105. The school population, including white and colored children, is 5,487,966.

—Colonel Charles H. Northam, of Hartford, has given $10,000 to Trinity College in that city, for the erection of a new dormitory. The new building will occupy the vacant yard between the present halls.

—Mr. Moses Hopkins, brother of the late Mark Hopkins, has just given to a California academy, an endowment of $50,000—the largest sum yet bestowed in this way by any one person in that State.

—The amount necessary to secure to the University of Virginia, the McCormick Telescope and the Vanderbilt observatory has been raised, to the great joy of the authorities and the students.

—The brothers Vassar are about to establish in Poughkeepsie an institution which is to resemble the Cooper Institute, and which will be called the "Vassar Institute."

—Nineteen per cent. of the students of Lasell Female Seminary, at Auburndale, Mass., are taking a regular course in cooking, and ten per cent. a course in dressmaking.

—The Illinois State Normal University has a useful summer session for teachers lasting four weeks, and providing free instruction and discussion.

—Ex-Secretary-of-the-Interior Delano, has given $10,000 to Kenyon College, for the purpose of erecting an additional hall for the grammar school.

—The London School Board has decided that women are eligible for appointment as School Inspector—an office held exclusively hitherto by men.

—Four-fifths of the $100,000 which it is proposed to raise as a fund for the more complete endowment of Rochester Theological Seminary has been secured.

—The Boston School Committee has refused to sanction the proposed modifications of the code of corporal punishment in the public schools.

—Oberlin College, Ohio, has had a gift of eight hundred acres of valuable Missouri land from Dr. Lorenzo Flemin.

—At Yale College the freshman class are practicing conversation in Latin under the direction of a professor.

—The Andover (Mass.,) Seminary is to have a new dormitory, costing $10,000.

—The national educational association will meet at Atlanta, Ga., July 19.

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"Yes," retorted a Scotchman, as he read it, "and where will you find such horses as in England, or such men as in Scotland?"

Oatmeal has been endorsed by the medical faculty as excellent brain food. Scotland, where it is eaten by all classes, might be cited to authenticate the statement. In fact, many of her poets, theologists, essayists and historians, could truthfully have used the motto which Sydney Smith proposed for the Edinburgh Review:—"We cultivate literature on a little oatmeal."

But whether it is due to an oatmeal diet, or to her churches and schools, or, to her magnificent scenery, so replete with poetic associations, the fact is that Scotland has produced an astonishing number of poets from her brawny peasants. Ploughmen, shepherds, weavers and cobblers have been enrolled in the guild, while the best writer of descriptive geology, Hugh Miller, whose prose is poetry, was a stone-mason.

One of the poet-cobblers was John Younger, who kept a little shop in St. Boswells, a small village not far from Edinburgh. John was also an ardent angler, and had been from the time he could handle "a rowan tree-sapling, a thread and bent pirnie." At his workshop one would be sure to meet the anglers of the district, anxious to get a hint as to the best trout pool or salmon-water.

But when John was seen to throw down the shoes he was cobbling and spread a sheet of paper upon the lapstone, his visitors kept quiet. They knew that they he was neither cobbler nor fisherman, but a rapt, inspired seer. When the inspiration had passed into written lines, John's visitors had a treat awaiting them if they would but listen to the poet.

Such was John's reputation as a fisherman and writer, that the editor of Blackwood's Magazine "sequired from him an article on "Salmon Fishing," and for a long time it was the text-book of which anglers referred.

When Prince Albert offered three prizes for the best essays on the temporal advantages of the Sabbath to the laboring classes, John's friends, after much persuasion, induced him to become a competitor.

He had only forty-eight hours to write the essay, for the announcement had arrived late to the village, and much time has been spent in overcoming the cobbler's diffidence.

But his essay won the second prize. As soon as the news of John's success reached St. Boswell, bonfires blazed and the church-bell rang.

John was a poor man, and hadn't a decent suit of clothes. But his neighbors were determined that he should go to London and receive the prize in person in Exeter Hall. So they figged him out in their "Sunday best," and the squish cobbler stood before Prince Albert.

The poet-cobbler, as was befitting "a brother of the angle," was calm, quiet, considerate gentleman. His wife, Nannie, of whom we wrote,

> Make the thoughts that trouble me
> The saddest thought of any
> Is what may close the other's eyes
> May it be ever Nannie?—

became blind from cataract on both eyes.

Often when seated on his workbench, and visitors were discussing fishing or politics, for John was as ardent a politician as angler, he would steal away to the adjoining room.

There in a chair by the ingle-nook fireside corner, sat the poor helpless blind wife, always listening for the sound of the step that told of the coming of the one man she loved.

Taking her hand, the old man would whisper a tender word, and bending down, kiss her. Wiping away a tear, John would return to his last stone, while she would count the minutes till he came again.

That was the poetry of the heart, which when it passed from the tender caress into rhyme, said:

> Though trifles are but trifles known
> She's yet so kind and gentle,
> Is why that outlasts young life's heyday
> Is the love I bear my Nannie?

John did not leave his Nannie lonely, he closed her "e'en," for she departed four years before he left the body.

Feathers.

Of a feather's lightness we may form some idea when we find that the largest quill of a golden eagle weighs only sixty five grains, and that seven such quills do not weigh more than a copper penny piece; that the feathers of a common fowl, which weigh thirty-seven ounces, weighs only three ounces; and that the entire plumage of an owl weighs only one ounce and a half. Meagre as they are, some for covering and some for strength, we shall find them, on examination, to be very differently put together. The light downy part, when examined through the microscope, will be found to bear little resemblance to the flat part, or blade of the quill. If it were not so, a bird would scarcely be able to fly at all; for when the flat of the wing was pressed down, the air would pass through it and yield no resistance. The fibres of the downy part, we see, have little connection with each other; they have short and loose side-shoots, just sufficient to mat them together when pressed close to the skin; whereas the side shoots of the quill feather hook and grapple with one another, so as to make one firm and united surface.

But there there are, much stronger and stiffer than the wing quill feathers; as those, for instance, forming the tails of the woodpecker tribe. And the reason would be evident to any person who watched a woodpecker on the stem of a tree feeding. Its food consists of grubs, usually concealed in the wood. In order to get them, he must therefore remain fixed on the bark, and make a hole with his beak, a tedious, if not laborious operation, were it not for the wiry stiffness of the tail feathers, which press against a tree and act like an additional limb. The tail, however, has another use, applicable more or less to all birds; it is to them what a rudder is to a boat, and in many cases acts like a third wing. If we look at a hawk hovering in the air, when he remains in one spot we shall see that the tail is spread out like a fan, and it is in a constant state of quivering motion, balancing the bird, while the wings are keeping it afloat.

It is clear that if water could soak into the soft, feathery covering of a bird, every shower of rain would be the death of thousands, inasmuch as it would increase their weight considerably, and, at the same time, by destroying the fine elastic nature of their feathers, entirely disable them from flying, and they must remain in a helpless state upon the ground, either to perish from hunger or become the prey to men or animals, who would catch them without trouble. But against such a possibility they are guarded by an abundant oily covering, which is constantly renewed; so that the rain, instead of sinking, runs off, without remaining an instant; and we all know that if we take up a duck, or any swimming bird, we shall find, though it might have been diving just before, that it is perfectly dry and free from all damp. But this principal of life, if it may be so called, in a feather, ceases with the life of a bird; for if we were to throw a dead duck into the water, we should find that its coat had lost all its power of resisting water and had become a spongy mass of moisture.

The growth of feathers in young birds in hot and favorable weather is very remarkable. It has been ascertained by attending to nestlings, that in eight days after their appearing from the egg in a helpless, naked state, they have acquired the first part of their feathers.

Simplicity in Dress.

We would like to call attention to the fact that the style of dress influences the manners, the carriage of the woman. The masculine style of dress has this objection. It is a little difficult to say what we could substitute for the Ulster that we have all adopted. It is surely a very convenient garment for our streets, and for rain and mud and snow; but there is a difference in the cut of Ulsters, and they should be as little like a very bad overcoat as possible. Where a young girl has side pockets, she is apt to put her hands in them, and where she adds a Derby hat, how often the swagger follows!

The Derby hat appears to me to have no excuse. It is unbecoming even to a man, and absolutely hideous upon a woman. It is surprising to see them adopted by well-bred ladies. They have had great countenance, to be sure, but we think that if we should hand over all the younger generation to an exclusive costume of the Derby hat, the Ulster, the Jersey, and the short skirt, it would not take more than one generation to make us lose all grace of manner.

The short skirt deserves to be commended for the street, but in the house it has neither beauty nor elegance. Even to shorten a long skirt in front for the better display of a pretty foot is a great mistake. It is neither becoming to the foot nor the figure. It gives an intentional look of display, which is unrefined; and surely the dress that leaves something to the imagination is more coquettish and more dignified.

The wearing of jewels is not often well understood. One does not see many handsome jewels worn in America, with the exception of diamonds. The diamond, from its excessive brilliancy and hardness of light, is not becoming to many women. To the blue-eyed, the sapphire, or even the inexpensive turquoise, is often far more harmonious and decorative. A little jade woman in flashing diamonds is absurd.

We knew once a charming little lady who, being in very moderate circumstances, dressed in such simple materials as she could easily procure in winter often in soft gray woolens, in summer in light colored muslins, with a white scarf, a straw bonnet, with the plainest pale ribbon neatly tying it down. Her complexion was like a wild rose, and with her soft fair hair and blue eyes, her figure delicate even to the point of fragility, no dress could have been more coquettish and exquisitely appropriate. Later her husband came into a fortune. She eagerly adopted heavy velvets, beneath whose weight she seemed to totter, diamonds of great size and brilliancy. They made her at once a plain woman; and as her freshness began to fade, we wondered how we could ever have thought her exquisitely pretty; and it seemed to us that with soft lace and the tender dullness of pearls, with crapes of gray or white as material for her gowns, even faded she would have been charming.

Miss M. E. Oakey, in Harper's Magazine for March.

A Wonderful Cup.

Baron Charles de Rothschild of Frankfort, has recently purchased for the enormous sum of 800,000 francs ($160,000), a silver gilt cup by the celebrated Jamnitzer, which is said to be a marvellous work of art. This sum, according to the Chronique des Arts, is, as far as is known, the largest price ever paid in modern times for a single object of art. The work is the centrepiece of a table service. The foot is composed of a rock entirely covered with grasses and field flowers, on which disport themselves beetles, little lizards, locusts, and snails. From this rises the figure of a woman, emblematizing the earth, and bending in eloquent poise, as she supports on her head and her hands, a tall chalice decorated with grotesques and topped by a rover, which terminates in a vase in the form of a lobster, from which springs a bunch of leaves and flowers. The silver gilt of which the cup is made has ornaments in opaque and translucent enamels. The goldsmithery of the sixteenth century is said to offer nothing more finished in execution, and which, though open to criticism possibly from the standpoints both of taste and style, has its weaknesses counterbalanced by the wonderful perfection of all its details.

The story of Baron Rothschild's acquisition of the work is quite curious. It formed part of the estate of the late Nuremberg banker, Merkel, who died in 1875, and whose heirs, by common accord, agreed to loan it, together with Albert Durer's portrait of Holchucher, to the German museum at Nuremberg, of which Jamnitzer's chief d'œuvre became one of the greatest treasures. Indeed the public, during the years it was on exhibition, thought it belonged to the museum. It was so arranged that the work could not be taken away without joint consent of the heirs and a ministerial authorization. Some months ago the celebrated work disappeared from the galleries, to the great astonishment and consternation of the Nurembergers and the cemetery in general. After a while it leaked out that several. After a while it leaked out that a Frankfort dealer in art objects, the agent of Baron Rothschild, had appeared with the necessary papers from the family and the minister, and the directors of the museum had been obliged to deliver to him the cup. The whole affair was conducted with great secrecy, and it is certain that had it been known that the object was for sale, the director of the Nuremburg museum as well as those of many others would have competed with the present purchaser for its possession.

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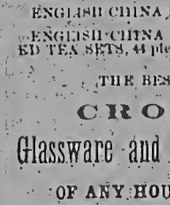
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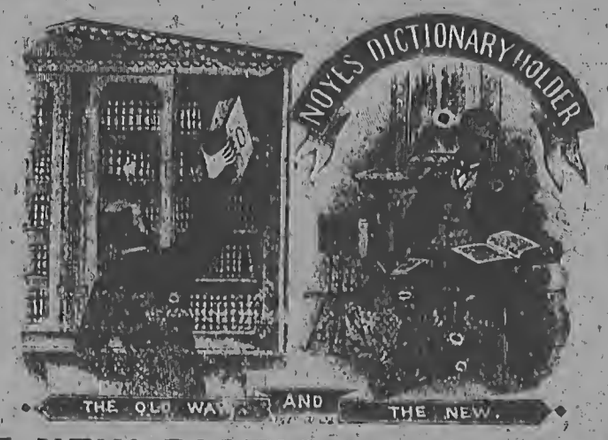
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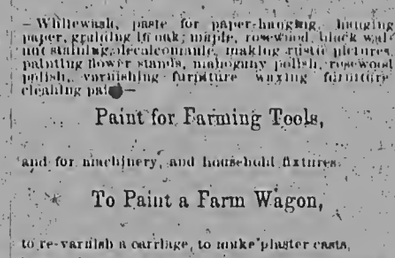
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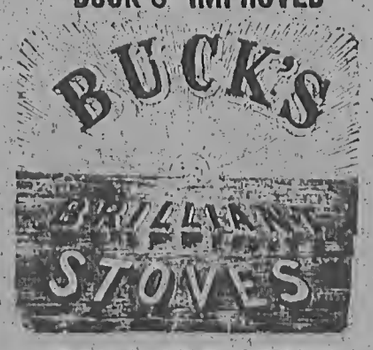
together with the Constitution of the United States and Amendments, with notes of Decisions concerning the General Government and the various State Governments; the Copyright Laws, Post Office Regulations, Patent and Pension Laws, etc., etc., thoroughly revised to date, by

A LEGAL GENTLEMAN.

Strongly bound in cloth, with leather back, containing 672 pages. Mailed post paid on receipt of $2

G. T. LATHROP, New Orleans.

BUCK'S IMPROVED



BRILLIANT STOVE

Is acknowledged to be the

Best Cook-Stove Made.

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H. HALLER,

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DEALER IN ALL KINDS OF

Cooking and Heating Stoves of the most improved makes, Stamped, Plain and Japanned Tin-ware, Tinned and Enameled Iron-ware, Iron and Clay Furnaces, Tinner's Stock, Granite Iron-ware, Lamp Burner and Wick to suit, Tinned Iron Spoons, Forks, Coffee Mills of all kinds, Polished-ware, Trons, Fire-Grates, Fluting Machines, etc.

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GRATEFUL. COMFORTING.

EPPS'-COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette

Made simply with boiling water or milk.

Sold only in tins (½ lb and lb) labelled

JAMES EPPS & CO., Homœopathic Chemists, London, England.

Also makers of Epps' Chocolat Exquis for afternoons

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, May 23, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	6	6
Ordinary	7	7
Good ordinary	8⅛	8⅛
Low middling	9⅛	9⅛
Middling	10¼	10¼
Good middling	11⅛	11⅛
Middling fair	11⅞	11⅞
Sales to-day	4,750 bales.	
Receipts since our last	2,654 bales.	
Receipts previously	1,496,794 bales.	
Sugar, ₱ lb.		
Fair	— @	⅜
Fully fair	—	7⅛
Prime	7⅛	7⅝
Choice	—	—
Yellow clarified	8½	8⅝
White clarified	9⅜	9¼
Powdered	—	—
Crushed	—	—
Molasses, in bbls. ₱ gallon:		
Common	20	22
Fair	25	30
Prime	35	40
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	3⅛	3⅛
Fair	4⅛	4⅛
Prime	5⅞	6
Choice	6	6⅛

GROCERIES.

Butter, ₱ lb.:		
Western	7	25
New York	12	19
Coffee, ₱ lb.		
Rio, ordinary	8⅝	8⅝
Rio, fair	10⅜	10⅜
Rio, prime	11⅞	12
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	11½	12
Corn Meal, ₱ bbl.		
Choice, D	3 75	4 00
Flour, ₱ bbl.		
Superfine	3 00	— —
XX	3 75	4 00
XXX	4 50	4 75
Choice XX	—	—
Choice fancy	—	—
Fish:		
Mackerel, No. 1, in bbls	—	8 00
Half barrels	—	4 50
Kits	—	95
Mackerel, No. 2, in bbls	—	6 75
Half bbls	—	3 50
Kits	—	85
Mackerel, No. 3, in bbls	6 50	6 75
Half bbls	3 90	3 70
Kits	75	—
Codfish, ₱ lb	5½	6
Herring, ₱ box	30	35
Oils, ₱ gallon		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	55	60
Linseed, boiled	61	64
Cotton seed	29	39
Lard	75	85
Soap, ₱ box:		
Magnolia	—	2 10
Olive	—	2 50
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3
Salt, ₱ sack		
Coarse	1 00	1 02½
Fine	1 37½	1 40

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	60
White	—	58
Mixed	57	59
Oats, ₱ bushel:		
Western	47	47½
Red rust-proof	—	—
Bran, ₱ 100 lbs.		
Choice	85	87½
Hay, ₱ ton:		
Prime	24 00	25 00
Choice	26 00	27 00
Cow Peas, ₱ bushel:		
Mixed	2 45	2 50
Clay	—	2 80

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	10¾	10¾
Shoulders	—	7¾
Sides, clear rib	9¾	9¾
Sides, clear	9¾	10
Hams, sugar-cured	10	11½
Mess Pork, ₱ bbl	—	18 50
Dry Salt Meat, ₱ lb.:		
Clear rib sides	—	—
Clear sides	—	—
Shoulders	—	6
Lard, ₱ lb.:		
Choice, in kegs	—	12
Choice, in tierces	11¼	11¾

EDULENTS.

Potatoes, ₱ bbl:		
Irish	1 50	2 00
Sweet	—	2 00
Onions, ₱ bbl	4 00	5 00
Apples, ₱ bbl	—	—
Cabbages, ₱ box	—	—
Sour Krout, ₱ bbl	12 00	12 50

BALING STUFFS.

Bagging, ₱ yard:		
Flax	—	—
Jute	—	—
Baling Twine, ₱ lb	—	17
Ties, ₱ bundle		
30 lbs and buckles	—	1 65

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 75	5 00
Young do	2 00	3 00
Ducks	2 75	3 50
Geese	4 00	5 00
Turkeys	12 00	15 00
Eggs, ₱ dozen:		
Western	10	12
Southern	11	12
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb:		
Louisiana	—	—
Texas	8	9
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	5 00	5 25
Wool, ₱ lb.:		
Louisiana	20	22
Texas	—	—
Feathers, ₱ lb:		
Geese	—	—
Hides, ₱ lb.:		
Country green	6	6
Dry salted	10	10½
Dry flint	12	13
Ox Horns, each	—	6
Tallow, ₱ lb	5½	6¼
Cotton Seed, ₱ ton		
In sacks	—	—
Meal	25 00	—
Oil cake	24 00	—
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 80	1 85
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200:		
Kegs	—	—
Barrels	—	—
Extra claret	90 00	100 00
Extra hogshead	135 00	140 00
Extra pipes	155 00	180 00
Tobacco:		
Low lugs	—	4½
Medium	—	—
Good to fine	—	—
Low leaf	5½	5½
Medium	6½	7
Good	7½	8
Fine	7½	8
Selections	10	12

"Father, is it grammatical for you to say, 'make as little noise as you can help,' or 'make as little noise as you *can't* help?' For is it the noise I can help or the noise that I cannot help that you desire me to make? And —" "See here, Augustus, make less noise there? Keep still, or I'll grammar you."

There is More Strength

restoring power in a 50 cent bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

GALVESTON, May 17.—A special dispatch to the News from Waco, Texas, says: A solid mountain of red, brown and white sandstone has been discovered near Regan, on the Texas and Pacific Railroad. Experts pronounce the stone as equal to any in America.

WASHINGTON, May 17.—Stanley Matthews to-day took the oath of office as associate justice of the Supreme Court. Chief Justice Waite has relieved Justice Bradley from duty in the Sixth Circuit, comprising the States of Kentucky, Tennessee, Michigan and Ohio, and assigned Justice Matthews to that circuit.

ENTERPRISE, Miss., May 17.—Last night about ten o'clock, Robert W. Tolson, a young man about twenty-eight years of age, a son of George W. Tolson, Esq., of this place, was run over and killed by the south bound mail train, near the crossing of the Enterprise and Quitman Road. His body was dragged for more than a hundred yards down the track, and was so cut to pieces and horribly mutilated that it is supposed that it was run over by two or three trains during the night. It was not discovered until this morning about sun-rise, and then by a person seeing a dog eating a human arm which had been severed from the body.

WASHINGTON, May 18.—The Senate, shortly after going into executive session—at 12:50—confirmed Hon. W. A. Robertson, as Collector of the Port of New York.

WASHINGTON, May 18.—The census bulletin, No. 145, gives the centre of population at latitude 39 degrees 4 signs and 8 seconds, longitude 84 degrees 30 signs and 40 seconds. This is 8 miles west by south from the heart of the city of Cincinnati. This places it in Kentucky, one mile from the south bank of the Ohio River, and one and a half miles southeast of the village of Taylorsville. The westward movement is 58 miles since 1870, and 457 miles since 1790.

WASHINGTON, May 18.—Hon. Alex. Boarman, of Shreveport, was nominated to-day by the President for Judge, and Ross Wilkinson for Marshal of the Western District of Louisiana. Neither the President nor the Senators of Louisiana seemed to be aware that the last named nominee has been dead for several days. It was discovered at once, however, and Kellogg telephoned to the White House, and before the Senate had adjourned, he had caused the substitution of James C. Weeks for Marshal, in place of Wilkinson, and the additional nomination of H. B. Taliaferro for District Attorney.

MONTGOMERY, Ala., May 19. — The annual report of the health officer and register of this city shows that Montgomery is the healthiest city in the United States. The number of deaths per thousand of population is shown to be 7.07 among the white people, and 23.01 among the colored people, or on an average of 15.04 among both white and colored.

COLUMBUS, O., May 19.—The People's Temperance Reform Convention, in session here to-day, adopted resolutions favoring an amendment of the State constitution so as to prohibit the manufacture and sale of intoxicating liquors, and declaring that if the great political parties of the State fail to nominate candidates favoring temperance, a convention will be called to nominate a State temperance ticket.

STAUNTON, May 19.—The General Assembly of what is popularly known as the Southern Presbyterian Church, met here to-day. It will continue in session ten more days. The opening sermon to-day was preached by Rev. T. A. Hoyt, D. D., of Nashville.

After a brief address of welcome by the Rev. W. E. Baker, pastor of the church at Staunton, and prayer by the venerable Dr. Pryor, of Virginia, and an able sermon by the retiring Moderator, Dr. T. A. Hoyt, of Nashville, the General Assembly was called to order at 12:30 o'clock. Rev. Dr. R. P. Farris, of Missouri, was elected Moderator by acclamation. Various executive committees made their reports.

Foreign Mission reported an expenditure of $39,215.93. Africa is recommended as the next field of adventure. The report on education showed that eighty students were receiving instruction for the ministry. During the year there were thirty-eight ordinations and nineteen deaths. Total amount of expenditures was $10,300. The seminary for colored students at Tuscaloosa, Ala., reported a roll of twenty-six and a most encouraging outlook.

NEW YORK, May 20.—A long line of express wagons were backed up in front of the English Publishing House agency from an early hour this morning receiving packages of the English edition of the revised Testament. It was estimated that up to noon to-day 250,000 volumes had been given out, and that probably 50,000 more would be shipped during the afternoon.

Copies of the revised New Testament are for sale in the streets.

GALVESTON, May 20.—A special from Austin, Texas, of the News, says: The fifty-first General Assembly of the Cumberland Presbyterian Church, met here yesterday. The opening sermon was delivered by Rev. W. G. Templeton, of Fayette, Tenn.; Hon. J. M. Bowman, Secretary of State, made the welcoming address, which was well received, and was responded to by Rev. Mr. Templeton. One hundred and seventy delegates, representing nearly the entire sisterhood of States, are present.

For Moderator, Rev. J. W. Darby, of Evansville, Ind.; John Howard, of Brownsville, Pa., and Dr. Kirkpatrick were placed in nomination. Rev. Mr. Darby was elected, and, taking the stand, delivered an eloquent address. The assembly then adjourned until to-day. This is the largest General Assembly ever held by this denomination.

WASHINGTON, May 20.—Mr. Bayard, of the committee appointed to wait upon the President, to ascertain whether he had any further communication to make to the Senate, reported that the committee had performed its duty and that the President had stated that he had no further communications to make. Thereupon Mr. Pendleton offered a resolution declaring that when the Senate adjourns to-day it shall stand adjourned *sine die*.

Mr. Ingalls objected to present consideration of the resolution, and it was laid aside for the time being, liable, however, to be called up at any moment. The Senate then, at 12:10, went into executive session.

When the doors were reopened the Senate, at 3:15 P. M., on motion of Mr. Pendleton, adjourned *sine die*.

Contrary to the usual custom, no President *pro tem.* of the Senate was elected.

The Vice President was absent from the Chamber when adjournment took place, the chair being occupied by Mr. Harris.

Owing to the fact that up to the moment of adjourned, the Senate had remained in executive session, there were no spectators in the galleries, and the usual scenes attending *sine die* adjournment were missing.

The Senators indulged in the usual hand-shaking and well-wishing, and in a few moments the Chamber, which had been the theatre of so much activity during the session just closed, was deserted.

CLIFTON, Pa., May 21.—Col. Thos. A. Scott died at 9 o'clock this evening.

PHILADELPHIA, May 21.—After sinking rapidly during the afternoon, he fell into a state of total unconsciousness at seven o'clock, and remained so until the moment of final dissolution. He was surrounded at the last moment by the members of his family and several of the officers of the Pennsylvania railroad.

SHREVEPORT, La., May 21.—Major Green, chief engineer, has directed Major W. R. Devoe, to proceed down the line to-morrow morning to lay out towns and depots on the New Orleans Pacific road. The engine and construction train will run twenty miles in fifteen days. Too much rain has done some damage to the crops during the past two weeks.

NEW YORK, May 22.—A number of Brooklyn clergymen to-day used the Revised Testament in reading passages of the scripture.

LITTLE ROCK, May 23.—Crop reports from the interior of the State are rather discouraging. Continuous rains have prevented working, and the crops are badly in grass. To add to the misfortunes of farmers a species of cut-worm has made its appearance, and has completely destroyed the stands of cotton on a great many large plantations. The great trouble now is that there is not enough seed to replant. Locusts are at work in a great many places in the State.

FOREIGN.

VIENNA, May 18.—A telegram from Waleszea, on the Russian frontier, reports that the Jews there have been attacked by the populace and all their houses destroyed. Three hundred and thirty families have fled into Galcia.

TUNIS, May 19.—There was fighting yesterday at Tonkelorfa, and it is stated that both natives and French lost heavily in killed and wounded. Several of the French wounded have been brought to the city.

The French are marching direct upon Matcur. Pressure will probably be used to induce the heir apparent to sign a document acknowledging the protectorate.

LONDON, May 19.—Advices from St. Vincent, state that the British sloop of war Doterel, was blown up at Sandy Point, in the Straits of Magellan on the 26th ult., and one hundred and forty-three lives lost. There were two explosions; the first is supposed to have been the bursting of the boiler used in condensing sea water; the second was in the forward magazine.

The vessel went down bow foremost in eight fathoms of water, in three minutes, and nothing was seen after the second explosion except in a few plants. The survivors saved their lives by jumping overboard after the first explosion. They were rescued by boats from vessels in the vicinity. Commander Evans jumped through a port hole and was taken from the water much lacerated by broken glass and wreckage.

LONDON, May 21.—Two million copies of the revised New Testament have been already sold here.

PARIS, May 21.—News received here from Oran, Algeria, states a column of French troops under Colonel Innocents have been attacked by a body of 5000 insurgents led by the chief of the Bouamamon rebels and detailed after a hotly contested battle, in which the French lost forty native auxiliaries killed and wounded.

ST. PETERSBURG, May 23. — Riots against the Jews are still reported from various places.

CITY OF MEXICO, May 23.—The House of Representatives last Thursday almost unanimously approved the Southern Railroad grant concession. The bill will pass the Senate also within the next ten days.

The Tehuantepec concession which the Railroad Commission granted to Capt. Eads is opposed by the House, and will pass the Senate with some non-essential modifications that are acceptable to Capt. Eads. The inauguration of the Mexico Cuanta Railroad will take place June 16.

A Sad Accident.

MR. EDITOR: A very sad accident occurred a few days ago, near Orange Hill, in Washington county, Florida. A friend of mine by the name of Taylor, who has been a respectable citizen of Washington county for many years, was hunting around his mill pond, but did not know that Mr. Morris was fishing at the pond, and Mr. Morris's little boy, five or six years of age playing by the pond. Mr. Taylor saw the child lying and rolling in the grass near the edge of the water, and thought it was an otter, and shot the little boy through the head and killed him. When Mr. Taylor saw what he had done, he loaded his gun again, and begged Mr. Morris to take the gun and kill him. But Mr. Morris told him it would not do any good. Mr. Taylor says he has lost a wife and five children, but the trouble of all did not amount to what this is.

REDDIN E. WILLIAMS.

HOLMES COUNTY, Fla., May 11, 1881.

Our Foreign Missionary Work.

Apportionments, 1881-82.

Alabama Conference	"	$ 8,500
Arkansas	"	3 000
Baltimore	"	10 300
Columbia	"	425
Denver	"	450
East Texas	"	2,150
Florida	"	2,100
German	"	850
Holston	"	6,800
Illinois	"	4,700
Indiana	"	100
Indian Mission	"	250
Kentucky	"	6,850
Little Rock	"	4,300
Los Angeles	"	250
Louisiana	"	6,850
Louisville	"	10,300
Memphis	"	10,300
Mississippi	"	7,300
Missouri	"	8,500
Nebraska	"	250
North Ala.	"	5,800
North Carolina	"	12,000
North Georgia	"	11,800
North Miss.	"	7,300
North Texas	"	4,900
N. W. Texas	"	4,250
Pacific	"	1,275
South Carolina	"	7,300
South Georgia	"	8,500
S. W. Missouri	"	5,300
St. Louis	"	5,200
Tennessee	"	12,850
Texas	"	7,500
Virginia	"	12,850
Western	"	850
Western Va.	"	2 000
West Texas	"	1,700
White River	"	2,500
Total apportionments		$200 000

NOTE.—All concerned will bear in mind that these apportionments are made on the basis of the apportionment of the Bishops' fund. This rule has been followed by the Board for several years, with rare exceptions.

COMMENCEMENT EXERCISES

CENTENARY COLLEGE, JACKSON, LA.

Sunday, May 29.—Annual Sermon, by Rev. W. V. Tudor, D. D., of St. Louis.

Monday, May 30.—Meeting of Board of Trustees at 9 A. M. Competitive Examination for the best scholarship in Greek for Gold Medal offered by Prof. W. H. N. Magruder, of Baton Rouge, at 11 A. M. Exhibition of Preparatory School at 7½ P. M.

Tuesday, May 31.—Meeting in the hall of the Union Society, delivery of Prizes and Diplomas, speeches by the graduates. At 10½ A. M. meeting of the Alumnæ; address by Rev. E. H. Mounger, of Hinds county, Miss; reading of Poem by E. G. Miller, of Pennsylvania. At 11½ A. M., exhibition of the Literary Societies; contest for the Linus Parker Gold medal. Address to the Societies by — —.

Wednesday, June 1.—At 9 A. M., meeting in the hall of the Franklin Society, delivery of Prizes and Diplomas; speeches by the graduates. At 11 A. M., Commencement exercises! Orations by the graduating class; conferring degrees; baccalaureate address by the President.

Next session begins on Monday, September 5, 1881.

C. G. ANDREWS, President.

JACKSON, LA., May 10, 1881.

CLOSING EXERCISES OF

WHITWORTH FEMALE COLLEGE.

Commencement Sermon, June 26, 11 A. M., by Rev. Bishop Kenner, D. D.

Address before Christian Association, June 26, 8 P. M., by Rev. B. Curradine.

Address before Alumnæ Association, June 27, by Hon. E. John Ellis, of New Orleans.

Annual Address, June 28, by Rev. B. M. Palmer, D. D., of New Orleans.

Conferring degrees, June 28.

Musical entertainment by Alumnæ Association, June 28, P. M.

B. F. JOHNSON, President.

COMMENCEMENT.

EAST MISSISSIPPI FEMALE COLLEGE.

Sunday, May 29. Commencement Sermon, Rev. H. Urquhart, Auburn, Ala.

Monday, May 30.—Anniversary of the Castalian Literary Society, Rev. W. R. Sims, Brandon, Miss. Annual Meeting of the Board.

Tuesday, May 31.—Alumnæ Anniversary, Rev. John Mathews, D. D., New Orleans.

Wednesday, June 1.—Graduation Exercises.

J. W. ADKISSON.

MERIDIAN, MISS., May 14, 1881.

CAMP MEETINGS.

The camp meeting at William's Camp Ground, Pensacola District, will commence Thursday night, June 30. Friends who made subscriptions for the benefit of the camp ground last year will please pay their subscriptions as soon as possible, as it is greatly needed. Those good sisters who promised comforters for the preachers' tents will please bring them along when they come to the camp meeting. Preachers are cordially invited to be with us; provision has been made for their entertainment.

The grounds have been improved, a new hotel built, and other provisions for the comfort of visitors made.

S. H. COX.

SEA SHORE CAMP MEETING.—The Camp Meeting for 1881, on Sea Shore Camp Ground, will commence on Wednesday, July 13, 1881.

PHILIP HALLAHAN, Secretary. W. H. FOSTER, President.

DISTRICT CONFERENCES.

The District Conference for Williamsburg District, Mississippi Conference, will convene at Columbia, on Friday, July 1, 1881, at 9 o'clock, A. M.

D. A. LITTLE, P. E.

SEASHORE DISTRICT CONFERENCE.—Meets at Moss Point, Miss., Friday, May 27, at 9 A. M. Conveyance will be at Scranton Thursday, 11 A. M., to take preachers and delegates to Moss Point. Thursday, May 26, at 3 P. M. the preachers will hold a meeting at the Methodist Church, Moss Point, to consider the interests of the district, and the best mode of promoting the interests of the church within its bounds. Friends of the cause are invited to attend and take part in the meeting. We will enquire after unoccupied ground, and how to more fully "possess the land" now but partially occupied.

T. S. WEST, P. E.

The Vicksburg District Conference will be held at Fayette, June 3-5, Bishop Keener presiding. The change of time is made to enable Bishop Keener to be with us.

JOHN A. BLAIR, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Franklin Street	Apr. 24
Eastern Shore, at Daphne	30, May 1
Toulminville, at Toulminville	May 7, 8
Citronelle, at Citronelle	14, 15
Grand Bay, at St. Elmo	21, 22
Saraville, at Ft. Madison	28, 29
Grove Hill, at Coffeeville	June 4, 5
St. Stephens, at Andrew Chapel	11, 12
Bladon Springs, at Mt. Zion	18, 19
Okatuppa, at Jones' Chapel	25, 26

16 O. R. BLUE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

	In Part.
Bonie Chapel	June 4, 5
Canton	11, 12
Forest Grove	18, 19
Thomastown	25, 26
Edwards	July 2, 3
Flagg's Chapel	6, 7
Clinton	9, 10

The Jackson District Conference will meet in the Methodist Church in Canton, at 10 A. M. on Thursday, June 9. Let brethren remember to have Quarterly Conference Records present for examination, as the law requires.

12 W. L. C. BUNSICUTT, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Delhi and Madison circuit, at Delhi	May 7, 8
Winnsboro circuit, at Winnsboro	14, 15
Oak Ridge circuit, at Good Hope	21, 22
Rayville circuit, at Girard	28, 29
Trenton and Monroe, at Trenton	June 4, 5
Colony circuit at Faulk's Chapel	11, 12
Lind Grove circuit, at Schemanilhenat	18, 19
Bastrop circuit, at Island	25, 26
Floyd circuit	July 2, 3
Providence and Pecan Grove circuit	9, 10
Tensas Chapel, at Tensas Chapel	16, 17
Tensas circuit at Wesley	23, 24
Waterproof, at Vidalia	30, 31

16 B. F. ALEXANDER, P. E.

APPORTIONMENT BY THE DISTRICT STEWARDS, DELHI DISTRICT, 1881.

	Presiding Elder.	Bishops.	Conference Claimants.	Foreign Missions.	Missions.	Total.
Waterproof	$100	$10	$76	$60	$15	$261
Lake Providence	100	10	76	60	15	261
Trenton and Monroe	100	10	76	60	15	261
Bastrop	100	10	76	60	15	261
Lind Grove	100	10	76	60	15	261
Oak Ridge	100	10	76	60	15	261
Tensas circuit	40	5	30	25	5	105
Floyd	81	8	63	55	15	225
Winnsboro	83	7	63	45	12	210
Rayville	83	7	63	55	13	221
Colony	50	6	40	30	9	135
Delhi and Madison	60	7	45	60	6	148
Total	$1000	$100	$760	$600	$150	$2610

The Louisiana Conference, at its last session, fixed the sum to be raised for Ministerial Education at "twice the amount apportioned for Bishops."

B. F. ALEXANDER, P. E.

MISCELLANEOUS.

LIVERPOOL AND LONDON AND GLOBE INSURANCE COMPANY.

SOUTHERN DEPARTMENT:

OFFICE: CORNER CARONDELET AND GRAVIER STREETS.

The capital of the Company is **TEN MILLION DOLLARS**, to which there must be added the unlimited liability of the proprietors.

Fire assets, excluding paid-up capital	$9,881,426 21
Paid-up capital	1,228,200 00
Total fire assets	$11,109,626 21
Fire liabilities	3,944,358 23
Making the surplus for policy-holders	$7,165,267 98

Losses by Chicago Fire in 1871..$2,239,091
Losses by Boston Fire in 1872..$1,429,729

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Decorated Chamber Sets, with different Colored Bands, 10 Pieces, for $2 50.

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Christian Advocate.

INUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

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ON THE PIER.

e of music, a blaze of light
te the dancers whirl in glee.
ut beyond the silent night
e sighing sea.
ave sigh on—sigh on—sigh on
e waves sigh on forever.

ic music of mirth and song,
ory of laughter and love,
ding measure life whirls along,
th as around and above,
e the music we hear the rhyme
ow of song of the Ode of Time,
ave sigh on—sigh on—sigh on—
e waves sigh on forever.

Atlantic Monthly Magazine.

Gossip by the Wayside.

he Methodist of April 16, the Dr. Smart handles without "the managers of the Northern ist Book Concern"—literally without tenderness. The charge they have misappropriated ds of the house, and violated stitution and rules as lam the discipline. Dr. Smart olemnly against any further ation of the money for pur- other than those laid down ly in the law, and he de- that a dividend be declared at avor of each Conference, pointed article with a sort that unless that demand is to, an application to the will *compel* obedience to the Evidently Dr. Smart knows is shooting at and, if we are taken his battery is taking the "Christian Advocate" show signs of a "hit." It ast week to "smooth over" and entrench the officials be- breastwork made up of the resolutions of the General ence. Dr. Smart shows up strange things in the manage- the funds—rather, *profits* of se which for years have aver- $73,800. He pertinently ently asks, "where that has all gone to—how applied Dr. Smart should not meddle affairs, nor confuse great asking so many impertinent . Somebody has said that ask more questions in an than a wise man can answer

Wiley was recently adjudi the vows to a number of men in the New York East one preparatory to ordina- After telling them that they consistent with Methodist s long as they should remain ministration, he remarked exchange should occur in s to "open the door, and ading: "if you do not open yourself, we will open it for response to the challenge using tobacco, one young man would not promise to quit its the reason that he could not. perhaps answer that, and inde- The very bishops whose s to ask this question of all ates for ordination, use the themselves some of them. Ob- tery! consistency! Another dge didn't know whether he recommend "fasting and ab- ce," or not; but promised to ain the polity of the church how many of us who once stood our Bishops and assumed the or- in vows, have consentiously them? This preacher has not. He es it just here because he be very few of his brethren are in- enough to "cast a stone" at him. ert if we all *lied*—don't jump—the right word. We have not indifferent," "negligent," etc., ve solemnly broken a solemn and that means *lying*. By the the modern linguistic refine- and polite way of putting would be ludicrous if it were charmed and demoralizing. stance, a "gambler" is called a ulator in cotton futures." A ho cheats in his "yard stick" unties in his "balances" and in his figures (for figures *do* called in polite society a very d" man—a "sharp" man. ly God knows him, however,

as a "swindler," a "cheater," a "liar," and no amount of linguistic sweetness can make him other than he is. How indignant old John Knox or even the wiry, spindling little John Calvin of Geneva would be if they were living and could hear some of our "limp and lavender" talks from the pulpit. From the "heathery hills" of Scotland, Knox's spirit yet whispers, "ye maun call things by tha names."

Bro. Reynolds in the last Wesleyan Christian Advocate enters the "lists" ready to combat Dr. A. A. Lipscomb's recommendation of "fairy tales, etc." —in fact seems ready for a fight on almost any subject. Dr. Lipscomb *has* recommended "fairy tales" for children and some "novels" for grown-up people, and he knew what he was doing too. Bro. Reynolds may be *good* man, but Dr. Lipscomb is a *good* man and a *smart* man in addition. The man who never reads a good novel—a standard novel, is neglecting his education—that is what Dr. Lipscomb used to hint to his class, and more than two-thirds of the educators of the land will support him in that view. Some preachers would be much more efficient and acceptable if instead of ruminating over the cropped fields of mediæval theology all the time, they would enter the fresh breezy meadows of some modern novels occasionally. Nature usually hides her treasures in rocks and among brambles, scattering them over vast stretches of country; and the man in search for truth, help and wisdom, like him who searches for treasures must not hunt forever in one place. Walter Scott's "Ivanhoe," "Old Mortality," the "Antiquary," will harm no preacher, man, woman or child, and either of them are much more pleasant reading than "Blair's Sermons" and some other "sermons" that might be named. Bro. Reynolds will get the worst of that argument with Dr. A. A. Lipscomb. He surely did not know how his words might be applied when he spoke of "such a Methodist preacher needs sitting up with and praying for." Dr. Lipscomb will beat all "Pharisees" and pharisaical "old fogies" to heaven, such as Bro. Reynolds.

The materials for a "History of Methodism in Arkansas," as collected by the Rev. John W. Steele, who recently died, have been put into the hands of Dr. Johnson of the Western Methodist. It is matter of deep regret that Bro. Steele was called to pass in before the history was completed. He knew more about "Methodism in Arkansas" than any man in the State, and could have written out his knowledge well. Dr. Johnson however, will write us up in style. Towns and villages have sprung up in a hundred places where Bro. Steele found rancbrakes; and where he preached in cotton-wood cabins so long ago Methodists now have comfortable and commodious churches.

Sectional histories of Methodism multiply whether popular, or not. All these "little" histories will be convenient some day to the compiler of a "big" history.

"Go West, young man" as Greeley said is almost as antiliar as the line: "Uneasy lies the head that wears a crown," so often quoted of late as applicable to the Czar. "Come West" is a call that many young men would do well to heed. If you wish to do well, to build up, to get a fair start and an even chance are willing to work, to exercise muscle and brain—come on. There is room and plenty of water—plenty of magnificent land, cheap and for sale.

We want no poets, no book-agents, no lightning rod men or clock pedlars. They have all been here, and left soon after they came, perfectly disgusted at finding that the people were not all fools as they expected.

ALBEMARLE.

That Beautiful Missionary Field.

MR. EDITOR: Your correspondent, "Quercus" in the ADVOCATE of May 5, in an article headed "A Better Plan," asks several suggestive questions. And among other things, he wants to know where some of us *are* over here, that we do not cultivate, or rather, reap the harvest on the "beautiful missionary field," described by Bro. J. W. Solomon. The writer's name having appeared in this connection, he begs leave to say a word by way of explanation.

The "plan" suggested by "Quercus" is a very good one, and we only wish he was "in reach" that he might "show his faith by his works" in helping to till the ground.

We commend "Quercus'" zeal, but not his knowledge. Is it possible that he has overlooked so striking a name as "Cowikee" in the list of Missions? Did possibly he is rusty on Missionary geography. At any rate, let us state, that "Cowikee" is the name of that same "beautiful field"—at least, a part of it; and that the writer has been regularly authorized to fill it. Alas, but for the fact we are a little "off the road," we are sure "Quercus" would have heard of us.

Now the writer does not know whether his being a "young man" or a "fifth rate preacher," quantified him for this "mission;" possibly it was thought those qualifications united in him!

At all events, he was appointed to it, and serves it to the best of his ability. He has a regular appointment in this field, which he fills, in addition to his work as preacher in charge of Glennville station. The people seem to appreciate his efforts to do them good, and have made arrangements to repair an old church which had long fallen into disuse. Besides, he received one of that neighborhood into the church last Sunday.

And now, Mr. Editor, we would like to say a word or so about missions and missionaries, "briefly by way of application."

If we denominate all that territory, occupied by those who do not hear the gospel—who "have not been to church for years"—if we denominate that missionary ground, we would include a very large portion of our State; and we doubt not that the larger portion of that territory would be found upon investigation, to lie within the corporate limits of our cities.

When one man does not hear the gospel in the country, ten do not hear it in the city. The actual number of those who hear the Word in the country largely exceeds the number that hear it in our cities and towns.

When we lived in the city, we have seen the time when there were not fifty persons at regular service, in a church whose roll contained five hundred—and that too, to hear a first-rate man.

If then, those who do not hear the gospel, are those who need the missionaries' labors, the Bishops had better send our "young men" and "fifth-rate preachers" to the cities! To use the apt language of "Quercus"—"These stationed preachers must stir out!"

Finally, Mr. Editor, let us say a word to "Quercus." In his article, he several times uses the expressions, "first-rate" and "fifth-rate," as applied to our preachers. Now, to say the very least of it, this is unMethodistic. But it is not only so, it is invidious. The idea of saying that a preacher is a $300 or a $500 man! Valuing in money the efforts of a life consecrated to the service of God. "Quercus," it is true, has not been guilty of this in particular, but he rates and classifies those among whom, in our polity as a church, we know no distinction. God does not weigh men in terms of Federal money, as men do one another. And to show the folly of such distinction, he has told us, "they are last which shall be first, and first which shall be last." As Methodist preachers, we receive as our support what the people to whom we are sent by the Bishops, are "willing and able to pay" us. And we are sent by the Bishop, or ought to be if we are not, not where we can "get" so and so, but where he, in his godly judgment, thinks we can best serve the blessed Master.

"Quercus" says also—"any one can see that such small pittances for salaries *can not* and *do* not *command* the *services of first rate* preachers" (italics ours). We did not know before, that "the services" of the so-called "first-rate" preachers were "commanded" by the "salaries" held out to them. How distant is the day when our "Annual Conference" will be an Annual auction? Who knows?

We took up our Domestic Missionary collection here last Sunday a week ago; and we raised more for Domestic Missions alone, than had been raised for several years for foreign and domestic missions combined. We expect to have a Woman's Missionary Society very soon.

Very truly yours,

COWIKEE.

GLENNVILLE, Ala., May 9, 1881.

T. L. Mellen and Prohibition.

I do not suppose there is a man, woman or child in Mississippi who questions the honesty or integrity of Judge T. L. Mellen. He certainly believes he is right in opposing prohibition and in defending the Pint Law passed by the last Legislature of Mississippi. Indeed in some parts of the State the whisky dealers and those who side with them, have begun to quote the judge on their side of the question; they evidently believe him to be a champion of their cause and business.

This we confess, is an awkward predicament for a temperate and a temperance man to be in, but such is the case; and however much Judge Mellen may dislike it, he has put himself on that side of the question and will have to take the consequences.

Judge Mellen talks about logic and logical consequences, but with all his skill in such matters, he seems to have missed the question in dispute entirely. The friends of prohibition claim that a majority of the people of Mississippi are in favor of so amending the Constitution and laws of the State, as to prevent the making, importing, buying or selling spirituous liquors, except for medicinal, sacramental and mechanical purposes. They believe that whisky making and the whisky trade are an injury to the people of Mississippi. They believe that sound policy and good government demand this change. They are willing to put the whole question on the broad ground of policy and expediency.

It is a question of political economy. While all this is true, yet Judge Mellen has somehow gotten into his head that this movement is a movement of the church against the State and of the religious element against the political element. He "shies" at this stump every time. What prohibitionists want—yea all they ask—is that the Legislature submit the question of "prohibition" or "no prohibition" to a square, fair vote and an honest count. It is not "bigotry" for the people to vote on this question. It is not an effort of any churches to muzzle the drinkers in the State to keep them from drinking. The judge need not leave the church of his choice and seek another communion. Indeed he may stump the whole State and speak against prohibition just as he did in the Legislature in favor of the Pint Law. He may write in the columns of the NEW ORLEANS CHRISTIAN ADVOCATE.

We do insist however, that the judge stick to the question, "prohibition" or "no prohibition," as a simple question of sound policy apart from the church and religion. Prohibition will make the citizens of Mississippi healthier, wealthier and wiser than they are. It will prevent crime and promote virtue. It will largely increase the revenues of the State and greatly decrease the expenses of the government. It will save one-half of the present expenses of the insane asylum and three-fourths of the expenses of the penitentiary. It will build up the agricultural, mechanical and manufacturing interests of the State. It will help to reform or drive out the scum of society and will bring in a good class of people. It will improve tenfold the efficiency and reliability of the laboring class of our population. It will go far towards restoring public confidence and will thus greatly help the unmerciful interests of the State. These are some of the things we claim for prohibition—things purely political. No church in all this and not a word about religion. The fact is if the State will adopt a sound policy—a policy in the interests of good government—the churches and religion will take care of themselves with the help of God. Now let Judge Mellen come out and show us that political benefits he claims for the privilege of making, buying, selling and drinking, temperately or intemperately, this greatest curse of the State and nation. Every time he writes he throws down this gauntlet and points to it with pride; and now we accept the challenge and take him on his own ground—"No prohibition as a question of sound political economy." Judge Mello, so I have heard, from those who know him, is a cultivated, high-toned, Christian gentleman, and I believe a member of the church. I make no flings at him personally. I strike at the cause he champions.

ARMOROY.

French Mission.

MR. EDITOR: The second Quarterly Conference of the Attakapas French Mission convened at the residence of Fere Camille, Isle aux Cannes, on Saturday, May 21. Brother Johnston, presiding elder was present, and *frere* Frederic Bouchard was elected secretary.

Owing to the unavoidable absence of both delegates and missionary from the District Conference, it was resolved that the written reports on state of Sabath schools and of the church be inserted in the columns of the NEW ORLEANS CHRISTIAN ADVOCATE.

"The state of our Sunday schools on the mission is good. At Isle-aux-Cannes, our Creole children, hitherto ignorant of gospel news and Bible stories have made a wonderful progress in the knowledge of the Holy Scriptures. The change that has come over the community through the Sunday school, permits the usage of the epithets "remarkable" and "wonderful," as applied to its moral and spiritual advancement. Eight months ago the greater number spent their Sabbaths in the marshes, and ponds of the prairies, crayfishing, shooting and in many instances, hunting, the remainder of their *habitements* were in keeping with their Sabbath-desecrating propensities. The language in use, although French, was no that of Paris. One out of thirty alone could tell the difference between a "J" and a "G," and even he could not go much further. In social qualities they were shy, timid, and reticent. But now the scene has changed. No magic wand could operate so rapid a transformation as has here been effected. On Sabbath mornings groups of well dressed children in Sunday garb, with New Testament in hand, wend their way towards our humble little school house. On entering, they politely courtesy, and with the invariable *Bon jour, frere*, take their allotted seats to quiet. The singing commences, second to none of all French singing children I have ever heard. A teacher prays. Then the recitations—six to seven Bible verses by memory. No hesitation, no promptings. After that the Bible reading. Is it possible? Can it be those same crayfishers of eight months past, who now distinctly, without spelling, assert aloud the declarations of *notre Seigneur Jesus Christ*? No wonder the community is aroused. No wonder many blue scores of miles to witness this strange scene in a Roman Catholic prairie.

All honor, therefore to our brave and pious *frere* Bouchard for such a glorious work. It is bound to prosper. It cannot succumb. Should all the old folks die, the children love their Methodist training too well to let the cause perish. Besides this, we have two more such schools, one in Cypremort, the other in Prairie Carlin. Its work is done quietly and in silence, because remote from town or village. But the seed being sown, must result in a wonderful harvest, visible to all bye and bye.

"The general state of the church is about the same as it was last year. Through the exceptionable rigor of winter, the church affairs remained in a stagnant state. But, with the spring fresh life has been infused into our various meetings. Family worship, much Bible reading, prayer-meeting have all been well attended. While reporting no actual accessions, we are happy in no decrease, and in much promise of new members. The tide has turned in our favor at our old appointments, while at our new; we have to go over the same ground of opposition again. It is due the Quarterly Conference to state that the man who threatened to put his aged father out of doors on account of his attachment to our church, has actually sent his daughter to our school and helps to support our teacher. Our meetings are well attended, and there is an increased interest on the part of our members in all the means of grace. We intend to revisit the far distant parishes, although we can not tend to them to the detriment of our actual work. We are glad to say that in a special note of Dr. Wilson, he states he has been charged by the Board of Missions to confer with the president of Lausanne University, Switzerland, concerning more men for this field.

"A very interesting item was the licensing to preach of our venerable *frere* Mariner Prince. For over fifty years he has been all alone in those prairies testifying to the truth, and it was but meet that he should receive the office conferred by the church for his valuable services.

"Although our presiding elder, the Rev. J. M. Johnston, would on this mission, assessed for presiding elder's claims, our people wished to show they appreciated his visit by raising on the spot $15.60 for his support.

"Thanks to the munificence of the Board of Missions, we are now in a position to complete our church, support our teacher, and be enabled to attend to the church interests with increased attention. We are satisfied that the church means success to our important field.

"It was further resolved that with the kind help of Mr. Dudley Peebles, our people would set to work and build a home for their teacher on the mission property. Any help in that direction will be thankfully received and acknowledged."

I am yours truly,

WILLIAM JOHN PICOT.

JEANSERETTE, La., May 27, 1881.

From the Work.

MANSFIELD, LOUISIANA.

MR. EDITOR: Our second quarterly meeting for Logansport Mission came off the first Sunday in May and Saturday before, at Reynold's school house.

Bro. T. H. McClendon, our new presiding elder was present, abundant in labors and wearing his new office with ease and grace. We had a fair attendance of official members. The report from the pastor was: one accession; one baptism; one church edifice finished, dedicated and out of debt; one Sunday school organized, and money collected to supply it with literature, and two churches under repairs. Money collected for ministerial support: $11 for pastor, and $6 25 for presiding elder.

The temperance folks of De Soto had a hard contest for local option, which was decided by the vote of the people on April 22. Six wards out of eight went for whisky; but it is very encouraging to the advocates of temperance that the intelligent white population are almost a unit for local option or some sort of prohibition. Out of 128 votes poled in Mansfield for local option, 100 of them were given by white men; and, out of 134 poled for license, 100 of them were given by negroes.

We are persuaded that if men would just think a little, they would hardly be willing to carry on a traffic of a commodity, which so large a majority of their equals looked upon as a nuisance and fatal to the country.

The work on our railroad is rapidly progressing.

The continuous line of white tents along the railroad, reminds one of the war and soldiering.

The prospects are that we will be able to come to Conference next winter by the New Orleans Pacific railroad.

We do not know to what extent the farming interest has been injured by the road; but we notice a good deal of land lying out, the laborer having gone to the railroad for better wages. The seasons are good and the country healthy.

J. E.

May 16, 1881.

Rev. R. A. Davis, writing from North Bossier La., May 18, says: Our second Quarterly Conference for North Bossier circuit convened at Concord Church on the 14th and 15th of May. Our presiding elder was with us, Rev. Thomas H. McClendon, and preached to the edification of all present, on Saturday and Sabbath. The communion of the Lord's Supper was well attended by both Presbyterians and Methodists, and a blessing to us all, for we feel that the Lord was there. On Sabbath evening one candidate presented herself for membership. Two were received into membership. Six infants were baptized, and one adult. Congregation very large and quite attentive. The church we believe was much revived.

CHINA GROVE, MISSISSIPPI CONFERENCE.

MR. EDITOR: As you have had nothing from this work since Conference, and thinking some of our friends would like to hear from us through your columns, and at my husband's request, who is unable to write, I "pen you a few lines." Mr. Gilmore has been gradually declining in health ever since we arrived here in January; but kept up his appointments until the fourth Sunday in March, since which time he has been very low with affliction, a complication of diseases, and has been confined to his bed until within the last week or two; he is beginning to be up a little. It was the prevailing opinion, part of the time, that he would never recover, but through the mercy and loving kindness of an allwise God, I hope to see him soon be able to resume his work again. Through the kindness of local brethren, some of his appointments have been filled since his illness.

He has been blessed with a skillful, kind-hearted physician, also a noble-hearted people. May God bless the good people of China Grove circuit. Although we have been with them only a few months, they have already endeared themselves to us very much, by their many noble deeds of kindness and faithful attention to us in our affliction. Our near neighbor, Bro. J. N. Packwood has recently had a sad bereavement. He had a son, [illegible] two weeks ago, the son's remains were sent home for interment. It was heartrending to see the almost broken-hearted parents. The death of their idolized boy was so sudden, so unexpected and so far away from home, it was almost a death stroke to them. A few days after his remains were received, a very consoling letter was received from Bro. L. T. Fitzhugh stating that Sammie (their son) received every necessary attention—that he was visited by the pastor there, also by Bro. R. B. Downer—who was there on a short business visit—and that he expressed himself as being willing and prepared to die. He was eighteen years of age, was fondly loved by parents and friends. May God's grace be sufficient for them, and may they strive earnestly to go to him, as he can no more come home to them.

I am glad to see your paper very well circulated through this country, I would feel lost without it.

MARY E. GILMORE.

CHINA GROVE, Miss., May 23, 1881.

Princely Giving.

—Mr. William H. Vanderbilt has built a new Moravian parsonage, costing $7,000, at New Dorp, Staten Island.

—A gift of $5,000 has just been made by Mr. John W. Ames, of Boston to the Women's Educational and Industrial Union of that city.

—In addition to the previous gifts of Mr. George I. Seney to the Long Island Historical Society, he has given $7,500 to be expended in the purchase of valuable books.

—Matthew Vassar and his father, John Guy Vassar, of Poughkeepsie, on May 5 presented a new and handsome building, known as the "Vassar Home for Old Men," and other property with it, all of the value of $50,000, to the trustees of the institution, and added $30,000 as an endowment fund.

—Mrs. John Jacob Astor has just sent another party of one hundred children to homes in the West, through the agency of the Children's Aid Society. The whole number of homeless little ones thus provided for by Mrs. Astor is 813, at an expense of more than $11,500.

—Deacon Charles Shipp, of Bath, who died recently, left $6,000 each to the Maine Missionary Society and American Board; $1,000 to the Bible Society; $3,000 each to the American Home Missionary Society; Bangor Seminary, and Hollowell Classical School; $2,000 each to the American Missionary Association and American Tract Society, and $1,000 each to the Education Society, Iowa College, and Bowdoin College.

—The late Thomas D. Quincy, of Boston, left to the American Bible Society, American Home Missionary Society, American Missionary Association, American Tract Society, and American Board, the sum of $2,000 each; to the City Missionary Society, Young Men's Christian Association, and General Hospital, $1,000 each. A charity fund of $20,000 is left, the income of which will be paid to believe sick and destitute persons as the trustees may select.—Western Christian Advocate.

Christian Advocate.

THURSDAY, JUNE 2, 1881.

For the New Orleans Christian Advocate.

A LIVING SACRIFICE.

BY INVALID.

I want to lay my treasures down—
Yes lay them *all* at Jesus' feet—
A living sacrifice complete,
A savor of pure odors sweet,
That I may gain the victor's crown.

I want no idol on thy throne—
However dear, however fair—
The offerings of my heart to share,
To *thee*, dear Lord, I offer prayer—
Thou art my God, and thou *alone*.

Accept the offerings I bring,
My heart and *all* its treasures fair:
Let no fond image linger there.
Thy kingdom in my heart prepare,
And on its throne reign *thou*, my King!

Let not the ashes and the dust,
Defile thy temple, Lord, within!
Oh let no evil enter in!
No fear—no *charming* voice of sin—
Be *thou alone* my help and trust!

Keep me my God, thro'out my days;
In thee my soul shall take delight;
Keep my heart altar burning bright,
Whereon at morning, noon and night,
I'll offer sacrifice of praise.

Give me the faith of Abraham,
That I my cherished *best* may bring—
The *dearest* moral offering—
That round my heart like tendrils cling
Or else provide *another* Lamb.

Should'st thou no other, Lord, provide
Hid not my arm, uplifted, stay
But take my earthly *all* away,
Even though thy *servant* thou should'st slay,
I'll trust the Lamb once crucified.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson XI.

GOLDEN TEXT.—"*And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?*" Luke xxiv, 32.

SUNDAY, JUNE 12, 1881.—LUKE XXIV, 13-32.

13. And behold two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.
14. And they talked together of all these things which had happened.
15. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them.
16. But their eyes were holden, that they should not know him.
17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
18. And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God, and all the people:
20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21. But we trusted that it should have been he which should have redeemed Israel: and besides all this, to-day is the third day since all these things were done.
22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
24. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.
25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!
26. Ought not Christ to have suffered these things, and to enter into his glory?
27. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
28. And they drew nigh unto the village whither they went: and he made as though he would have gone further.
29. And they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.
31. And their eyes were opened, and they knew him; and he vanished out of their sight.
32. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?

On the afternoon of the crucifixion, a little before sunset, the beginning of the Jewish Sabbath, the body of Jesus was taken down from the cross and hastily laid in the tomb. There it rested in the sealed and guarded sepulcher for thirty-six hours. A company of women came, early on Sunday morning, to embalm the body, and finish the burial of their beloved friend, when, lo! they find the stone removed and the body gone. All save one of the women, Mary Magdalene, depart; she remains weeping at the door of the open cave, and there, while standing and weeping, she first, of all the disciples, sees, in the person of the supposed gardener, her risen Lord. Afterward the other women, returning, see him; then Simon Peter beholds him, and on that same day, the first Easter day, the first Christian Sabbath, two disciples, on a journey from Jerusalem to a country village, behold and converse with their risen Lord. All these appearances of the Lord were upon this same first Sunday. After our Lord's resurrection from the grave there were eleven distinct appearances, in the following order: 1. To Mary Magdalene alone. 2. To the women returning from the sepulcher. 3. To Simon Peter alone. 4. To the two disciples going to Emmaus. 5. To the apostles at Jerusalem, Thomas being absent. 6. To the apostles at Jerusalem the second time, Thomas being present. 7. At the Sea of Tiberias, when seven disciples were fishing. 8. To eleven disciples on a mountain in Galilee. 9. To above five hundred brethren at once. 10. To James only, (1 Corinthians xv, 7.) 11. To all the apostles at his ascension on Mount Olivet.

Three times his disciples touched him after he arose; twice he ate with them.

Our lesson to-day is concerning the appearance fourth mentioned in this list. We might stop just here and ask the question why the Lord appeared to so few? Why not publicly announce himself to the whole nation, and give all an opportunity of beholding him, and thus set at rest at once and forever all doubts of his resurrection. Why not perpetuate through the whole history of the church his incarnation, and still visit his true disciples every Lord's day. We may answer this was not God's plan. This would not have given room for the exercise of faith; his visible appearance would not be consistent with the great principle of life eternal—*faith*. Besides all this, upon his going depended the coming of the Holy Ghost. Before he could dispense his gifts as King he must first be confirmed in his throne as King of Kings, and to do this he must needs go to heaven, and there be proclaimed King. He promises us something better than his visible presence, even the presence of the Spirit of Truth, the Comforter.

Verse 13. "And behold, two of them went that same day;" the *same* day when Jesus had made himself known to Mary and the other women, and to Simon, that very day when the resurrection of Christ was a well-attested fact with living witnesses to prove it, these two men were walking along in the darkness of disappointment and despair, talking over their hopes, and how these had been crushed by the events of yesterday. The Jesus whom they confidently believed was he who would redeem Israel was, as they thought, cold and dead in the tomb.

The Sun of Righteousness, which they thought had set forever, was then arisen, but they were walking in darkness still. "And they talked together of all these things which had happened." And, while they talked, the ariseu Jesus himself overtook them and joined their company. They did not recognize, in the person of this dignified, vigorous traveler, the languid, pale man they saw crucified only a few days ago. They had heard of the report of his resurrection, but were too sensible to give such a story credence, and they were hurrying away from this scene of terror and heart-sickening disappointment. No wonder their eyes were holden, that they should not know him. We never can see what we absolutely disbelieve.

He addresses them in a pleasant, sociable way: What is the subject of your discussion, which makes you so sad as you walk? With a little surprise and impatience one of the two answers: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said, What things? The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, and how the chief priests and rulers delivered him to be condemned to death, and have crucified him. Where were you when the sun was darkened? Did you not feel the earth shake? Have you just come to town that you have not heard of all this? We trusted that it had been he which should redeem Israel, and, besides all this, to-day is the third day since these things have been done; yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying they had also seen a vision of angels, which said that he was alive, and certain of them which were with us went to the sepulcher, and found it even so as the women had said, but him they saw not. Those are the things we have been discussing; we don't know what to think. There seemed to be a difference of opinion between these two fellow-travelers; both were full of doubt and sorrow, but one more so than the other. How startled must they have been when this mysterious stranger assumes the character of teacher, and rebukes them with authority and astounds them with his wisdom. "Oh, fools! and slow of heart to believe all the prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory." Long ago they should have learned how the prophets spoke of Christ, for had he not himself commanded them to learn this. "Search the Scriptures, for they are they which testify of me." Now all that testimony was fulfilled, and to that testimony of the written word the living *word* now takes them. He at once sets their doubts at rest. He does not begin to prove that their mighty prophet is the Christ, but instantly calls him so, and shows them that the very things which shook their faith so terribly were the actual proofs of his Messiahship, because the very things prophesied of the Messiah.

And, beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself. Our Lord's setting forth of himself must not be thought to refer only to what we understand by the direct prophesies, such as that of Moses concerning a prophet like unto himself (Deut. xviii, 15,) but would include all the teachings of types and history. Thus we can hardly doubt that he would fail to point out the significance of the Paschal lamb, and the whole history of the deliverance of the children of Israel. After such witness, the denial of the references to Christ's death, and glory in the Old Testament, is nothing less than a denial of Christ's own teachings.

What a wonderful exposition of the prophesies was this as given by him who, in his own life, had experienced the fulfillment of each. This talk lasted, maybe, two hours, for the walk to Emmaus was about seven and one-half miles.

"And they drew nigh unto the village, whither they went, and he made as though he would have gone further." He moved on as if proceeding on his way, in order to draw out their request that he would stay. Doubtless, had the request not been made, he would have passed on, and so the act of seeming to be going on was simply a sort of question: Shall we part here?

From how many has the Saviour passed on, because when he had spoken to them, and moved their hearts, they have not constrained him to abide with them. But these constrained him. "Abide with us: for it is toward evening, and the day is far spent." Christ became their willing guest. They prepared supper for him, and "as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." "And their eyes were opened, and they knew him: and he vanished out of their sight." "And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures." The revelation was too good to keep, so they arose that moment, and returned to Jerusalem to tell the disciples that the Lord has risen indeed.

From this beautiful episode I learn that Jesus is willing to be the companion of my life journey if I but let him. He that walketh with Jesus will walk surely, never miss the way, for he knows the whole way from earth to heaven.

The Coming Issue.

I do not profess to be a prophet, but I do not think it will take a prophet, or even one with any great degree of foresight, to discern the signs of the coming times. I have no doubt that in the near future the question whether whisky or the people shall reign in this country will present itself to every voter for decision. The time for deciding this question may come sooner or later, but to me its couring to an issue, throughout the nation, seems to be but a question of time.

Already, from Maine to Texas, and from the Carolinas to California, the question is being agitated, and the leaders of reform are taking a decided stand, and sending forth no uncertain sound.

Is there no significance in the result of the late national election, which appears to have given a decided defeat to one of the leading political parties of the nation? The general acquiescence of all parties in the result certainly shows that sectional animosities and local prejudices are rapidly giving way to a larger-hearted patriotism. Possibly many of us would have rejoiced to have seen this very desirable state of things brought about by a little different means, but as it is as we have it, it is doubtless wisdom to accept the situation, and make the most of it. And then, too, no doubt the providence of God is in all of it, and it's best as it is. Most thinking men will doubtless take this view of the situation, and be willing to bury dead issues, and, when they have done this, may we not reasonably expect them to turn their attention to questions which are national and vital in their natures?

This question of temperance is truly a national and a living question. It is not confined to any locality, class of society or race. The lovers of God, of humanity and of their country, in the North, South, East and West, of the Caucasian, African and Re-races, can feel that they stand on a common platform, and work for a common end in this issue. The tide of public sentiment is flowing in this direction, and, should it continue to flow in till 1884, is it not probable that it will then be the national issue in the Presidential canvass?

Who would not be willing to see the question brought to an issue? The men who are directly interested in the whisky business would not be, because they have everything to risk and nothing to gain by its coming to an issue. At present they are protected by law, and their business of trafficking in human life and human souls is legalized. Should the question be decided in their favor, they would only be then, where they are now, while if, as it is highly probable, they should be defeated in the struggle, they lose everything, and must give up their craft whereby they enjoy great gain.

Then there are probably a few politicians who are not willing for the question to be brought to an issue, as it would necessitate their defining their positions, and in consequence, perhaps, cost them the support of a few whisky men in the next election. Some of them are already raising the *howl* about the impracticability of "converting the heathen at the point of the bayonet, and legislating men into morality." A correspondent of the ADVOCATE, of March 17, pitches into "Gilderoy" for condemning "the pint law" of Mississippi, and defends himself for advocating its passage. He says he was a member of the late Legislature of that State, and I suspect, from certain things he says, that he is a Methodist as well. As such he may have been conscientious in supporting the measure, but really it appears to me that his arguments are more amusing than logical.

In the first place the increase of drunkenness in the State must be attributed to the failure of crops and the bad weather rather than to an increased number of bar-rooms and renewed facilities for obtaining whisky. Then he says men will have whisky anyhow, if they want it, in spite of prohibition measures. This plea for whisky selling has been used till every one knows it is threadbare, and its fallacy is so palpable that it does need a refutation. "But prohibition," he says, "encourages falsehood." I *expect* the laws of our land, which forbid stealing and murder, encourage the men who are guilty of these crimes to conceal them if it is possible, even if they must do it at the expense of truth.

But have the friends of temperance anything to fear from testing the question? Surely not. They have nothing to lose and everything to gain. Should they even suffer defeat, they would lose nothing, but, on the other hand, would in all probability gain strength by the defeat, and be stirred to greater activity. They have truth and right on their side, and these, sooner or later, are bound to win their way. Should they have success, they have gained everything. Then, even if, as it is claimed, those who have a thirst for whisky will have it some way, it will save the coming generation from acquiring the thirst.

Then, has the church anything to fear from this question coming to an issue? Certainly not. Even if when the line is drawn, and every man's position must be defined, some, who are members of the church, should not have the Christian manhood to stand up in favor of prohibition; it will doubtless be best for the church, that church and the world know just where these people are. It will be helping to get at the bottom of facts, and at the bottom of character, and this is always best for the cause of Christ. Should public sentiment become so strong that the church feels *compelled* to wipe off the reproach of retaining in her communion whisky dealers, all the better. She will be stronger when she does it at any financial cost. No matter how heavy the purses of these men, nor how much of their ill-gotten gains they throw into the Lord's treasury, the church would be stronger and richer without them.

For one, I believe the issue is coming, and coming at no distant day, and I rejoice in the belief. When it does come, let every Christian, of whatsoever creed, and every lover of his country, of whatsoever political party, have Christian courage enough, and true patriotism enough, to give his vote and the weight of his influence to the cause of temperance, and against the demon of alcohol, which broods as an angel of death over our country. . . . ration.

A Birthday Celebration.

MR. EDITOR: Please allow me space in the columns of your paper to relate a pleasant episode in the life of one of the oldest citizens of Perry county, Ala.—the celebration of Dr. M. D. Canon's seventy-eighth birthday.

It was arranged among the children to give their aged parents a pleasant surprise by assembling at the "old homestead" on the morning of the anniversary, May 4, each bringing a basket of cooked provision.

The morning was bright and balmy, and at an early hour the children, grandchildren and great-grandchildren, with a few neighbors, including their pastor, came one after another, until the spacious house was filled with persons of all ages, from the hoary-head of fourscore to the prattling babe. The little girls contributed to the enjoyment of the occasion by bringing garlands of roses and evergreens, and decorating the rooms with flowers as beautiful as their young lives, and emblematic of the purity and innocence of childhood. At eleven o'clock the assembly were seated in the halls, and, after singing a few songs, the Rev. B. D. Gayle read an appropriate psalm, and offered a fervent prayer of praise and thanksgiving. He then stated the object of the meeting, and read the family statistics as follows: M. D. Canon is to-day seventy-eight years old, and is living with his second wife; children, 15, of whom 10 are living; sons and daughters-in-law, 11, 9 living; grandchildren, 46, 35 living; grandsons-in-law, 7, all living; great-grandchildren, 14, all living, and a niece, raised as a daughter, who, with her husband and three children, are considered members of the family, making a total of 98 descendants, of whom 70 are living, and 36 of whom are present, the others being resident in Texas and Louisiana. In a few well-timed remarks, Bro. Gayle paid a beautiful tribute to our beloved father, alluding to his pleasant surroundings, his long life, numerous progeny, and useful and valued services to the church. All standing, then sang: "Praise God, from whom all blessings flow," etc.

By request our venerable father then arose, and addressed the audience in a few words of melting tenderness. He thanked his children for this pleasant surprise and mark of filial affection; said he felt deeply grateful to Almighty God that he had lived to see this day; that his life had been spared to see all his children grown and members of the church, and but one thing marred the enjoyment of this occasion, the absence of those in distant States. He thought, in all probability, this would be the last anniversary he would ever enjoy, urged upon his children the necessity of holiness of heart, and admonished them to raise their children in the nurture and admonition of the Lord. In conclusion, he exhorted them, with touching pathos, to so live that when, one by one, they should cross the cold stream of death, they might, with their absent loved ones, form an unbroken family on the shores of eternal bliss. The scene was quite affecting, and impressions were formed that will bear fruit in eternity, as almost the entire audience renewed their pledge to live faithful unto the end.

Dinner being announced, all repaired to the dining-room, where the table was spread with tempting viands—substantials and delicacies—which loving hands had prepared, and to which each one did justice.

The afternoon was spent in social converse, and, as the sun was beginning to sink behind the western hills, all dispersed to their respective homes, praying that the life of him, our venerated father, might be spared yet many years, and afford many occasions for like reunions. . . . H. F. CANON.

BRUSH CREEK, ALA., May, 1881.

Colportage Sketches—No. 5.

BY A. M. JONES.

WE ALL HAVE BIBLES.

At an early hour, in a beautiful inland town, I halted at the Methodist parsonage, and asked the preacher to ride with me during the day. After some hesitation he consented, with the understanding that we should dine with a certain family, and return to his house at night. While yet in sight of the parsonage I proposed to begin my work of canvassing, and stop at the next house. No, said Bro. T., don't waste your time in town, we have a Bible Society, and all the families here are supplied. Notwithstanding his objection, my well-trained horses, as if knowing their duty, halted at the gate, and an intelligent, well dressed lady, a member of Bro. T.'s church, came to the door. Bro. T. introduced me as the Bible colporteur, kindly explained the nature of my work, and asked if any member of the family wanted a Bible. "Yes," she replied, "I want one before he leaves the community, and will get it this afternoon if you will call." Feigning as much indifference as possible, I said: Of course you have a Bible. "No," she replied, "not of our own; sometimes we have one borrowed." Giving Bro. T. a sharp nudge with my elbow, as a reminder, I drew up the reins and drove on, saying: We will call on our return. Having crossed the street, we stopped again, when a young married man came out, and reported the house entirely destitute of the Holy Scriptures. I wanted my good brother to remember that his people were not all so very well supplied with Bibles, and gave him another nudge in the side. Having secured a promise from the young gentleman that he would get a Bible in the afternoon, we went on our way. Both of those families seemed to be in easy circumstances, were Methodists, and members of Bro. T.'s church. During the day we disposed of a number of Bibles, and found many families destitute, five of whom were in Bro. T.'s pastoral care. On our return he confessed his astonishment at the wonderful destitution, and acknowledged that the observations of the day had taught him an important lesson. He had no idea that there were whole families in his pastoral care, to whom he preached, Sabbath after Sabbath, who did not have the sacred Scriptures in their houses. He said: "I have for several years, at Conference, heard the earnest appeals of S. P. Richardson, T. J. Rutledge and others, in behalf of the Bible cause, and seen in the papers reports of the fearful destitution in the State, but thought they had reference to the backwoods and negroes." At the close of the day he was fully convinced that there is a vast destitution of Bibles in the country, and the only efficient way of supplying this destitution is by sustaining the American Bible Society in her benevolent, extensive colportage work, now in operation throughout, not only the United States, but the Christian world, by which means thousands and tens of thousands of copies of Bibles and Testaments are annually placed in the homes of the destitute, the poor and the ignorant.

Reformed.

MR. EDITOR: The good old ADVOCATE is a good old friend in our family. We, of a large circuit, only gave $5 last year to the missionary cause, and we, of the same circuit, consumed about $1,000 upon the using of tobacco. I have quit the use of the poisonous weed, and I intend to put my money to a better use. As far as whisky is concerned, I quit it long ago. When I was a wicked sinner I thought whisky drinking was a sin, and so it is. But, thanks be to God, I quit both while I was young, though I was a slave to tobacco seven years, and it cost me from $10 to $15 each year, as well as I remember, and my giving to the Lord was from twenty-five cents to $2 50 each year. Dear brother, I am determined that I will no longer waste my Master's goods, for his children want food and clothes, and the heathen need good books and some one to teach them, therefore there is a demand for all our spare dimes. Brothers and sisters, thus let us not waste our Master's goods, and we will not have to ask the sinful, worldly people to support our church. Dear brother, I am trying to serve the Lord with my whole heart. I remain your brother and friend in Christ.

ISAIAH TUCKER.

MAY 18, 1881.

Marriages.

FARRISH—PRESTON.—May 11, 1881, by Rev. J. W. McCann, Mr. E. S. Farrish, Jr., to Miss T. L. Preston, all of Wilcox county, Ala.

DENNIG—COLEMAN.—At the residence of Mrs. Clark, May 2, 1881, by Rev. H. A. Davis, Mr. Dennig to Mrs. Mary Coleman.

COCKRAN—WYCHE.—At the residence of the bride's father, Dr. Wyche, of Red Land, May 5, 1881, by Rev. R. A. Davis, Mr. C. Z. Cochran to Miss Ida Wyche, all of Bossier parish, La.

Obituaries.

WOODWARD.—MRS. NANNIE W. WOODWARD, departed this life on the ninth day of April, 1881, at the family residence, at Louisville, Miss. She was the daughter of John and Susanna Carlisle; was born in Chester District, South Carolina, May 17, 1837 was married in Aberdeen, Miss., to Dr. G. Y. Woodward, May 13, 1856; she was a sister of Rev. J. M. Carlisle, of the South Carolina Conference, and a cousin of President J. H. Carlisle.

After several months illness, during which time she manifested much Christian patience and fortitude, her gentle spirit calmly and quietly returned to God who gave it. Although for several weeks there had been no hope entertained of her recovery, still, when the lips could no more utter a word of fondness, and the eyes were closed in death, the husband was crushing to the devoted husband, sisters, loved children and many friends who knew and loved her.

She joined the Methodist Episcopal Church, when only about twelve years of age, which relation she honored by strictly observing in all the relations of life, the great maxims of our holy Christianity. As a Christian lady she was equaled by few. Possessing an amiable disposition and a warm heart, she was loved by all who knew her; if she had an enemy no one ever knew it. As a wife, she was constant and devoted; as a mother, kind and loving; as a sister, affectionate; as a friend, valued by all who knew her.

She had pulmonary disease, and suffered a great deal during her illness, still she never murmured. The writer visited her often, and conversed with her freely upon the subject of religion, always with assurance that she was not afraid to die. She desired to live for her children, but would always say: "The Lord knows best; his will be done." She lived the life of a holy woman, purely devoted to God, and when the messenger of death came he found her with her lamp trimmed and burning, and oil in the vessel. The evening before she died her conversation was wholly of religion and of heaven. She expressed repeatedly a desire to depart and be with Christ. She said: "The thought of being with Jesus fills my soul with joy unspeakable, and I shall be satisfied when I awake in his likeness." She said: "I could have done more good if I had been more faithful, but Jesus has paid it all, and there is not a cloud, not a shadow, between me and my God." She died calmly, calmly of her religion and of her hopes of heaven, her only regret seemed to be at leaving her husband and dear children. But with the hope that the children should be trained up in the way she had trod, and taught the religion which was becoming so real, glorious and heavenly, she "can give them up." She then committed God, in such a prayer as only those who are on the threshold of eternity can offer. She loved ones, in her exemplary life, patient and triumphant death, a legacy invaluable, shall ever remember it, though she has gone eternal home, where the hectic cough of consumption will never be heard, and where friends will part. We tender our sympathies and pray heaven's benedictions may rest upon the bereaved and that they may form an undivided family circle in that home made with hands, eternal in the heavens.

WOODWARD.—Mrs. NANNIE W. Woodward departed this life on the ninth day of April, 1881, at the family residence in Louisville, Miss. She was daughter of John and Susanna Carlisle, was born in Chester district, S. C., May 17, 1837; was married in Aberdeen, Miss., to Dr. G. Y. Woodward, May 13, 1856. She was a sister of Rev. J. M. Carlisle, South Carolina Conference, and a cousin of Pres. J. H. Carlisle, of Wofford College, South Carolina.

After several months of illness, during which she manifested much Christian patience and fortitude, her gentle spirit calmly and quietly returned to God who gave it.

She joined the Methodist Episcopal Church, when only about twelve years of age, which relation she honored by strictly observing in all the relations of life, the great maxims of our holy Christianity. As a Christian lady she was equaled by few. Possessing an amiable disposition and a warm heart, she was loved by all who knew her; if she had an enemy no one ever knew it. As a wife, she was constant and devoted; as a mother, kind and loving; as a sister, affectionate; as a friend, valued by all who knew her.

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EURE.—JETHRO EURE, was born May 10, 1808, in Gates county, North Carolina; joined the M. E. Episcopal Church in 1833, moved to Leake county, Miss., in 1844, and connected himself with Mount Hope Church, of which he remained a consistent member until his death, which occurred April 5, 1881, near Walnut Grove, of bronchial-pneumonia.

For many years Brother Eure served the church as a steward, and not until he became infirm from old age and sickness did he relinquish the office. As a citizen, he was loyal; as a friend faithful; as a father, indulgent. He was highly respected by his neighbors and acquaintances, was quite a worthy citizen, and we presume that no one will ever regret having made his acquaintance.

I became acquainted with Brother Eure more than two years ago, and was with him since. I found him to be a lover of the church up to a late date did he make enquiry of the prosperity of the church, and was much interested in building of a new church at Good Hope. A few days before he died. He said: "I am waiting the summons of my God. I know I must stay here much longer. I'll soon be at rest from labors and my painful disease."

Doubtless his loved ones feel their loss sensibly and sorrowfully, but they are comforted to know that he is at rest and with Jesus, who has said it possible for loved ones to meet on the other shore, where sorrow and sickness, pain and death are known and feared no more.

BANKS.—Died near Rocky Mount, Bossier parish, La., in the twenty-third year of his age, on the seventh of May, 1881, MR. EDMOND SEARCY BANKS, son of Rev. A. R. Banks, of the Presbyterian Church. Mr. Samuel was loved by all who knew him. He suffered a little more than a year with pulmonary consumption, but the Master called him home. A member of the church about five years. On Sabbath he spent on earth the writer conversed with him, sang and prayed with him and the members of the family present; he seemed to enjoy the meeting. In a day or two afterward he began to grow worse, until Saturday night, when he bade adieu to earth. Seeing his mother weeping he told her not to weep, "Jesus was sweet." His funeral was preached to a large and respectful audience in the Rocky Mount Presbyterian Church, on the ninth of May, by the writer.

CORNELL.—Again God in his mysterious providence, has visited us, by taking from our Sunday-school to the one above; that never has been filled, WILLIE CORNELL, who died April 5, 1881, aged fifteen years and two months.

While we feel sure of his acceptance with God from his conversation and evidence of a triumphant death, we can but bow with sadness to the will of God, in taking from our midst the bright boy who was one of the most exemplary members of our Sunday school, and greatly beloved by us all. He was the eldest son of our esteemed minister, Rev. N. B. Cornell; therefore be it

Resolved, That we, as a Sunday school, tender Brother Cornell and family our deepest sympathy in their bereavement, and a copy of this be sent to the family, and entered on our Sunday school minutes, and the Richland Beacon, New Orleans Christian Advocate and Sunday School Visiter be requested to give this publication.

Adopted in Sunday school at Girard, La., May 29, 1881. WIGGINS WELLS, Sec.

Christian Advocate.

THURSDAY, JUNE 2, 1881.

INCOMPLETENESS.

BY ADELAIDE PROCTOR.

Nothing resting in its own completeness
Can have worth or beauty; but alone,
Because it tends or tends to farther sweetness,
Fuller, higher, deeper than its own.

Things real glory dwells not in the meaning,
Gracious though it be, of fair blue hours;
It is hidden in the tender leaning
Of the summer's richer wealth of flowers.

Even is fair, because her petals fade slowly
Into day, which floods the world with light;
Twilight's mystery is so sweet and holy
Just because it ends in starry night.

Love is only bright when it proceedeth
Toward a truer, deeper light above;
Human love is sweetness, when it leadeth
To a more divine and perfect love.

Childhood's smiles unconscious graces borrow
From the strife that in a far-off future lies;
Angel glances veiled now by life's sorrow
Draw our hearts to some beloved eyes.

Into the mystery of progressing duty
We not all each glorious change decry;
Else we only hold our treasures truly,
When it seems as if they passed away.

Dare to blame God's gifts for incompleteness;
Say that want their beauty lies; they roll
Toward some infinite depth of love and sweetness,
Stirring inward ocean's reluctant soul.

Notes of Life.

BISHOP GEORGE PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

The death of her brother Robert was a crushing blow to my dear mother. Her temperament was naturally warm and joyous; her health had been generally good; her family and social relations pleasant; and hitherto no great sorrow had befallen her. Like her friend, although brought up under the same influence—both being of Baptist parentage, and strictly moral, as well as constant in their attendance upon religious worship, yet neither of them had made a profession of religion; worldly prosperity and family affection are insufficient for developing the highest end of our immortal nature. Often we forget the Giver and idolize the gift. The light of day obscures the stars, and the glory of the stellar universe is unseen until night reveals it. So the daily cares and pleasures, or the glare of worldly prospects, the heartiasts, and no portents before our eyes, render us unmindful of the highest obligations and noblest aims, and then sorrow and suffering are in mercy sent "to show his work and to turn our eyes to a brighter world above." So it was in my father's case, and eminently so in my mother's. Until our removal from her native home and the circle of kindred and friends, I had scarcely known sickness or sorrow; but now, far away from these scenes, in a new, rude state of society, among strangers, with a family of nine children, of which I, then fifteen years old, was the eldest, having lost her husband and her precious brother, both by death, and her youngest boy, Robert, by consumption, was suddenly called to receive a dying charge to meet her in heaven! I thank God, to hear her tell of her Saviour's love and the "peace divine." The attending preacher, and others, afterward told me of her confidence and sweet reliance on the atonement of God. Her last words were: "Be at peace."

Who can estimate the value of a good mother to a large young family, or duly appreciate their loss under the most favorable circumstances? But in all the surroundings of this case there was something to relieve it from being an overwhelming misfortune to her six little girls. It was our father's privilege few men were ever better qualified to perform the duties of both father and mother. Reared, like thousands of others, by the rich and cheering hands in the Western frontiers, after inspecting the country in 1807, he left a pleasant residence in the midst of an intelligent community, where schools, churches, good order existed, not to mention the circle of relations and friends, and settled his family down in the cane brakes on the hills of Giles county, Tennessee. At the old purchase a large tract of land at a low price; the gain was at first already by an irreparable loss. To believe in immigration it is often proper; but in this, and many similar cases, it has proved unfortunate. Both he and I trained the children there, and let them go out into the world unprepared for the battle of life. There was a necessity for necessity for it; and if we had been, a smaller amount of wealth with better advantages of society, health and comfort, might have been obtained. How often have I felt the first for land, like the thirst for gold, prove a misfortune, not to say curse. I do not so call it in this instance, but from the stand point of any other grave it seemed so to us then; and would have been our condition, had father, too, had died? Two of the most unhappy cultured families in the west were from Virginia and Georgia. They had lately settled in the interior of Texas; but death had removed their male heads.

One of the most serious objections to removing a family from an older section of country to a frontier region is, usually, the absence of good schools, churches and schools are fully spoken for in the eloquence of Christian civilization. Having personally enjoyed the best facilities the country afforded in this respect, it was natural that father should be anxious for his children to be educated. And it is little to say, if there was a failure here it was not his fault. With his hyoid other money nor effort was spared for this purpose. I do not recollect who taught me the alphabet, or to spell and read—I presume it was mother, as it was a family prayer with us that no child to school without knowing its "letters" was disgraceful. My first recollection of my literary history goes back to grandfather's parlor, when a little boy, with black eyes, and hair nicely combed, and tidily dressed in his first pants, would toddle up to a certain spot in the room, and, at the bidding of the good old grandfather, recite that venerable and sublime prayer, "Our Father which art in heaven," and exhibitions of juvenile eloquence interested and pleased me as much as it did the old folks to hear awhile, but as they frequently were called for whenever the neighbors visited us, and usually closed by being kissed and embraced all of them, I began to get tired of it, and after performing my part would run to my beds, and scamper away to hide myself. I became disgusted with fuss and flattery, and have not got over it yet.

The first teacher to whom I was sent, and, indeed, the only one for several years, was Robert H. Childers. He was then teaching a large school, and I boarded in the family of Major Cochran, the member to Congress from that district, whose good wife took special care of me. She was a Methodist, and here I first came in contact with Methodism. Her house was ever open to preachers, and she held her membership at Lea's Chapel, not far from her residence. Here, too, I first saw a Methodist preacher, I had been born and lived in a section of a State almost exclusively under Baptist influence, and had heard wonderful stories about Methodist preachers and camp meetings, and had a dread of them. Late one summer evening two men rode up and entered the house. They were large, well-dressed, dignified men, wearing hats with broad brims, round breasted coats, and rode fine horses. What were my feelings when told they were the terrible camp meeting, wild-fire Methodist preachers, would stay all night, and after singing and praying would catechize us all. I was alarmed. But while at supper—for which I had no appetite that time—fortunately, as I regarded it, one of their horses was reported to be very sick, and they at once went to his relief. What happened afterward I know not—I slipped off to bed, and was glad to see them leave there early next morning. I learned afterward one of them was John Early and the other Thomas Logan Douglass. The latter had been born and brought up in that vicinity. In long years afterward, and in a distant State, this man inducted me into the ministry; and the first became my official colleague, and both of them my life-long, loved, and honored friends.

—Nashville Christian Advocate.

Drunkenness, Insanity and Idiocy.

Strong drink first exhilarates a man, and then renders him temporarily insane and ill. We all know that most temporary and acute diseases have a strong tendency to become chronic. A man who is insane for a day is liable to become insane for a week, or a year, or a lifetime. The man who takes strong drink, and thus makes himself insane or ill, runs the risk of that insanity or illness becoming a permanent condition, the disorder becoming chronic, and fitting him for the maniac's cell and straight jacket, or for the sick-bed and the grave.

Forbes Winslow, the celebrated English physician for the insane, once told a committee of Parliament that he could dip out of the brain of any habitual drunkard a fluid so full of alcohol that it, when placed in a spoon, and a lamp placed beneath it, the liquid would burn with a blue flame. Perhaps the two most important physical circumstances that can be pointed out in relation to alcohol are that it hardens all the colloid or glue like substances in the body, and that it has a special affinity for the brain. Alcohol hardens the white of an egg. The brain and much of the matter in the nervous system, is albuminous in chemical composition, as the white of an egg; and, as alcohol every where else hardens colloid substances, so it does in the brain. The drinking flame which Forbes Winslow kindled shows the affinity of alcohol for the brain, and should be kept burning as a beacon fire before tempted men. There is a famous saying of Hyrtl, spoken lately in the Scientific American, that he could tell in the dark whether he was dissecting a drunkard's brain or the brain of a temperate man, for the former would be hard under the scalpel. He used to explain to his pupils that the only way to obtain good brains for dissection was to harden them with alcohol, or to get brains that had been hardened before death.

Intemperance, more than any other cause fills our lunatic and idiotic asylums. According to the statistics of insanity in France, thirty-four per cent. of the cases of lunacy among males were due to intemperance. One half of the inmates of the Dublin insane asylum owe their disease to the use of liquor.

Pritchard and Esquirol, two great authorities upon the subject, attribute *half the cases of insanity in England to the use of alcohol*. Dr. Benjamin Rush believes that *one-third* of the cases of insanity in this country were caused by *intemperance*, and this was long before its hereditary potency was adequately appreciated.

Dr. S. G. Howe found that the parents of 445, out of 500 idiots were habitual drunkards. He attributed *one half* of the cases of *idiocy* in the State of Massachusetts to *intemperance*, and he is sustained in his opinion by the most reliable authorities. Dr. Howe states that there were *seven idiots in one town* where *both parents were drunkards*, *one-half* of the idiots in England were *drunken parentage*, and the same is true of Sweden, and probably of most European countries. It is said of St. Petersburg *most* of the *idiots are of drunken parents*. In Norway, in ten years of free liquor traffic, after the removal of the duty on spirits, insanity increased *fifty* per cent., and *the percentage of idiots born* nearly *doubled*. If a girl wants to be a mother of fools, let her marry a man who drinks wine or strong drink. "At the last it bites like a serpent, and stings like an adder." The Domestic Journal.

Influence of the Moon.

Prof. Legate, of Nevale, has been experimenting for the purpose of ascertaining what effect the moon has upon fish, and the result of his investigations go to substantiate what old fishermen have always said, namely, that it spoils them. The rays of light, or something carried in the rays, cause the fish to decay very rapidly. Even cat-fish, all alive and kicking when exposed, were in a bad state in a few hours. Prof. Legate is a firm believer in the influence of the moon on man and all things mundane. The atmosphere being attracted by the moon the same as the waters of the ocean, only to a much greater extent, he is of the opinion that effects are produced by the aerial tide which are generally attributed to other causes. A gentleman, hearing of the fish experiments, states that some years ago, while on the west coast of Africa, he one night slept on the deck of a vessel under the rays of a full moon, and the result was that he was totally blind for three days. The bad effect of the rays of the moon appears to have been known, or at least suspected, years ago. In the Bible, in the Psalms, we read: "The sun shall not smite thee by day, nor the moon by night."

In speaking of the benefits of trial and suffering, we should never forget that these things by themselves have no power to make us holier or heavenlier. They make some men morose, selfish and envious. Such is the effect of pain and sorrow when unsanctified by God's saving grace. It is only when grace is in the heart, when power from above dwells in a man, that anything outward or inward turns to his salvation. Dr. Newman.

Religious Intelligence.

MISSIONARY.

—We regret to learn that the church of England Missionary Society is experiencing further trouble about its property in Foochow, China. The Society say: "It is manifest that the persecution is directed against the Christians simply because they are Christians, and that the Chinese authorities have been tempted to proceedings unknown in a Treaty for thirty years, by the coldness with which the mission is regarded by the British Minister and Consul."—Northern Christian Advocate.

—A scheme is in contemplation for uniting the Church Missionary Society and the Society for the Propagation of the Gospel, thus forming a new Board of Missions, the Church Missionary Society represents the Evangelicals, the Society for the propagation of the Gospel is the oldest of all Protestant missionary societies, and represents chiefly the High Church party of the Church of England.

—It is reported that the women at the Livingstonia mission, Eastern Africa, attend the services respectably clothed, and have learned to make dresses for themselves. The native young men have acquired many industrial arts, and can make furniture, bricks, etc., and even work the engines of the steamer belonging to the mission. Over one hundred children are on the school-roll, and their attendance is very regular.

—The twenty-eighth annual session of the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ began at Lisbon, Iowa, May 11, Bishop Glossbrenner presiding. The advance in collection for missions was about $1,000. Bishop Castle preached the annual sermon. The missions have been generally prosperous, and increased appropriations were made.

—Both houses of the Parliament of Brazil have adopted Article VIII., of the reform of the Constitution, which gives to Protestants and their religion the same civil and political rights as the Catholics enjoy. In a word, the Government has thrown the whole country open to the sowing of gospel seed as never before.

—The California Advocate says: "Last Sunday was a great day at the Chinese mission. Dr. Otis Gibson baptized six Japanese young men, one Chinaman, four Chinese women, and four American girls. We had a love feast, with tea and cake, an excellent spiritual feast, and the Sacrament of the Lord's Supper."

—Nine students of Yale Theological Seminary have organized themselves into a home missionary band, known as "The Dakota Band," for service under the American Home Missionary Society in that Territory. These young men have all refused tempting offers in New England for what seems to them more urgent calls in the West.

—The amounts expended by several religious societies for the Indian service, we see, reported, is for the last year about $81,000. The sum of $500,000 was spent for Indian education by the Government, religious societies, and the Indians themselves, including the five civilized tribes of the Indian Territory, who manage their own schools.

—The mission to the lepers in India reported last year that the income of the mission was $1,000, and that 140 lepers have been supported, among whom frequent conversions have taken place. Although no means of entire cure is known, yet in many cases decided alleviation of terrible disease has been secured.

—In the Telugoo country the religious work is said to have steadily progressed. The converts of 1878, with very few exceptions, are firm in their faith in Jesus Christ as the world's Saviour and their Saviour. The number of church members is now 15,091, of whom 1,457 were baptized last year.

—The Central African missionary expedition of the American Board has arrived at Benguela, and is making preparations to proceed inland to Bihe, which is represented as situated on high ground in a very healthy district, free from fevers. Good accounts of the people are given.

—From Marseilles, France, it is reported that the Mission Evangelique has now seven stations in full working order there. The meetings are well attended, and the congregations are becoming more regular. Six hundred and fifty children are taught weekly.

—The Mysore province in India, a province about the size of Scotland, with nearly five million inhabitants, is, with the exception of a small part of it, entirely given up to the Wesleyans, and there are only twelve missionaries engaged in the work.

—The success of the Chinese Methodist Mission in San Francisco reports as good results from their religious endeavors as those attained by the like labors among the whites. There are united seven full members and ten on probation.

—The New Testament has been translated into Hebrew, and no less than 51,000 copies of the Word of God, or a whole or in part, have been circulated in Hebrew by the British and Foreign Bible Society, chiefly among the Jews.

—The Methodists in Sweden report a great interest in their services in the old university town of Upsala. The church is too small to accommodate those who desire to attend, and a new, and second church is talked of.

—The Reform Board of Foreign Missions at the beginning of the past financial year called for $90,583 to pay off the debt of $29,850, and carry on its work. It announces that it has received about $61,000.

—Ivory Baptist Church, New York, Rev. R. S. M'Arthur, pastor, recently contributed $10,000 to home and foreign missionary making, with their collection for city missions, $65,000, raised for missions since Christmas.

—Roman Catholic missionary work is being pushed with vigor in Africa. A college intended exclusively for the training of Catholic priests has just been established there.

—Mr. Mackay, missionary of the Church Missionary Society, at Mtesa's kingdom, has completed his translation of St. Matthew's Gospel into the language of Uganda.

—The little town of Kittanling, Pa., has a man who in his life and at death has given $1,650,000, to home and foreign missions. The name of the princely giver is James E. Brown.

—There are connected with the North India Conference 222 Sunday schools, and about 9,000 scholars. The average attendance is over 7,000.

—The American Baptist Missionary Union closed its financial year with a debt of less than $20,000.

—The Established Church of Canada does nothing for foreign missions.

MISCELLANEOUS.

—The Christian at Work says: "The English Ritualists are marching on with rapid strides. Here is a minute taken from their special organ, the Church Times: 'Of your charity pray for the repose of Emily, the beloved wife of Amos Gray, of Codecote, who fell asleep on the nineteenth instant, Jesu mercy.' Well might the Tablet, the leading Roman Catholic journal in England say: 'We consider Ritualism to be indirectly the most powerful propagandist for the Church of Rome which England has yet seen.'"

—At the monthly meeting of the managers of the American Bible Society, May 5, appropriations were made to the Society's agencies in Russia, Hungary and Persia, and to the Evangelical Society of Geneva for colportage in France, amounting in the aggregate to $18,430. Grants of Scriptures were also made for general distribution to auxiliaries, churches and individuals; the aggregate value of the books being $13,500. The receipts for April were $35,842.47. Copies of Scripture issued, 120,127.

—According to the Standard of the Cross, Bishop Tuttle has four schools in Utah, in which seven hundred youths are educated, mostly from Mormon families. The expenses of the schools largely paid by scholarship funds contributed by church people of the older dioceses. The Bishop has confirmed two hundred from these schools, and one of the most promising clergymen is a young man rescued from Mormonism by his influence.

—In a Sunday-school in an eastern city, at its anniversary, instead of bonbons or picture cards, there was distributed to the scholars packages of ten kinds of flower seeds, with clear, simple instructions as to the sowing and care of them. The superintendent of the school offered a prize, to be given at midsummer, at a horticultural exhibition by the scholars, for the best result of this gift in cut or potted flowers.

—The Presbyterian Church in this country has 177 Presbyteries, with 5,011 ministers, 5,159 churches, and 378,671 communicants. In 1875 there were 173 Presbyteries, 4,706 ministers, 4,999 churches, and 500,031 communicants. It thus appears that the denomination has grown wonderfully in the past six years.

—There are in the city of New York 580 churches, chapels, and missions of all denominations, furnishing accommodations for 375,000 persons. Of Protestant churches and missions there are 500, with sittings for 275,000 persons; sittings required for all denominations, 500,000; deficiency, 225,000.

—Australian Methodism has been continuing its progress. The Australian Missionary Society reports its aggregate receipts at $74,356, nearly one half of which came from New Zealand and the Fiji Islands. In South Australia there are 242 Wesleyan churches, the debts upon which average 22 per cent. of the estimated value.

—The First Reformed Episcopal church, Madison avenue, started six years ago without a dollar, under Bishop Cummins, is, and since his death has been under that of Rev. Wm. T. Sabine. Its house of worship cost $140,000, and expenses have averaged $15,000. Of course it has had to carry a large debt, which it has just cancelled.

—The cost of the American Protestant Episcopal Church of the Holy Trinity in Paris, the corner-stone of which was laid recently, will be $500,000, but $223,000 of which has yet been raised. Rev. Mr. Moran is the rector, and Rev. F. Morrison the curate. The offerings on the day of dedication reached nearly $20,000.

—A Gospel in Greek of the fifteenth or the sixteenth century, which has been found in Calabria, is written with silver ink on purple parchment, and is illustrated with eighteen scenes from the New Testament in miniature, and forty portraits of the prophets.

—In every department of the missionary work in Eastern Turkey, there is a steady and gratifying advance. Nine new preaching places have been established, making a total of 116. The number of Protestants is now 11,719.

—The white Baptist ministers of South Carolina hold ministers' institutes in several portions of the State, it is said, for the benefit of the colored preachers, and there is a cordial feeling between the two races.

—The separation of Church and State in France is now regarded as a settled fact. It will require legislation, which will be fostered. Protestants in France have long been praying for this result.

—The land in England is cultivated by 500,000 farmers, who occupy an average of thirty-two acres each. There are 31,000 landlords, of whom 1,942 own two-thirds of the whole country.

—The General Convention of the Christian Church closed its session at Louisville recently. The corresponding secretary's report shows that the denomination numbers 600,000 communicants in the United States alone.

—Governor Wright, of the Indian Territory, is a converted Choctaw Indian. Sometimes after presiding over a political meeting of his people he calls them to order and preaches a sermon to them.

—A congress of Christian women, designed to bring into communication the working Christian women of England and to discuss subjects in which they are especially interested, was announced to be held at Birmingham, September 21st.

—The late Eliza A. Wallingford, of Pittsburgh, distributed $28,000 to the different Boards of the Presbyterian church, discriminating wisely to the relative importance of each Board.

—The Evangelical Association of North America is, by the direction of the General Conference, to be known hereafter as the Evangelical Church of North America.

—A band of lay missionaries, who expect to look out for their own support, is to sail from San Francisco for Japan early in October.

—There is a movement on foot in Baltimore to erect a church in that city as a memorial to the late Bishop Whittingham.

—There are at present 350 Christian churches in Burmah, and nine-tenths of the work of evangelization is in the hands of native teachers.

—Sunday is to be kept more strictly in Prussia. Hunting is prohibited on Sunday and church festivals, under penalty.

—The friends of the Detroit Y. M. C. A. have decided to raise $70,000 to purchase a site and erect for it a suitable building.

—The first meeting house in Natick, Mass., was built by the Indians, under the preaching of John Elliot.

—The colored Baptists of the United States number about 800,000.

Our Young People.

I know a little saying
That is altogether true,
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright!
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labor's hum,
Entice your feet to stay;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is also watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave, and true;
And watchful more than tongue can tell
God's angels pure and white,
In gladness or in sorrowing
Are keeping you in sight.

Oh, bear in mind, my little one,
And let your mark be high
You do whatever thing you do,
Beneath some seeing eye;
Oh, bear in mind, my little one,
And keep your good name bright,
No child upon this round, round earth
Is ever out of sight.

A Dangerous Fight with a Big Bear.

On the first day of January, 1873, when Wilburn Waters was over sixty years old, he had the most dangerous fight with a bear he ever had. He had been making his home some time with Mr. Clark Porterfield, in Grayson county, Virginia. Mr. Porterfield kept hunting dogs, and was himself fond of the chase. At the time spoken of Mr. Porterfield and Wilburn started into Pine Mountain on a hunt. The ground was covered with sleet and the sleet with snow, so that the two hunters found themselves walking like the wicked "on slippery places." As the ground was steep in many places, the hunters traveled not only with difficulty but with danger.

They had not gone far along one of the spurs of the mountain before one of the dogs struck a trail, and dashed off towards the top of the mountain. Wilburn forgot his age, renewed his youth, ran like a deer in the direction taken by the dog, and soon left his companion far behind. Knowing that no "varmint" but a bear would seek refuge in a spot so high and rugged, and in an almost atmosphere so cold, he hastened on, zigzagging along the ledges, sometimes losing his hold and sliding back many feet until stopped by a tree or rock. At one place he crossed a deep chasm on a tree that had fallen across it, which was covered with ice. His feet had slipped, he would, no doubt, have fallen a great distance and been dashed to pieces, but Providence guided his footsteps safely over the dangerous place. Wilburn was a Christian, and the Lord gives his angels charge concerning Christians, to bear them up in their hands, lest they dash their feet against a stone. After crossing the chasm Wilburn came out into an open space on the mountain side, and there within forty yards of him he saw the two dogs at the foot of a tree, and three bears in the top. Them a large one.

He was afterwards heard to say, he thought it was the grandest sight he had ever seen. If Porterfield had come up in time, they would probably have killed all three of the bears. He had a shotgun; one barrel was loaded with a musket ball and the other with buckshot. He first fired at the big bear with the ball but made a clear miss. He then fired the barrel charged with buckshot, and at the crack of the gun, the bear came down the tree in a hurry. He disabled one dog at one pass, and seizing the other by the hind glided with him down to the bottom of a deep gorge. Wilburn followed, to aid the dog in the unequal fight, for the bear was too hard for the dog. When he reached the seat of war, which was done in an instant, the bear left the dog in a whipped condition, and began hand to hand fight with Wilburn. The dog was too badly hurt to help his friend. The bear was furious and fought like a tiger. Wilburn used his tomahawk, and made every lick tell, dodging the passes of the beast. While the battle raged, the bear slowly regraded towards a terrible precipice a few yards off, from the brink of which he, no doubt, intended to leap into the tree tops below, and make his escape; and he finally made a rush for the precipice, when Wilburn seized him by the hair, mounted him, and had a terrific ride for a few jumps. While thus seated on the bear's back, he gave him a fatal lick with his tomahawk between the eyes, just as the beast was ready to make the awful leap, and when the monster fell dead, his head and fore feet were hanging over. If the bear had gone one foot further, or the Indian had struck one lick less, the two would, no doubt, have fallen a hundred feet upon the jagged rocks below, and Wilburn would have suddenly made his appearance in the happy hunting ground on the other side of Jordan.

Mr. Porterfield came up too late to join in the battle, and while it was going on, the other two bears in the tree sought safety in timely flight.

They carried the dead monster, weighing some four hundred pounds, to where they had a horse hitched, and at a late hour in the night, nearly frozen, they reached Mr. Porterfield's. For a month they had savory meat, which, it is said, hunters like better than any other kind.

Now, children, just a little moralizing and I am done. The Bible says, "Fight the good fight of faith." The bear may represent Satan, and Wilburn the Christian. The Christian has many a fight with Satan, as hard and as dangerous as that of Wilburn with the bear; indeed more dangerous, because in the latter case the everlasting welfare of the soul is at stake. But if the Christian uses bravely and perseveringly the weapons of warfare placed in his hands by the heavenly Father, he is sure to gain the victory. He will conquer his enemy though it be at the brink of ruin. Uncle Dick, in Holston Methodist.

The Murder of the Princes in the Tower.

One of the wickedest acts of the wicked King Richard III. of England was the murder of his two young nephews in the Tower. He had seized upon the crown that belonged of right to them, and had shut them up in a gloomy cell of that huge castle that still stands on the banks of the Thames, below London. They were separated from their mother, the widow of the late King Edward IV., and kept like prisoners and criminals in the part of the vast fortress now known as "the Bloody Tower." The elder, Edward, Prince of Wales (now Edward V., King of England,) was thirteen, his fair and gentle brother, the Duke of York, only eleven. Then arch uncle sent orders to the Governor of the Tower, Brackenbury, to put them to death secretly, but the honest man refused to do so wicked an act. Richard then placed Sir James Tyrrel, his evil instrument in command of the fortress for a single day; the keys of the gates and cells were given up to him by Brackenbury, and the plans for the murder were carefully prepared by the King. Tyrrel hired two hardened criminals, John Dighton, his own groom, and Miles Forrest, a murderer by trade, to commit the act, and remove from their uncle's path the two innocent princes who might yet dispute his title to the throne.

It was a dark and gloomy night when Tyrrel, followed by his two assassins, crept up the narrow stone staircase that led to the room where the young children were confined. He found them clasped in each others arms asleep, having just repeated their prayers, and lying on a bed. It is easy to imagine the terrors of the poor children in that stony and gloomy chamber, shut out from their mother and all their friends, and seeing only the cold, strange faces of the jailers. But now they had forgotten all their sorrows in a sleep that was to be their last. What dreams they may have had at that fearful moment no one can ever tell. By the light of flickering torch Tyrrel probably looked into the chamber to see that his victims were safe. But he did not go in, and stood watching and listening at the door while Dighton and Forest performed their dreadful deed. They took the pillows and bolsters from the bed, pressed them over the faces of the children, and thus smothered them to death. When they were dead they carried their bodies down the long staircase, and buried them under a heap of stones at its foot. It was reported that Richard III., touched by an unusual feeling of superstition, had removed them to consecrated ground, and that the place of their final burial was unknown. But long afterwards, in the reign of Charles II., when it was found necessary to take away the stones, and dig in the spot where it was supposed the assassins had laid them, the bones of two young persons were found that corresponded to the ages of the young princes. They were buried by the King beneath a marble monument.

But wherever they slept, the murder of his nephews must have forever haunted the brain of the wicked Richard III. His people hated and feared him. He grew every day more cruel and tyrannical; he murdered friend and foe. At last Henry, Earl of Richmond of the house of Lancaster, landed in England with a small force, which was soon increased by the general hatred of the king. The nobility and the people flocked to his camp. His army was soon very strong. Richard, at the head of a powerful force, marched to meet his rival, and on Bosworth Field, August 22, 1485, the decisive battle was fought. Richard was betrayed, as he deserved, by his own officers. He rode raging on furious back around the field, and when he saw Henry before him rushed upon him to cut him down. He killed some of his knights, but was stricken from his horse, and fell dead in the crowd. Then the soldiers cried, "Long live King Henry!" and that night Richard's body, flung across the back of a horse, was carried into Leicester to be buried. His wicked reign had lasted only two [illegible]

A Daring Ride.

The following story told by a cattle raiser of Oregon would seem unworthy of belief were it not that ranchmen are so often notoriously reckless of life, and fond of courting danger for the reputation to be gained:

A year or so since there was a "rodeo" out on Lost river, Lake county. Ranchmen had gathered for a circuit of seventy-five miles to claim and brand their young cattle, and when a portion of them had surrounded a large band, among which was a Spanish bull, a dispute arose about a "maverick," or calf that had escaped the spring branding; the discussion grew warm, none of the stock owners being able to set up a valid claim or establish an undoubted title. At last, in a spirit of bravado, a rancher proposed that whoever would ride the bull without saddle or halter should be the declared owner of the calf. There was a yell of approval, but not a general stampede of volunteers, for taurus was in an ill humor, and his foaming mouth and bloodshot eyes, gave token that whoever rode him would have a ride as wild as Mazeppa's, and one that might not end so well. At last a "vaquero" named Frick accepted the challenge, and the wild bull was immediately lassoed and held by a lariat around horn and foot. Dismounting his horse the vaquero fastened his long rowelled spurs securely, tied a handkerchief around his head, approached the infuriated animal, and, grasping the tail in his hands, sprang lightly on, setting the spurs deeply in his flanks as he settled securely in his seat. The lariats were slackened; the bull gave a roar of rage and terror and flung his head to the ground; but the rider had his back to the horns and a firm grip on the tail, and kept his seat. Another roar that shook the ground, a wild plunge, and the now maddened bull shot out across the sage plain with lightning speed, his plucky rider twisting the tail that to him was a shoot-anchor, until the bellowings were lost in the distance.

For over a mile and a half the race continued amid the excited cheers of the vaquero's comrades. Occasionally the bull gave a desperate plunge through a heavy clump of sage in the vain attempt to rid himself of his tormentor, but the long rowels only clung more firmly to his flanks. Sometimes the animal and rider were hidden by undulations in the ground, and bets were even made that Frick would be thrown and gored; but at last the bull, exhausted from sheer fright, fell, and the plucky vaquero, stepping lightly off, returned to claim his prize, which was unanimously awarded. Growing World.

THE LAPLANDER'S SLEDGE has no runners; but, like himself, it is covered with reindeer skin, and is in shape something like a canoe. Harnessed to this sledge, the reindeer starts off with almost the rapidity of the steam-engine, going fifteen or twenty miles an hour. The reindeer is not only the Laplander's horse, but his cow; and, during the time that it gives milk, he is freezing. Large quantities of it to be used when no more is to be obtained. Then he breaks off a piece, warms it out, and has again a good article of milk. The deer is also his food, large herds of them being kept in some parts of the country. From its skin the Laplander makes the roof and floor of his house, his bed, his shoes and stockings, his clothes, and cords and strings for his bow. Without this animal the Laplander would be in a deplorable condition.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE [illegible]

LINUS PARKER, D. D., Editor.

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THURSDAY, JUNE 2, 1881.

The Ought and the Will.

The increased missionary assessments and appropriations, recently made by the board at Nashville, are signs of improvement. The amount to be raised is $200,000. The amount appropriated is $180,525. Last year the assessment was $128,300. This amount, we believe, was nearly raised.

There are two questions which, we suppose, are considered in making these assessments: what *ought* the people to give? and what *will* they give? The result is usually a compromise between them. The ought of the board is largely above the will of the people. The ought, then, must yield something; the will must also give way to some extent. There is a bringing down and a bringing up. The process meets at the figure of two hundred thousand.

This is the mental process, and the result reached by the Board of Foreign Missions. Our church ought to give much more than this, twice as much; and, in fact, we fear they will give something less. The struggle for the coming year will be to reach the amount fixed. We hope what men ought to do and what they will do will not be like two parallel lines never to meet, but that they will at length come together and be merged in one. This is the consummation devoutly to be wished for, that the church should be willing to do what it ought to do. Then there would be no heart rending, and purse shrinking, at the missionary meetings and collections.

The need is an enlightened conscience in regard to our obligations in giving the gospel to the world. And to bring this about the people must not only be converted, but they must have special light and information. A spiritual man may be very ignorant and narrow. He is in a condition to be instructed, and his heart and conscience are open to the truth, but he must be taught. What he feels he ought to give depends upon the breadth of his views, the largeness of his horizon. Perhaps he has never thought much about the world or the heathen, or how it came to pass that he is not a heathen himself. His own soul and its trials, his own church, pastor and prayer meetings, and his own immediate family circle, have occupied his thoughts, and given tone to his devotions and his liberality.

How can men and women be converted and enjoy religion, and yet be indifferent about foreign missions? It would seem that they can. It is not the highest or best type of piety, but it is a basis on which to build something better. Let the preachers and the anniversary orators begin at this point. The authority of God's word, the love of Christ, the misery of the world without the gospel, will tell where there is grace. Buffoonery and humor and witticisms do not quicken consciences, touch the heart, nor enlighten the mind.

If there is anything solid or serious in religion it is this question of duty in the support of missions. And the object is not to raise a certain amount of money. When people reach the ought point, the end of all appeals is reached. Our concern should be that all do their duty. Whether the result in money be much or little is a matter of comparatively small moment. When people have done what they can, there is no end beyond this.

To be acceptable to God, the ought and the will, in giving, must coincide. The Lord loveth a cheerful giver. Up to the measure of his ability, he must give willingly, gladly, thankfully. Neither the giver nor the gift is accepted of God where the spirit is grudging, and the measure slack. There is need of lifting up in our appeal to motives, and a care lest our collections be kept meager, by the degrading expedients resorted to in raising them. There has been improvement in this matter. Let us go on to perfection. The ought is as yet high up in the clouds, and the will is scarcely above the tree-tops. Like the two electricities, when they come together, there will be flashes and bolts and shocks of power.

The Ecumenical is likely to act as a wholesome diversion to our Southern Methodism for the coming year. What else it will do, particularly, we do not know. Other great benefits that are to come of it may not be so clear, but with its coming on, and its passing off, and its deliverances while in session, there will be little disposition to lay out work for the General Conference.

Many of the leading church legislators will be too much filled with the great Conference at City-Road, [illegible] and the telling of these things, to give a thought to what the General Conference ought to do. And our Methodist newspapers will be so crowded with Ecumenical matters that there will be scant space for discussion of the presiding elder question, methods of finance and disciplinary changes.

Beyond some suggestions about the number of new Bishops, and a very mild reference to presiding elders—topics that seem to be always silent—we have seen or heard nothing about General Conference work. Even the fresh and startling statement, that "it is to be the most important General Conference that has ever assembled," and the like original declarations, have so far escaped our notice. These will come along later perhaps; but we believe that the Ecumenical will act as a safety valve to the irrepressible spirit of change and radical progress, and thus prove to be an unexpected blessing to our beloved and often sorely hectored and irritated Methodism.

Even fraternity can largely unload itself across the water, and thus spare us something of the gushing exuberance and time-wasting declamation which this question has of late years inspired. Nevertheless, our columns are wide open for any who have guns to fire General Conference-ward.

"Call Upon Me in the Day of Trouble."

How true it is that God's ways are not as our ways. Men seem most disposed to help those who least need help. They loan to those who can repay them. They sell to those regarded as sure pay. They invite those who can and will invite them in return. They cultivate the acquaintance of those from whom they hope to derive pleasure or social elevation. Such seems to be the theory and practice of the world. It is the mark of real sympathy, of true friendship, to say: "If you get in any trouble call on me; if you need help let me know it." This is the kindness and love of God toward us: "Call upon me in the day of trouble and I will deliver thee. Come unto me all ye that are weary and heavy laden, and I will give you rest. Cast your care on me, and I will sustain thee." The Lord is nigh to them that are of a broken heart, and saveth them that are of a contrite spirit. So speaks our all-loving Father to us, his sorrowing and suffering children.

We should remember that trouble has not been brought about by the original and deliberate purpose of God. It is a result that has been superinduced by sin. It is caused by a violation of God's sinless and benevolent will. Angels who have never sinned have never suffered. God's good pleasure toward all his obedient accountable creatures is: "Life and health and peace." A world without sin would be a world without trouble, where there is no sin holy natures suffer no sorrow, no pain. It is true Christ was holy, harmless, undefiled, and yet he was a man of sorrows, and acquainted with grief; but we must ever remember that these sufferings were vicarious, and, unless they were, there would be no way known to us by which his sufferings could be accounted for. Unless he died the just for the unjust, he ought not, under the administration of a holy God, to have suffered or died at all. He bore our griefs, and carried our sorrows; he was wounded for our transgressions; he was bruised for our iniquities. We know, too, it is written: many are the afflictions of the righteous, but this is the general result of sin, and the condition of our probationary state, where the wicked cease not to trouble, and never will in this life.

But, if we would realize the benefit of the promise, we must call upon God in the day of trouble. Men, alas! in trouble often do no more than complain and murmur, and sometimes even worse, rush into folly and sinful indulgence to escape from trouble, and some, in their madness and despair, as suicides hurrying unbidden into the tremendous presence of their Judge. We should call upon God in the day of trouble. What needless pains we bear, because we do not carry all to God in prayer. He has a thousand ways to deliver us from trouble, or else support us under, and sanctify it to our good.

W.

Be Kind to Each Other!

A FRAGMENT.

"Be kind to each other,
For night's coming on;
Soon friend and soon brother
Perchance may be gone."

Our life is a song. God has blessed us with health and with wealth of enjoyment. We rejoice in a pecuniary competency. We revel in privileges and prerogatives, social and ecclesiastical, unknown to and coveted by many "foot-balls of adversity and poor cursedlings of the storm." Then be kind to the unfortunate. Prosperity should not make us arrogant and overbearing, but thankful, affectionate and kind. Wherever opportunity offers, we should scatter seeds of kindness by drying the tears of the weeping, and smoothing the furrows of the sorrowful and distressed. But we must make haste, for our Master well says: "The night cometh, when no man can work." At a funeral recently I heard a young woman frantically exclaim: "Mother, dear mother! Oh! if again restored to life I would not give you another pang; I would never again offend and grieve you; I would devote my life to ministering to your comfort and joy." But the corpse of the heart-broken mother moved not. Night, the darkness of the grave, had come to her; yes, and to her daughter too, for the golden opportunities of being kind to her mother had forever passed away.

When we hear of the demise of friends or foes, how it grieves us that we had ever entertained ill-feeling, said anything derogatory, or did anything hurtful to those who bade our world adieu. Being covered by the clods of the valley, their ears are deaf to our explanations and apologies; their eyes, sealed in death, see not in our eyes love and affection refilt by celestial light.

Whenever thy breast is burning with resentment against another, when thy cheek glows and thy eyes kindle with anger, think of the coming shadows of night, and let passion melt away in tears.

We may be called to mourn the loss of the companions of our youth; wife, husband, brother, sister may soon pass away to the calms of death. Would you not then remember, with anguish and remorse, every word of harshness, every glance of unkindness, every act of injustice? And, on the other hand, will not the recollection of every gentle tone, every approving and encouraging word, every deed of love fall soft and healing, as the dew of heaven, on your soul? Besides, deeds of kindness, records of love are registered in the eternal book of God' remembrance. The recording angel writes them down in characters more glorious than the stars.

"Be kind to each other." This motto should be written in our hearts with the diamond pen of Christian love. When passion incites, or anger provokes to words and deeds violent and wrong, let conscience whisper in our ears this golden precept, and let its still, small voice be heard and heeded. Kind and gentle affections should twine a perennial garland around our hearts. The softest dews of tenderness must fertilize, the brightest sunbeams must play upon its blossoms. That garland will never wither, its sweetness never pass away. It will diffuse a fragrance over life's last hour, and cast a glow and a beauty on the pallid cheek of death. Then

"Be kind to each other,
For night's coming on;
Soon friend and soon brother
Perchance may be gone."

A

The Princeton and Prohibition.

As important and pertinent to the discussion and great struggle now going on in the Southwest, the following, which appeared originally in "The Prohibitionist," is reproduced in these columns. The view presented has not been discussed by any of the excellent and able correspondents of the ADVOCATE.

The January number of the Princeton Review has a conclusive and exhaustive article on the "*Legal Prohibition of the Liquor Traffic.*" Equally free from passion, prejudice and pedantry, it is a calm, learned, unanswerable presentation of this greatest of all social and moral questions. Such an argument sent out under the imprimatur of the staid and stately old Princeton can but accomplish good. We hail it as a courageous and distinguished co-laborer in this irrepressible conflict. The first question discussed and established is "*the justice of the principle*" of prohibition. Adopting the narrowest definition of the limits of State legislation—granting the largest liberty to the individual—it yet appears luminous as sunlight that prohibitory laws are just and right. It is fundamental to the very idea and existence of government. If whisky is an evil—which no man with the brains of an oyster was ever known to deny—then its prohibition is the subject and imperative duty of legislation. But just here is the issue we have to join with liquor-apologists and third-rate politicians. They claim it as one of man's *natural* rights to buy and sell and drink intoxicating liquors, and that to deny or abridge this right "is to unjustly interfere with his natural freedom from restraint." Such a claim has neither the warrant nor pretense of plausibility. *Natural* as opposed to *civil* rights never had an existence. The idea is a mere figment of a diseased brain—"a fable without the merit of being cunningly devised." Man is a social being born in society, with social and reciprocal obligations and duties, as natural and necessary as air to the lungs and food to the tissues. He is neither a Sitting Bull nor an Alexander Selkirk, governing his own narrow realm, with the sceptre of a despot, without regard to others. God never made man an independent sovereignty. If so, government would be an impossibility and warfare our only employment and pastime. But even granting the claim, when man passed from his natural into his social state he "merged his natural in his social rights." Mr. Justice Cooley, an eminent and undoubted authority, has defined civil rights to embrace "the right to do everything not harmful to the public or to other individuals." On this definition, the able writer in the Princeton makes the following judicious and almost axiomatic observations:

"Whenever a private right becomes injurious, noxious, or offensive to the public good, the private right becomes subordinate to the public right which a community has to demand a protection therefrom. Acts innocent in themselves acquire from circumstances the quality of injuring the public. To carry arms about one's person for purposes of self-protection is in itself an innocent act. But where citizens generally do the same thing the tendency is to create disorder and cause the unjustifiable taking of human life; the State, therefore, prohibits the carrying of the dangerous weapons concealed upon one's person. So it may be said of the traffic in intoxicating liquors, that notwithstanding it may be innocent in itself it may nevertheless, by force of circumstances, be injurious to the public welfare and dangerous to the public peace. And if this be so, the private right of sale has become subordinate to the public right of protection. We conclude, therefore, that no man has a natural or a civil right to indulge in a traffic which renders life and property insecure, which promotes immorality and creates public paupers to be supported at the State's expense. If it appears that the traffic in intoxicating liquors does all this, the justice of the principle that would prohibit and stamp out the whole miserable traffic can not be denied." Where is the jurist or logician that can discover a flaw in that argument? Where the weapon that can penetrate the joints of that harness?

Our author next considers what is known as the Police Power of the State which is one of the "inherent attributes of sovereignty." This is discussed under three heads:

1—Police for the prevention of offenses.

2—Police of public health.

3—Police of charity.

The first leads to an investigation of the liquor traffic in its relation to crime. An army of evidence from the most distinguished and trustworthy sources is then adduced sufficient to silence every cavil of the doubting, and fire every impulse of human sympathy and high-born patriotism. Judges, commonwealth-attorneys and other civil officers, with a voice of startling unanimity testify to the criminal results of the liquor traffic. And yet with these saddening facts before us in every town and hamlet, there are those who will apologize for the business, and cry "intolerance" if a hand is uplifted to stay its march of blood. Sir Matthew Hale declared that if all the criminal cases under his observation in the courts for twenty years could be divided into five parts, four of them were produced by intoxicating liquor. Chief Justice Noah Davis of the Supreme Court of New York says: "I believe it entirely safe to say that one half of all the crime of this country and of Great Britain, is caused by the intemperate use of intoxicating liquors; and of the crimes involving personal violence, certainly three-fourths are chargeable to the same cause." But to put the case in yet stronger light in comparison is made by criminal statistics under license and prohibitory laws. This, considering the heroism, hellish efforts made to evade prohibitory laws, established beyond the imagination of a thought that "the relation between intemperance and crime is that of cause and effect. The numbers of criminals convicted in Maine, with a prohibitory law, was 1 to every 1,699 of population, while New York (exclusive of New York city,) without prohibition was as 1 to every 620 of population. Under prohibition in Connecticut crime decreased 75 per cent. in 1854, and in 1873 when license was restored it increased 50 per cent. in a single year. These are figures that cannot lie. They tell a tale of blood. More than forty thousand criminals occupy cells in the prisons of our country and are supported at public expense. To stop this drain upon the treasury, relieve the burden of taxation, and in a large measure abolish the criminal docket of our courts, we must resort to prohibition. It is the only remedy. In the meantime we commend the Princeton Review article to those who are accustomed to charge prohibitionists with fanaticism and intolerance.

C. W. C.

Seashore Camp Ground.

Last week I received an invitation from Bro. W. H. Foster to accompany him to the Seashore Camp Ground. As I had never an opportunity before of visiting this *now* well-known place, I gladly accepted the invitation. Leaving the city by the 3:30 P. M. train, we had a delightful run through the glades that border the great lakes of Louisiana, over miles of bridges and trestle-work, and through the level lands lying behind Bay St. Louis, Pass Christian and Mississippi City. From Bay St. Louis to the camp ground the country reminds me very much of my native place, especially in the growth of its forests. And how many memories, hallowed by time and distance, come with anything that carries us back to "youth and home." We reached our destination "at the going down of the sun." I had taken this trip for the purpose of seeing *the place* in *the absence of the crowd*. I wanted to see if there was anything [illegible] in the place, taken on its *naked merits*. I had not time to make observations before darkness intervened and shut out the world. But while I could not see, I could feel, and the soft breeze from the Gulf soon put my physical nature into a condition to enjoy "balmy sleep." That was my first experience in regard to sea breezes. The soft, salt air, the musical splash of the water along the shore produced the most enjoyable repose, and started reveries and dreams which were only frightened away by the advancing morning. With the rising sun I was up and out for seeing. Everybody I had ever seen who had attended a camp-meeting here, had spoken to me in praise of the place. Now I was on the ground to refute or substantiate all that had been said. I walked up and down and across, from side to side, from end to end, from north to south, from west to east. I explored the whole place, from Wesley Lake to the Gulf of Mexico. I looked at the cottages, with their manifold illustrations of the architectural skill necessary to build up a camp meeting. It is said that "necessity is the mother of invention," and I assure you I thought that many of these cottages were not ashamed to avow their parentage. As I looked at these "tents of Israel" I thought what a profundity of resources there is in the little human brain. The president of the board informed me that there were more than seventy of these cottages. I looked at the tabernacle, where the great preaching that I had heard about, was done, and, as I stood in the pulpit, I thought: "If a man can't preach with this great sea, that God made, behind him, and a greater sea of human souls, that Christ redeemed, before him, where can he preach?" I looked at and wondered about the large variety of forest trees that nature had brought forth on this small plat of ground. It is certainly remarkable that thirty varieties of forest growth are found here. I looked at the beach, with its "broad strand" of white sand encircling the water like a satin ribbon, and could easily see how the imaginative minds of the first ages would people the sea with singing sirens and charming nymphs. I looked across the water, and was told that the fringe of trees, which lay visible on the horizon, indicated Ship Island, thirteen miles away. Then there came a memory that I had somewhere read of this island and a certain Gen. Butler. I found that the grounds were regularly laid out with ten feet avenues from east to west, and thirty feet avenues from north to south. I myself helped to run the lines that now mark "Broadway," from the sea shore to the railroad, an avenue one hundred feet wide. I met some of the Executive Committee on duty, preparing for the coming meeting in July. The new restaurant is projected, and the lumber for its construction is on the ground, and it will be ready for the reception of guests by July 13. I had many kind attentions from the keeper and his estimable lady, the remembrance of which will always be pleasant. The president of the board informed me that the trustees had several tents to rent, and also some parties owning tents, and not able to attend this year, offer to rent theirs. After I had walked over the whole ground, and taken a view of all that could be seen, I sat down and thought. This camp ground, where the people meet annually to sing and pray and preach, is by the sea shore. I remembered that I had read that in olden time the worshipers of God "esteemed the sea shore a place most pure, and therefore a proper place to offer up their prayers and thanksgiving." Josephus mentions it, to the commendation of the Romans, that they allowed the Jews to "make their *proseuchæ* at the sea side, according to the customs of their forefathers." Some of the old writers make mention of the "*oration's littorales.*" May not this custom be the reason so much is said about the sea in the devotional books of the Jews? It seems to be natural for a man's thoughts to go up to God when he stands on the shore and looks at this "mirror of eternity, in which the Almighty's form glasses itself." I have seen many camp grounds, some beautiful, some convenient, but this one is the most "beautiful for situation" I have ever seen, and it is convenient to everybody. Bro. Parvin says that if anybody will agree to feed three preachers and their horses, he will hold a camp meeting anywhere. From what I have seen, the running of the Seashore camp meeting would not make a ripple upon the broad expanse of that brother's resources, for, between the fishes of the sea and the huckaters of Biloxi, and the tenters from Mobile and New Orleans and other places, he would have so little to do that he could shout his way through to a successful termination. So I had a most delightful visit [illegible] as I have now seen the place, that in July may have the privilege of attending the meeting. July 13 is the day appointed for the meeting to begin. The New Orleans District Conference, at its last session, passed a resolution that the prayer meeting services, in the various churches in the district, on Wednesday evening, July 6, be conducted with special reference to the approaching camp meeting. I take the liberty to invite our brethren in the country district to join us in this special service. At the Pentecost there were people from all parts of the world, and when they separated, after the feast, they scattered the sacred fire through many lands. May the Seashore camp meeting be the radiating point whence the fire of God shall flash in every direction.

C. W. CARTER.

Nashville Items.

MR. EDITOR: Of course Bro. Galloway has given you all the Nashville May meeting news, for he was there at the post of duty. Nevertheless, as I was there a day or two before and after him, I may have picked up a scrap or two not noticed by him.

The Bishop's meeting was a success. We have but two Bishops that can be counted on for efficient work. We need more.

The Publishing House is rapidly demonstrating what I have often believed and frequently expressed, both publicly and privately, that with its immense area of patronage, and its able management, its commercial success is far better secured than any private enterprise can be. It has lived through scenes of financial recklessness and inefficiency, to speak of more direct and positive disadvantages and losses it has suffered, such as, in a shorter time, would have put under ground any manufacturing or mercantile establishment in the land. It has survived a bleak and cheerless winter of stagnation and unappropriation of sacred hir severity, and has well entered the spring season, and the shedding process is well nigh complete. It looks, and breathes health fulness and prosperity.

Twenty-three years ago, and from to-day, after having served somewhat in some of its subordinate agencies, I entered its service. Ever since that time have been more one way or another, connected with it, and might, therefore, be reasonably supposed to be able to give some opinions about it. Its financial planning was always good; its [illegible] *pinning* is good now. It is doing more business now than it ever did. Its profits are its own, and its business salutary and healthful both commercially and ecclesiastically. Its war history, about which so little is generally known, has been largely written and held in abeyance, as it ought to be and may be published some time.

Vanderbilt University is an ornament to the United States. It is rising in importance, and has a career of usefulness before it which must be gratifying to all friends of educational progress. Wesley Hall is a grand and imposing edifice. Its [illegible] and dedication, two weeks ago, was well planned and well executed.

While there I was invited to attend a select meeting of gentlemen "in the interests of education." It seems that when the Rev. Dr. Price opened his college for young ladies in Nashville, about a year or so ago, he projected what was regarded a sufficiency of commodious building, but it was filled to overflowing, and larger quarters became necessary. The meeting was called for the purpose of looking after that matter. In about an hour joint stock to the amount of about $30,000 was secured, and it is understood it could be easily raised to $40,000 if necessary. The new college will be ready by October. That is the way they do things. The selection of Dr. Price for president of this college is highly approved in Nashville. He is expected to take up one of the very best institutions of the kind in the United States. Everything seems to favor it.

While there I met and formed the acquaintance of Miss Frances Willard, of Chicago, Ill., or, more correctly, of Evanston, Ill., in the vicinity of Chicago. Miss Willard is a well known, highly-honored and deservedly esteemed temperance lecturer, and president of the Woman's National Christian Temperance Union. She lectured in the Kendre Church to a crowded and highly-delighted audience. For elegance of oratory, diction and rhetoric, chaste simplicity of manner, ostentatious common sense, and plain, bold opening up of that great subject, now attracting so much attention all over the country, I have not heard it excelled. Miss Willard is doing much good, and makes

the impression wherever she goes. Public sentiment is rapidly waking up to this momentous whisky question.

R. ABBEY.

Different Things.

The Southern Prohibitionist says:

Prohibition and total abstinence are two things and entirely different. We practice total abstinence ourselves and preach it to others as the true and safe form of temperance. But we do not advocate the enforcement of total abstinence by law. We do not understand that prohibition contemplates any such sweeping extermination of the habit of drinking. Prohibition deals exclusively with the commercial aspects of liquor. Planting itself on the undisputed right of the State to regulate all matters of trade, it claims that the evils arising from the manufacture and sale of liquor justify its abolition. It is as reasonable to say that the prohibitory law that forbids absolutely the spread of a contagious disease is intended to enforce health on the people, as to say that prohibition of the liquor traffic is to enforce total abstinence. Undoubtedly a great many persons will be made sober when the law removes this omnipresent temptation to drink; but it is equally true that many will continue to drink. They will import, or make for private use, or obtain surreptitiously, the liquor they crave, and no law will interfere with them.

But to say that prohibition enforces total abstinence by law is to talk without reason. It simply says you shall not make it to sell nor sell it as a common article of commerce. It is the aim of moral suasion, and to recommend total abstinence; it is the aim of prohibition to prevent the traffic.

Both reason and experience teaches us that these methods taken together most effectually correct the evils of intemperance. Nothing will completely prevent them. It is a form of sin that will defy all remedies. Men will drink until the judgment. But as rational men and women, and as philanthrophists sincerely loving our fellow mortals, it is certainly our duty to adopt the most effective measures to counteract such a dire calamity as intemperance. The Church of Christ is to persuade men; it lifts up its voice of pleading to beseech men to forsake their sins; it goes out after the lost with eager feet and weeping eyes, and the pathos of an infinite love in its message, and years to save them. Beyond this it can not go—it must not go. Moral suasion is its only resource, its final argument. But the Church of Christ, and all virtuous citizens, may say to the State interpose your recognized authority to prevent the destruction of society. We do not ask that you make men sober by law, but that you do not let a class of men make them drunk. We do not ask you to extinguish by word or act of legislature the fiery thirst for intoxicants; only God's grace can do that, and we will labor and pray for the drinking man if perchance we may save him. But we do ask that you do not hire men to counterwork us; we do ask that you do not shelter by law the wholesale ruin of society; we do ask that you do not make vice respectable by legalizing it. Is the demand unreasonable? Should not the law be on the side of virtue? Is it not the very essence of free government to protect its citizens by the bulwark of law? As it is now the church is struggling, all good men are struggling to put out the fire of intemperance by moral suasion, and the State is licensing men to feed the flames. How long will it take one hose throwing water on a frail frame building to extinguish the fire while another hose from the opposite side is throwing oil upon it? Yet this is the policy now pursued; and when we ask the State to exercise its police power, and stop the flood of inflamable material, the men working the oil pump work the harder and shriek "fanaticism"—"Plymouth Rockism"—"give us liberty or death;" and to the wonder of all good men, the State says don't interfere with those men, they have as much right to feed the flame as you to put it out? Prohibition aims to shut off the oil plug and then moral suasion may control the fire.

Dr. Fitzgerald, editor of the Nashville Christian Advocate, writing of the "gospel-hardened," says:

The pulpit itself may meet a danger here. The solemn and momentous truths that fall upon heedless ears and unresponsive hearts may at length lose their significance to the speaker. As, nothing follows their proclamation, it is but too natural to drift unconsciously into the feeling that there is nothing in them. Insensibly the preacher thus tempted and tried begins to rotate on the axis of perfunctory preaching. He warns the sinner of his awful peril in scriptural language, but with no thrill of sympathetic alarm; he invites his hearers to the gospel-feast, but in a tone that shows he does not expect them to come; he speaks of the joys of heaven and the pains of hell in the same lifeless way, showing that he has reached the point when these things have ceased to move him as they have ceased to move his hearers. There has been a fatal reaction from the pulpit to the pew. And now it is mutual: a dying pulpit going on repeating unfelt truths to deaf ears.

This is a dreadful state of things. What is the remedy? First, an awakened pulpit. When the gospel no longer warms its own heart while preaching it, let the preacher rest not until his heart is baptized anew from on high and his lips touched again with hallowed fire. Then his word will be with power; formality will be quickened into life; indifference will be roused to action; there will be a revival.

An Accident All Around.

A most ridiculous scene occurred at a church in Newcastle a few Sundays ago. A policeman was passing the church as a gentleman came out. The man jokingly accosted the policeman and said he was wanted inside, meaning that the minister would be glad to have him turn from the error of his ways, and seek the truth and enjoy a peace that passeth all understanding. The stupid policeman thought there was some trouble in the church, so he went in. The sexton, seeing a policeman, was anxious to give him a favorable seat, so he said: "Come right in here," and he took him to a pew and waved his hand as much as to say, "Help yourself." There was another man in the pew, a deacon with a sinister expression, as the policeman thought, and he supposed that was the man they wanted arrested, so he tapped the deacon on the arm and told him to come along. The deacon turned pale and edged along as though to get away, when the policeman took him by the collar and jerked him out into the aisle.

The deacon struggled, thinking the policeman was crazy, and tried to get away, but he was dragged along. Many of the congregation thought the deacon had been doing something wrong, and some of them got behind the deacon and helped the officer fire him out. Arriving at the lock-up, the policeman saw the man who told him he was wanted in the church, and asked him what the charge was against the deacon; and he didn't know; so the sexton was appealed to, and he didn't know, and finally the prisoner was asked what it was all about, and he didn't know. The policeman was asked what he arrested the man for, and he didn't know, and after awhile the matter was explained, and the policeman, who had to arrest somebody, took the man into custody who told him he was wanted in the church, and he was fined five dollars and costs. He says he will never try to convert a policeman again, and the policeman says he will never go into a church again if they get to knocking each other down with hymn books.—Peck's Sun.

The Christian Index very justly censures a governor for the grounds upon which he exercised the pardoning power. Drunkenness is no excuse for murder. The Index says:

Gov. St. John, of Kansas has pardoned a man convicted of murder, because the man's wife argued that when he committed the crime he was under the influence of liquor obtained at a place when its sale was authorized by law; and for this act the temperance apostles are now sounding the praises of Gov. St. John of Kansas. The Index would like to know whether it is thought by these apostles that such a consideration as that urged by the woman justifies Gov. St. John in forgetting his oath of office?

Furthermore, suppose that all Governors in States where the sale of liquor is licensed should follow the example of Gov. St. John of Kansas. Then a man who wishes to murder another has a nice plan laid out for him by sufficient authority. All he has to do, is to get drunk at a licensed liquor shop, kill his man, and then get his wife to go to the Governor with the argument which had such weight with Gov. St. John of Kansas. The plan as very simple, and would work like a charm.

Really some people seem to be made as crazy by cold water as others are by hot whisky.

The following item from the London Watchman gives Lord Beaconsfield's age exactly:

The doubt as to the exact date of Lord Beaconsfield's birth is now removed by an extract given in one or two of the papers of the following entry in the register-books of births kept at the Spanish and Portuguese Jews' Synagogue, Bevis Marks: "Child's name, Benjamin; father, Isaac; mother, Maria; surname, D'Israeli; day in the week of child's birth, Friday; Jewish date 12th Tebat, 5565; Christian era, 21st December, 1804, circumcised by Dr. A. Lindo, 20th Tebat, 5565; attested by D. T. DeCastro." Lord Beaconsfield was, therefore, in his 77th year.

—The thirty-fifth anniversary of the New Orleans District Sunday-School Union, of the Methodist Episcopal Church, South, was held last Sunday evening in Carondelet Street Church. The services consisted of singing, responsive readings, reports from Sunday-schools, and addresses by Rev. C. W. Carter and Dr. Mathews. The attendance was quite large, the singing was delightful, the responsive readings were impressive, the statistical reports showed some progress, and the addresses were listened to with marked attention. Everybody went away looking happy.

—A note from Rev. J. W. Medlock informs us that Rev. John C. Reid, a superannuated member of the Louisiana Conference, died at his residence in Vienna, La., May 25, 1881. Bro. Reid has been for a low state of health for some years, and the news of his death is not unexpected. We extend to his family our sympathies. We hope some brother will soon furnish us a biographical sketch of the life and labors of this faithful minister.

—Rev. Dr. Tudor dropped in on us Wednesday of last week. He is looking as cheery and youngish ever, and strong to labor. He left, in company with Bishop Keener and others, on Friday morning, for Jackson, La., whither he goes to preach the commencement sermon at Centenary College, Sunday, May 29. He expects to spend a few days in the city on his return, including Sunday, June 5.

—Port Gibson Collegiate Academy commencement programme will be found on our eighth page. Dr. C. G. Andrews preaches the commencement sermon, Sunday, June 19.

—Rev. W. E. Ballard, writing from Yazoo City, Miss., May 23, says: "Sister L. G. Dunn died, May 4, 1881, at the residence of her son, Mr. R. L. Dunn, in Yazoo city, Miss. She had long been a member of the Methodist Episcopal Church, South; converted in youth. She had attained to a mature and rich experience of the things of God. An obituary will be forwarded soon for publication."

—Rev. Dr. Cox, presiding elder of the Pensacola district, Alabama Conference, writing May 19, says: "The outlook on the district is good. A dry May and good crop prospects. Immense quantities of lumber made this year, and sold at good prices. If our people were as diligent in religious matters as they are in temporal we would be a very great power for good in the land.

Yet there are men, says the Christian Index, who reject the Christian religion and even ridicule it, because as they say there is so much difference of opinion among its advocates! Why do they not object to, and ridicule all the arts and sciences for the same reason? Their objection is not against the Christian religion, but against human nature. Their argument is reduced simply to this: "We will not accept the religion of Jesus because human nature is what it is." Should they accept this formula, they would tell the truth without knowing it. Their own *depraved* nature is the secret of their opposition. We shall believe that the real reason is the one which they allege, when they apply the same reason to all other things; but so long as they apply it to no other thing, they must excuse us for saying, that it has the appearance of a mere subterfuge; a subterfuge with which they can not deceive us, much less the Almighty, and with which they *ought* not to deceive themselves.

FRENCH CATHOLICISM.—Dr. E. de Pressonse says French Catholicism is passing through a phase of disintegration. In France the novel spectacle is displayed of one section of the church being in open hostility to the other. After the Vatican Council, the Ultramontanes obtained the ascendency, and many thought this was the end of liberal Catholicism; but its spirit is just now exhibiting a more vigorous life. The Radicals are very indignant that the religious communities, except the Jesuits, should have submitted to the government of the republic, and that the new bishops recently appointed should have all avowed in their first charges unbegrudging acceptance of existing institutions.—Watchman.

The law passed by the Wisconsin Legislature prohibiting the old-American practice of "treating," says the Central Christian Advocate, will not probably seriously affect the sale of intoxicating drinks. We suspect these "legislators" are only trying to cajole the prohibitionists, and are laughing in their sleeves at their success. The joint attack in the temperance reform is the dram-shop. We must overthrow first of all, these places where the army of drinkers is recruited, removing at the same time the temptation to drink which makes the reformation of the drunkard impossible. The friends of temperance need wisdom quite as much as zeal, for they have pitted against the rum a wary and unscrupulous enemy.

Personal and Other.

—Ex-Gov. Edwin D. Morgan, who last year gave $100,000 as a fund for erecting a library building, and supplementing the library of the Union Theological Seminary, has just given another $100,000 toward the purchase of a site for the new seminary buildings. The directors have concluded the purchase of a tract of land comprising ten city lots on the square bounded by Park and Madison avenues, and by Sixty-ninth and Seventieth streets, fronting on Park avenue, and will at once proceed to the erection of the necessary buildings.—Christian at Work.

—Dr. Nels, a French naval surgeon, has lately returned to Saigon from a journey of exploration on the north-eastern frontier of French Cochin China, the first ascended the west branch of the Dongnai to its source, and afterwards was able to fix the position, and to some extent the course, of the eastern and more important branch of this river, but the wild tribes living on its banks would not allow him to explore it to its source. He accordingly struck eastward across the south of Annam to the sea-coast, and returned to Saigon by sea.

—Mr. Boycott, whose treatment in Ireland added a new word to the dictionary, is to become an American citizen. He came here to visit an old friend who resides in Amelia county, Va., where a colony of Irish people have invested half a million dollars and are prosperous, and he was so pleased with the country that he decided to settle. An thousands of his countrymen will settle the Irish question in the same way this year.

—The Chinese are said to believe that the reason why those who read the Bible become Christians is due to the stupefying power of the ink, which takes away his reason and leaves him ready to believe false doctrines. Warnings against the purchase of foreign books are frequent in consequence of this superstition.

—Prof. Mommsen, the historian, has received one hundred and six thousand marks (about twenty-five thousand dollars) from his countrymen, ostensibly in recognition of his sixty-fourth birthday, but really in indemnification of the great loss he suffered in the burning of his library, last year.

Adolphe Thiers, the French statesman-diplomat, had a strange habit as to sleeping. He invariably went to bed at 7 P. M., awoke at eight to dine, dozed in his easy-chair about ten, went to bed toward midnight, and rose at 4:30. His health suffered from any disturbance of these arrangements.

The French Government is considering the proposition to substitute electric lamps for oil lamps, in forty-two light-houses on the Atlantic and Mediterranean coasts. The cost of the change will be 7,000,000 francs.

Joseph, the well known chief of the Oka Indians, died suddenly at Coughnawa Village, Canada, where he has lately been laboring in the service of the Home Mission department of the Methodist Church.

The Emperor William has but two children, the Crown Prince, who married the eldest daughter of Queen Victoria, and who will be the next Emperor of Germany, and the wife of the grand Duke of Baden.

The remains of Rev. Rowland Hill have been deposited at the foot of the tower erected to commemorate the abolition of slavery in connection with Dr. Newman Hall's church in London.

The late W. H. Hollis, of Brooklyn, made Drew Seminary and Wesleyan University his residuary legatees to a property estimated at $150,000.

Mrs. Mary N. Bliss, of Columbus, O., has given $10,000 to Kenyon College for a new building.

Books and Periodicals.

OUR BROTHER IN BLACK; HIS FREEDOM AND HIS FUTURE. By Atticus G. Haygood, D. D. Nashville, Tenn.: Southern Methodist Publishing House. New York: Phillips & Hunt. Cincinnati: Walden & Stowe.

We may summarize the contents of the volume somewhat as follows: There are six millions of negroes in the Southern States, mostly poor and uneducated, and they are here to stay. There was a benignant providence in their enslavement, and in their location in the South, and their emancipation was also providential. They are free, and voters, and will so remain. There is a third element in the problem; the North has gone too fast, the South too slow in dealing with it. It is a national problem. The methods of the problem are kindness, helpfulness, education, religion. The author thinks the negroes should have separate schools, that in the end they will and ought to be in separate church organizations. The social relations between whites and blacks need give no trouble. The feeling of caste is not peculiar to the South; it is in both races, and must be respected. The negro should be encouraged to buy and own land, as important to his welfare and that of the country. God overruled slavery for most gracious ends, for the civilization and salvation of the slave, and the ultimate and great purpose, yet to be realized, the christianizing of Africa.

These points, thus briefly outlined, indicate the scope of the work, and they are in accord with the opinions and convictions of the white people of the South. The negro's future is left where we all leave it, in the hands of that providence that has been so signally displayed in the enslavement of the race. There is no problem really for us to solve. The white people are to do what they can to help the negro, to educate and christianize him. There is no new light on this subject. We are to do our duty toward the negro, and the problem will take care of itself. The author states wherein he thinks both the North and South have failed in their duty. The South, we believe, might be vindicated in reference to some of the charges which he brings against her; and the shortcomings and sins of the North might in justice have received a stronger and more elaborate statement. While Dr. Haygood disclaims dealing with "dead issues," he does, nevertheless, touch them with sufficient distinctness to indicate that he is no longer in sympathy with what may be called the Southern view of slavery. He did believe in slavery, but he does not now. He says: "I have changed my opinions; rather, new and purer light has changed them." "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Something of the spirit of this new and recent conversion pervades the book. This will gratify his Northern readers, while, as it relates to "dead issues," his Southern readers will not care much about it. The inspiration of this "new and purer light" is manifest, but there is none of the bitterness which usually waters the new-born reformer. The spirit and temper of the whole performance are admirable, and the treatment of the subject is, in the main, just and impartial. Some things that are not said ought to have been said; and some things said we would wish had not been said. The style is clear, simple, sprightly and entertaining.

The volume is entitled to a candid reading by our Southern people. They will find in it much to make them wiser and better. Apart from any "new and purer light" which the author has attained, his forcible presentation and statement of our duty to the negro should be fruitful in valuable suggestions, and helpful to all in meeting obligations which men of intelligence and piety can neither question nor evade.

MRS. HARRY HARPER'S AWAKENING, by Pansy. Boston: D. Lothrop & Co. 12mo, 225 pages, illustrated. Price, $1.

This is a story showing how a young married lady, with but little interest in religion, and wholly absorbed in herself, her husband and the fashions, became interested in the Woman's Missionary Society, and awakened to her obligations to work for Christ. It is a good book, specially adapted to the needs of a great many women in good circumstances, and but little more than nominally religious, who are ignorant of the methods of church work, and indifferent about the great evangelical enterprises of the day. The story illustrates very happily the importance of Woman's Missionary Societies and work.

CHRISTIANITY'S CHALLENGE; and some phases of Christianity submitted for candid consideration. By Rev. Herrick Johnson, D. D. Chicago: Cushing, Thomas & Co., 1881. 12mo. Price, $1.

The volume comprises lectures, delivered in Farwell Hall, Chicago, under the auspices of the Young Men's Christian Association, together with several new and hitherto unpublished papers. Dr. Johnson is pastor of the Fourth Presbyterian Church, Chicago. These lectures and essays are specially designed to meet the doubts of skeptics, to vindicate Christianity from the assaults of infidelity, and to instruct and awaken the ignorant and the indifferent. They are earnest, practical and edifying.

BOSWELL AND JOHNSON; THEIR COMPANIONS AND CONTEMPORARIES. By J. E. Waller, LL. D. Cassell, Petter, Galpin & Co. New York.

Dr. Waller in this volume gives very interesting sketches of Boswell and Johnson, and of their relations to each other. Only one of the six chapters is devoted to Johnson's contemporaries and companions. It is an entertaining book, and gives, on the whole, a just estimate of the character of Johnson, and of his most wonderful biographer, Boswell.

The Fortnightly Review, May, 1881, George Munro, publisher, New York, has: 1. Impressions of the Irish Land Bill. 2. Statins. 3. English and Eastern Horses, part I, Eastern Horses. 4. The Lark Ascending. 5. Has Our Vaccination Degenerated? 6. The Formulas of Literature Under the American Republic. 7. Commercial Union. 8. Gilder's First Pamphlets. 9. Political Heads Chiefs, Kings, etc., by Herbert Spencer. 10. Home and Foreign Affairs. Also, The Freres, by Mrs. Alexander, chapters 7-12.

—Appleton's Journal, June, 1881, has: Saints and Sinners; Rambles among Books; Recollections of Thomas Carlyle; The Comedy of the Finds; A Young Student's Impressions of Colonel Aaron Burr; The Glen of the Clash of Arms; Penal Servitude in Siberia; Taxation of Land Values; Romances of Leopold Kompert; Editor's Table; Notes for Readers. D. Appleton & Co., Publishers, New York. Yearly Subscription, $3 00.

—The Magazine of Art, for May, among its many beautiful illustrated articles, has: The Symbol; Treasure Houses of Art; English Birds and their Haunts; Our Living Artists; Apple Blossoms; Children in Painting and Sculpture; The Homes of our Artists; Pictures of the Year; Shepherds' Discovering the Head of Orpheus. Cassell, Petter and Galpen, publishers, New York. Price, $3 50

—The Domestic Journal is an excellent family monthly, published at Springfield, Mass. Price, fifty cents a year.

—The American Agriculturist for June is a good number of this superior agricultural monthly.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Sighed Mr. Jones: "My dear Miss May,
I dreamed an auctioneer one day
Cried, 'Going, going, gone!'
I thought I was the slave he sold,
And you—you bought me with thy gold,
To kneel before thy throne."

"You're easy sold," smiled sweet Miss May,
"For when I heard the fellow say,
'You're going, going, gone!'
I thought, alas! he little knows
He's selling one who never goes,
And" Mr. Jones had flown.

A medical journal tells how one man was cured of a cold: "He boiled a little warm wood and horehound together, and drank freely of the tea before going to bed. The next day he took five pills, put one kind of plaster on his breast, another under his arm, and still another on his back. Prader advice from an experienced old lady he took all these off with an oyster knife in the afternoon, and chopped on a mustard plaster instead. Then he put some hot bricks to his feet and went to bed. Next morning another old lady came in with a bottle of goose oil, and gave him a dose of it on a quill, and an aunt arrived about the same time with a bundle of sweet fern, which she made into tea, and gave him every half hour until noon when he took a big dose of salts. After dinner his wife, who had seen a fine old lady of great experience in the eating, English street, gave him two pills of her own make, about the size of a walnut and of similar shape, and two teaspoonfuls of home-made lodanum to keep them down. Then he took a half-pint of hot rum, at the suggestion of an old sea captain visiting in the next house, and steamed his legs with an old shad-bath. At this crisis two of his neighbors arrived, who saw at once that his blood was out of order, and gave him a half-gallon of spearmint tea and a big dose of castor oil before going to bed he took eight of a new kind of pill, wrapped about his neck a flannel soaked in hot vinegar and salt, and had feathers burned on a shovel in his room. He is now raised and full of gratitude."

WANTED TO SEE HER. The other night, when Buckles went home, he found his wife particularly retrospective. She talked of the past with a tear and looked to the future with a sigh. "Oh! by the way," said Buckles, as he sat on the side of the bed, pulling off his boots, "I saw a peculiar man down town to-day who would give $1,000 to see you." "Who was he?" Does the lady of Little Rock." "I don't know his name." "I'll warrant that it was Oliver Gregg." "No." "Then he must be George Washington." "Guess again. I might know his name if I were to hear it." "Oh! I do wish I knew," said the lady, exhibiting excitement. "Was it Oscar Peoples?" "Guess again. I remember his name now." "Harvey Gleghaus?" "No; his name was Lucius Westwing." "I don't know a man by that name. Why would he give $1,000 to see me?" "Because he's blind."

The new 3 per cent. gs well as 4 per cent. fifty dollars and upwards) United States Bonds are for sale at the lowest market rates by the New Orleans National Bank. By investing your savings in these bonds you make them as safe as the government under which we live, and the interest accruing makes them profitable. If you should wish to sell this same bank is prepared to buy at market rates. They also cash the half-yearly coupons, when due.

An Irishman, who was given to praising the old isle, visited a farm in this State, the proprietor of which had suspended several large pumpkins in an apple tree. He was asked what he thought of the apples. "Very good," he said, "for American apples; but nothing at all as big as we give to the children in Ireland."—Portland Advertiser.

A married gentleman, every time he met the father of his wife, complained to him of the temper and disposition of his daughter. At last, upon one occasion, the old gentleman exclaimed: "You are right; she is an ungovernable jade, and if I hear any more complaints of her I will disinherit her." The husband made no more complaints.

The Factors' and Traders' Insurance Company, 37 Carondelet street, New Orleans, is one of our most flourishing companies, and we can refer to its record and standing to-day with pride. The names of the officers and directors, is published in their card in another column, is an index of the Company's solidity.

A Second Advent congregation at Greenwood, Kansas, have lost confidence in their pastor because, while publicly avowing a belief that the world would come to an end in 1881, he secretly took a note for five years on a loan of $1,000 and demanded twelve per cent. interest with ample security.

"Courtesy opens many doors," says the old adage. "This may be true as far as it goes," says a commentator; "but you might send before a bank building and courtesy till your spinal column was as limber as an old postage stamp, yet the doors wouldn't swing back on their hinges worth a cent."

The subject for conversation at an evening entertainment was the intelligence of animals, particularly dogs. Smith says, "There are dogs that have more sense than their masters." "Just so," responds Young Fitzjohn. "I've got that kind of a dog myself."

A shrewd little fellow was entrusted to the care of his uncle, who met the boy very poorly. One day he happened to see a greyhound, whereupon he asked the boy if he knew what made the dog so poor, and the reply was, "I suppose he lives with his uncle."

If you have a cold and are desirous of getting well immediately, get a bottle of Laplace's Indian Turnip Pectoral Balm. This remedy is both good to the taste as well as a certain cure.

Doctor to nervous patient: "What! You are afraid of being buried before life is extinct? Nonsense! You take what I prescribe, and drive such foolish notions out of your head. Such a thing never happens with my patients."

Mr. P. Werlein, 135 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old house.

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We call attention of housekeepers to the ready cleaner advertised by Mr. Cahill in another column. We have glanced over his list of testimonials which is a large one and all are first class. We have some and expect to use in future, believing it to be what is needed.

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Agricultural.

CULTURE OF THE PEANUT.—I was interested in your late article on the culture of the castor bean, as it gave me a clearer idea of that crop than I had ever formed before. It was certainly a readable paper, worth several times the cost of the Weekly Register. Now, could you not afford to add to that article another, as clear and comprehensive, on the subject of the culture of the peanut? I know it would be read with interest by large numbers of your subscribers.

T. N. WARD.

WAYNE CO., MISS.

We need not describe the peanut, as it has grown into such general use as to have become familiar to the people in all parts of the civilized world. Its botanical name is *Arachis hypogæa*, and it has no very near relatives among any of the plants cultivated within the United States.

The peanut crop is rapidly becoming one of considerable importance to the States of the South. Previous to 1860 the whole crop of the country aggregated scarcely 150,000 bushels, while in 1875 it amounted to over 2,000,000, and the crop of 1878 exceeds that of the previous year. We have no figures before us to show the increase since 1876, but it has, undoubtedly, been regular and large.

By far the largest quantity of the product is consumed as "roasted peanuts," but the consumption need not stop here, and does not. It can be, and is very advantageously employed for making oil; in fact, we find that it was extensively cultivated for this purpose in France and Spain nearly half a century ago, at which time, the cyclopædias inform us, pea or ground-nuts were "cultivated in the West Indies for their nuts, which are oblong and grow beneath the ground. These are used by negroes as food." From this it may be seen that the position which the peanut crop holds among our agricultural products is the result of a steady growth, based upon its intrinsic value in the markets of the world.

Authors disagree as to the native country of the peanut, some claiming it for South America and others for Africa; for it seems to have been known in both about the same time. It is an annual tropical plant, belonging to the pulse or pea family and consequently is not adapted to cold climates, but by starting the seed in hotbeds and transplanting when the weather becomes warm in spring, a small crop may be raised in almost any of our Northern States. But the nuts produced in cool climates are seldom of good quality; hence we would not recommend any one to undertake the cultivation of peanuts, except as a "curiosity, anywhere north of Tennessee, in which State it is now quite extensively cultivated for market, principally in West Tennessee, in the counties along the Tennessee river.

It delights in a warm, light and moderately rich sandy clay, or any kind of land, the surface of which becomes hard and cracks after hard rains, is not a suitable one for peanuts, as it must be borne in mind that the long, slender fruit-stems, as soon as the flowers drop, bend over and penetrate the earth, and in this position perfect their seeds. The plants also have long tap roots, which go very deep in congenial soils, or those broken up to a proper depth.

The time for planting in spring will vary somewhat according to latitude, but March and April are the months in which most of the planting is done. For field-culture it is best to drop two to four pods in each hill, the rows about three and a half feet apart, and the hills about two feet, cover the seed two inches deep, and when the plants come up, thin out, leaving only two in a hill. If there are any vacancies, transplant and fill them up. In some localities it is customary to plant on ridges, but if the ground is worked deep, and is of a light, mellow nature, level culture is best, as the plants will not be as liable to injury from droughts as when growing on ridges. It is also customary, in some localities, to shell the peas from the pod before planting. In this there is nothing gained but time, as the pea will soon swell and burst open the pod for itself. Shelled it comes up a few days sooner perhaps, but it is no small amount of labor to shell the seed when planting on a large scale.

The only culture the crop requires is to keep the ground mellow and prevent the plants becoming over-run with weeds. A one-horse harrow or light cultivator will do most of this work; a little hoeing around the hills occasionally until the plants come into bloom, is about all the attention necessary, unless the soil is so poor, that dressings of ashes or plaster are needed to ensure a vigorous growth. Land plaster is an excellent fertilizer for peanuts as well as for all other plants belonging to the pulse family. A tablespoonful dropped on each hill two or three times during the season, will often give very satisfactory results. When the plants begin to bloom freely and spread over the ground, it is time to "lay them by," a technical term for omitting further cultivation; but before doing this, there should be a slight hilling up of the plants. This may be done very rapidly with a double mold-board plow following with the hoe to smooth off the surface along the hill. The plants continue to grow the entire season, therefore the earlier they get started in spring the better the chances for a large yield, which varies from twenty-five to seventy-five bushels per acre.

The gathering of the crop may be delayed until there is likelihood of frosts, but not until one has actually come and killed the vines. The vines and nuts are either dug out with forks or plowed out with a plow arranged for the purpose. A better implement than either is the common tree digger used by nurserymen. This may be set to run deep or shallow, cutting off the top roots of the vines, allowing them and the nuts attached to be lifted with ease. The vines are then spread out to dry for a day or two, then put up in small stacks, the bottom of which should rest on something to keep the bottom layer out of the dirt; and it is well to put on caps of straw, for if the pods get blackened or muddy it will greatly lessen their value in market. The vines should remain ten days to two weeks in the stack, and then the nuts be picked off by hand or threshed by machines made expressly for the purpose.

In Tennessee the harvesting is usually conducted on a plan extremely rude. A common turn plow is run around with the bar to the rows throwing off the dirt and leaving the vines on a very narrow ridge. Following this, come the hands, who take hold of the vines and pull them up, shaking off the dirt by a sudden jerk. Of course this leaves a large per cent. of the nuts in the ground, which are looked after no further, unless it should be that the owner turns in his hogs to root up the extensive leavings.

There are two varieties of peanut in common cultivation—the white and the large red. The white usually meets with most favor on account of its color, though it is really not the best nut. The "red" is the richest in oil, and hence is most valuable for consumption otherwise than as "roasted peanuts."—Mobile Register.

PAINT FOR OUTSIDE WORK.—The inquiry is frequently made as to the best kind of cheap paint or wash for outbuildings, having any good degree of durability. The material usually recommended is a mixture with lime as its base, which the experience of all parties using it proves that it is short-lived and poorly rewarding the time and other expense of putting it on.

I have long used for whitening my walls in my dwelling, and also for barns and sheds, the following: Dry zinc, one pound; white glue, one ounce, or in the same proportion of ingredients for any quantity needed.

The zinc must be ground or pulverized, and dissolved in water moderately hot, stirring it thoroughly during this process. The glue is to be dissolved in a vessel by itself in the usual manner and added to the zinc mixture while yet hot, stirring the same during the process and for some little time afterward. The object desired is a thorough admixture of the ingredients. The preparation when ready for use should be of the consistency of ordinary whitewash. It is best applied with a wide brush. Walls treated with this mixture, which have not been limed, will preserve a pure white for several years, and will not rub off. Twelve years since I applied this mixture to my barn and sheds, and to-day it is nearly as white as when first put on, and cannot be rubbed off with the hand. If tinting for border is desired, I have no doubt that a slight admixture of lamp-black would give a leaden color. I have not used it on newly dressed surface, and do not know whether it would adhere. A good quality of dry zinc should be purchased for from six to seven cents per pound.—Country Gentleman.

HEALTHFUL LABOR.—The American Stockman says there is both satisfaction and remuneration in the business of poultry breeding. When the work is performed with system and intelligence the steady worker will be gratified, and, for the amount of labor required, will find himself or herself amply rewarded by the product returned. But little capital is required to start a hennery; if the intention is to raise fancy stock, for the purpose of furnishing eggs to breeders, small quarters and a few fowls of pure breeds will do to begin with. In a single year the amateur may raise sufficient numbers to stock his yards to advantage. On the other hand if the desire be to supply eggs and chickens for market, a cross of any of the larger varieties with common fowls will prove very satisfactory. This branch of the undertaking will require more room and a closer attention to the smaller details. There is no difficulty in making this business a profitable one, if it is undertaken in the spirit that is required to make any vocation a success. For fancy stock, only the pure breeds can be used, and these should be carefully bred in succession and strictly by themselves. Care must be used each year as the flocks increase, to select from them the best hens for layers, and the finest males.

LIMA BEANS.—Mr. Benjamin G. Smith says that, having been successful in the culture of the Lima bean, he had been frequently asked for his method. He sows the seed the second week in April, taking careful to place the eye down, in boxes known as gummer boxes, five in each. These boxes are without bottoms, six inches in height, seven inches square at the lower part, made of half-inch stuff. They are filled with loam, and placed in the cold grapery. When the plants are about two inches high, the ground is prepared and the pole set out, and a hole large enough to receive the box made at the foot of each. A box is then lifted on a shovel and placed in the hole and shovel withdrawn. The box is then lifted up; the object of making the top an inch smaller than the bottom being to permit this. In this way the beans can be had green from the garden from the middle of August to the middle of October, and dry during the remainder of the year. The latter when soaked can hardly be distinguished from fresh beans. The Lima bean is a tropical plant, and requires a long season. It is not advisable to set out the young plants before the first of June; but this is as early as the seed can be planted out doors. In saving seed, the earliest should be chosen.

THE WEIGHT OF SOILS.—It is impossible to determine the exact weight of any soil, as it varies according to its porosity, amount of water contained, the per cent. of sand, gravel, clay, etc., present. No one handful or bushel of soil from a field is identical with any or every other like quantity. The following figures are from Johnson's "How crops feed:"

Dry sand weighs about one hundred and ten pounds per cubic foot.

Heavy clay weighs about seventy-five pounds per cubic foot.

Half sand and clay about ninety-six pounds per cubic foot.

Rich garden mould about seventy pounds per cubic foot.

Peat about thirty to fifty pounds per cubic foot.

A sandy soil which is spoken of as "light" is so because worked with greater ease than the "heavy" clay that weighs some thirty-five pounds less per cubic foot. The resistance offered by soils in tillage is more the result of adhesiveness than of gravity.

GREEN'S PEAR.—For early use plant the early Minnesota on a dry, gravelly knoll or side hill about May 1st. It will sometimes get punished with a frost, but this risk must be borne by those who want to have the first corn. Sow a little every week to July 4th, and you will have a constant supply till October frosts. Where fodder for the cattle is an object, Stowell's evergreen will give a tremendous growth, as well as excellent late ears for the table. For a general crop, Crosby's is perhaps the best.

If you begin pruning fruit and ornamental trees and shrubbery while young, and follow it up each year, you can form just such a top as you want. If your tree needs spreading out, cut the young shoots off just above a bud on the outside of the shoot, and if you want to train upward, leave a bud on the upper side of the limb, where you cut it off.—Farmer's Advocate.

In planting corn, use only grains from the middle of the ear, rejecting the butts and tips. Our experience has been that ears from the butts are short and thick, while those from the tips have fewer rows and thin stalks. The grains from the middle of the ear have larger germs and more substance to nourish the sprouts.

One gallon of white paint should cover forty-four square yards of surface.

Household.

GENOISE PASTRY.—Take a quarter pound of the freshest butter, put it in a [illegible] with a spoon, add to it four ounces powdered loaf sugar, and beat the two together until a smooth white cream is obtained, then add one egg and keep on beating the mixture until it is smooth again, then add three more eggs in the same manner. The germ of the eggs should be removed. Lastly, incorporate quickly a quarter-pound of fine flour with the mixture, and as soon as it is smooth pour it out to the thickness of a half inch in a buttered flat tin, which must be put in the oven at once. When done (in about ten to fifteen minutes) turn out the slab of genoise and put it to cool, underside uppermost, on a sieve. N. B.—There is a great knack in beating this paste to prevent its curdling. Should this happen it can be remedied by beating as quickly as possible until the mixture is smooth again. Take a slab of genoise, spread on the top of it the thinnest possible coating of apricot jam, then a coating of chocolate icing. Put it into a very hot oven for rather less than a minute; take it out and place it in a cold place to get cool. Then cut it up with a sharp knife in any shapes you please.

LABOR-SAVING BORAX.—The washerwomen of Holland and Belgium, so proverbially clean, and who get up their linen so white, use refined borax as a washing powder instead of soda, in the proportion of a large handful of pulverized borax to about ten gallons of boiling water. They save in soap one-half. All other large washing establishments adopt the same mode. For laces, cambrics, etc., an extra quantity of the powder is used, and for crinolines (required to be made very stiff), a strong solution is necessary. Borax, being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water, and it should be kept on every toilet table. To the taste it is rather sweet, is used for cleaning the hair, is an excellent dentifrice, and in hot countries is used with tartaric acid and bicarbonate of soda as a cooling beverage. Good tea can not be made from hard water; all water can be made soft by adding a teaspoonful of pulverized borax to an ordinary sized kettle of water, in which it should boil. The saving in the quantity of tea used will be about one-fifth.

BAKED BEANS.—Pick one quart of beans free from stones and dust. Soak in cold water over night. In the morning pour off the water, cover them with boiling water and put two pounds of corned beef with them and boil till they begin to split open; the time depends on the age of the beans, but it will be from half an hour to an hour. Mix one teaspoonful of mustard and another of molasses with a little water. Put this into the baking dish, turn the beans and corned beef into it, and bake until they are quite soft and brown on top. If the water cooks away before they are tender, add a little from time to time. New England housewives keep the bean pot baking for ten hours, but a much quicker way is to cook them in a shallow tin pan, and be sure that they are kept covered with water and not allowed to dry up. When tender they may brown till done.

BUTTERMILK.—A Detroit physician says that for a hot weather drink nothing equals buttermilk. It is, he says, "both drink and food, and for the laborer is the best known. It supports the system, and, even in fever, will cool the stomach admirably. It is also a most valuable domestic remedy. It will cure dysentery as well and more quickly than any other remedy known. Dysentery is really a constipation, and is the opposite of diarrhea. It is inflamation of the bowels, with congestion of the "portal circulation" (the circulation of blood through the bowels and liver.) It is a disease always prevalent in the summer and autumn. From considerable observation I feel warranted in saying that buttermilk, drank moderately, will cure every case of it—certainly, when taken in the early stages.

TO CURE A FELON.—Dr. T. C. Brannon, in the Therapeutic Gazette, prescribes the following treatment for this painful malady: Take of soft lye soap and flax-seed meal a sufficient quantity, stirring the meal in slowly with spatula or case knife, manipulating thoroughly, so as to form a salve or poultice. Corn-meal is a good substitute for the flax-seed. Envelope the finger in this, applying snugly, and occasionally pressing it to bring it more completely in opposition. Renew the poultice every twelve to twenty-four hours. Don't try every prescription you may hear of. Depend on this. It will, if applied in time, abort the disease; if adopted later, it will bring it to a small "head," (if too far advanced to be "scattered,") when it may be picked almost painlessly.

CHOCOLATE PUDDING.—One quart milk, one small cup corn starch, two eggs, one cup white sugar, a pinch of salt, three teaspoonfuls vanilla, chocolate grated enough to make the mixture very brown. Dissolve the corn starch in a little cold water, stir it into the milk, and boil till the mixture thickens a good deal, stirring it well. Let it stand while you beat the eggs and sugar and salt together. When these are well mixed, add the milk, and the vanilla; last of all the chocolate. Bake in a buttered pudding dish. *Sauce.*—Whipped cream, to which is added the beaten white of an egg, and powdered sugar and vanilla to taste. The pudding is good at all times, but is better cold.

BEEF ROLLS.—The remains of cold roast or boiled beef, seasoning to taste of salt, pepper and minced herbs; puff paste. Mince the beef tolerably fine, with a small amount of its own fat; add a seasoning of pepper and salt, and chopped herbs; put the whole into a roll of puff paste and bake for half an hour, or rather longer, should the roll be very large. Beef patties may be made of cold meat by mincing and seasoning beef as directed above, and baking in a rich puff paste in patty tins.

STALE BREAD BREAKFAST CAKES.—Soak five or six slices of stale bread over night, in three cupfuls of buttermilk. In the morning mash the bread fine; add two well-beaten eggs, three teaspoonfuls of soda, a little salt, and flour enough to make of just the right consistence to fry on a griddle. These are better than the ordinary griddle cakes.—Susan Busybee, in Country Gentleman.

RICE CROQUETTES.—Take one teacup of washed rice, one pint of milk, a little salt, one tablespoon of butter and two of sugar. Put on to boil together. Cook slowly about one hour. Take off the fire and add two eggs; stir, and when cold enough make into small rolls and fry in hot lard. Flavor with either vanilla or lemon rind.

The True Test.

THE MERIT OF RELIGION, GOVERNMENT, PERSONS AND THINGS MUST REST UPON A BASIS OF WORTH.

SOME TRUTHS ILLUSTRATING THIS, AND TESTIMONY OF VALUE TO ALL READERS.

Christian at Work.

The true test of any religion is the effect it produces upon the lives of those who profess it. And, indeed, the test of real merit everywhere must be the power it possesses of accomplishing desirable results. In this age of the world men are not judged by what they claim to be able to do, but by what they can do; not by what they are reputed to be, but by what they are. Here is where the religion of our own country rises superior to the faith of Mohammedan or Hindoo lands; for while there is much hypocrisy in the church, and far too much worldliness, there is yet an absence of those sensual and brutal elements which characterize the religions of Arabia and the Ganges.

This principle is equally true in all other departments of life. The same rule which applies to persons is equally applicable to things. Unquestioned merit must characterize them all, or they can not be acceptable, much less popular. The clear and well arranged lecture delivered by Dr. Chas. Craig, before the Metropolitan Scientific Association appeared in the columns of this paper a short time since. In this lecture some new truths were brought to light bearing directly upon, and affecting the interests of the entire community. These facts, as stated by the doctor in his lecture, have been discussed in the columns of the religious press to a considerable extent in the past, and that, too, by very prominent personages. A few years ago the Rev. J. E. Rankin, D. D., of Washington, who is prominently known among the Congregational denominations of the country, published an article upon the same subject which drew forth most bitter replies from prominent physicians, and in response to these articles Dr. Rankin published long communications in the New York Independent, the Boston Congregationalist and the Chicago Advance reiterating his former statements and strongly emphasizing them. In these articles Dr. Rankin frankly stated he was as strongly convinced of the efficacy of the means used as he was that the Genesee river emptied into Lake Ontario. He further said: "I have known, too, of its use in similar cases by physicians of the highest character and standing, and I want, in the interest of humanity, to recommend Warner's Safe Kidney and Liver Cure."

Now while very few people are afflicted as severely as was Dr. Craig or the cases Dr. Rankin refers to, still it is a lamentable fact that the great majority of people, in all parts of the land, are suffering to a greater or less extent from ill health and that this lack of health arises from either disordered kidneys or liver. Some additional facts, from the highest sources, of special interest upon a subject of such importance to the community have heretofore been collected by this paper, and are herewith given:

Rev. D. W. Bartine, M. D., D. D., is known in all parts of the land as a prominent and efficient leader in the Methodist denomination. In speaking upon this same subject as shown in his own experience he said: "Some few months since I found myself suffering from a kidney difficulty which I knew to be the first stages of Bright's disease. By the use of a reliable test I found that my system was giving off albumen, and in some instances in a coagulated state. I also suffered severely from dropsy, particularly about the ankles, together with slight pains about the kidneys, derangement of digestion and great dryness of the skin. I had at all times much thirst, and of course this was followed by a gradual failing of strength. That was about the state of things when I commenced using the preparation known as Warner's Safe Kidney and Liver Cure. I took about six tablespoonfuls every day for a week, and found all my symptoms decidedly improving. I continued taking the remedy until I entirely recovered."

In a communication made by Rev. C. A. Harvey, the well-known financial and educational secretary of Howard University, Washington, D. C., the doctor says:

"I have for the past few years been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and with its remarkable curative efficacy in obstinate and so called incurable cases of Bright's disease which occurred in this city. In some of these cases, which seemed to be in the last stages and had been given up by practitioners of both schools, the speedy cures which were wrought by this remedy seemed to be little less than miraculous. I am convinced that for Bright's disease in all its stages, including those first symptoms of kidney troubles which are so easily overlooked, but are so fraught with danger, no remedy has been discovered can be held for one moment in comparison with this, and I hope that Warner's Safe Kidney and Liver Cure may become as widely known as is the existence of the maladies which it will cure."

Rev. A. C. Kendrick, D. D., LL. D., who is Professor of Hebrew and Greek languages in the University of Rochester, N. Y., and who is one of the American revisers of the New Testament, in speaking of the effect which Warner's Safe Kidney and Liver Cure had upon himself, stated most emphatically that he had received marked benefit from it, and he cordially recommended it to the use of others.

Rev. J. Brindley, pastor of the Arsenal Street Methodist Episcopal Church, Watertown, N. Y., testified in a recent interview, that the first few bottles of Warner's Safe Kidney and Liver Cure had entirely removed the distressing features of a severe kidney difficulty, and that while he had not been able to lie upon his back without great pain for more than five years, he was now not only able to do so, but slept soundly, as, scarcely and easily himself as well man.

Rev. A. P. Hill, of Shoebird, N. C., having been troubled with a severe kidney and liver disease for a number of years, said: "I have been praying for relief for four years, and I believe I got it in answer to prayer. May God bless the drug which is Warner's Safe Kidney and Liver Cure." Many of my friends have also used it with marked benefit, and I hope my testimony in its behalf may save the lives and relieve many who are now severely suffering from kidney or liver troubles in some of their many and dangerous forms."

Rev. P. F. Markbee, in writing from Montgomery, Ala., said: "I have paid at least nine thousand dollars for doctors and medicine and never received any relief until I commenced taking Warner's Safe Kidney and Liver Cure. I am too thankful to express in words the benefit this great medicine has done my family and myself. I have been to the hot springs, sulphur springs and several other places noted for the curative properties of the waters, but this great remedy did for me what everything else failed to do. It cured me. I hope the Good Father may crown the efforts of those who are manufacturing it, for the noble work they are doing."

There are no more reliable endorsements to be found in this land, than those above given and coming from ministers of such prominence they prove beyond a doubt the value of the great remedy of which they speak. It should also be remembered that Mr. H. H. Warner, the proprietor and manufacturer of this remedy, was himself cured by Rosse after having been given up to die by several physicians. So grateful was he for his remarkable cure that he determined the world should know of this remedy, and he therefore, began its manufacture. Mr. Warner is also a prominent patron of other public enterprises and the sciences and by endowing the Warner Astronomical Observatory at Rochester, as well as by his many other public benefactions, has become known to, and respected by the entire land. His standing alone is an ample guarantee of the purity and worth of the remedy he makes, but the thousands of testimonials from all parts of America gratefully telling of the relief it has given, prove it beyond a question. As a result, it is accorded great and universal attention throughout the entire country. No one fact has been more apparent in the past few years, than that kidney and liver troubles are fearfully increasing. When, therefore, a remedy has been found which not only cures the worst as well as all minor troubles of this nature, but also regulates, controls and keeps in perfect order these most important organs at all times, it is certainly cause for gratitude. This is just what has been done in thousands of cases in addition to those above mentioned, and it is what will be done in tens of thousands of other cases in the very near future.

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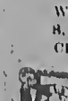
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Christian Advocate.

The Electric Light.

WHAT AN EXPERT HAS TO SAY ABOUT ITS FUTURE.

Standing a few evenings since, looking at the electric lights burning in front of the Continental and Girard, and discussing the future of this great illuminating power, a tall, broad-shouldered young man, apparently not over thirty years of age, joined the reporter. "This is Mr. C. L. Buckingham," said the gentleman with whom he was conversing, "the electric expert of the Western Union Telegraph Company. He used to be an examiner in the patent office, and reported for patents nearly all the different electric lights which have attracted attention and became useful for illuminating purposes."

"What is the future of the electric light? Can it ever be controlled so as to be available for illuminating private residences and for other purposes where light is to be regulated?" was asked.

"That is a question yet to be settled. My opinion is that it may. It will take time, however, and careful manipulation to bring it to that point. Money and patience, I think, will accomplish it. The necessary talent is already at work on the problem."

"How many kinds of electric light are there?"

"Only two, primarily. The broad principle of producing light by electricity is by no means new. It was patented thirty years ago in England. The present patents are not granted on the broad claim of producing light by electricity, but of utilizing the light produced. The Brush and the Edison lights represent the two different kinds. The first produces and regulates its light by passing the current of electricity through two carbon pencils, placed at equal distances from each other, and the sparks jumping from one to the other produce the light. These pencils are fed toward each other automatically by the current of electricity which passes through the carbon pencils. The flicker you sometimes see is caused by the uneven feeding of the pencils."

"How long will these pencils burn?"

"Each pair of pencils will last from eight to eleven hours, but they have a second pair so arranged as to automatically drop into places after the first ones burn out and thus keep the current up so that continuous light may be obtained for nearly, if not quite, twenty-two hours steadily."

"Are all electric lights based upon this principle?"

"No, the Edison light is produced by passing currents of electricity over some substance having a high electric resistance. This may be the carbonized paper, wood, or fibre of some description. The operation of these currents of electricity upon these substances resisting the electric currents produces the incandescence. There is, however, what might be called a mongrel light; it, as a light, is perhaps the finest of all, but it is too expensive to be practical. That is the Jablochkoff light. It is constructed by passing the two carbon pencils through two candles composed of vitriolized matter. The currents of electricity are passed through these into a horseshoe, and as the points of the carbon pencils burn away they bent this vitriolized matter to incandescence, and therefore a steady and powerful light results from the union of the two. It is the invention of a Russian."

"These three cover, I understand, the foundation principle of all the other kinds of electric light?"

"Yes, sir; the first two really do. The other patents are simply as to the mechanism by which the light produced by those principles shall be controlled and utilized. Many electricians are experimenting upon the mechanism in the hope of being the one to reach and perfect such points as will make the light a practical success."

"Who is most likely to succeed?"

"The man who is backed by the most money. It not only takes time and talent, but money to perfect such a great discovery as this. There are a thousand little points to be experimented upon and improved, all of which consume time and require means. The two men dealing with the electric light for general illuminating purposes are Edison and Maxim, who represent the United States Electric Light Company. He is backed by plenty of means as we all know Edison is and deserves to be. I speak of these two men because they are the most prominent figures engaged in the work. There are, of course, others. Mr. Edison and Mr. Maxim, while proceeding upon the same principle, diverge very seriously in some of their positions.

"Mr. Edison produces his light in a vacuum—that is, a glass globe, with the air forced out. Maxim insists that the air will work in and injure Mr. Edison's light; he therefore fills his glass globes with gasoline. Other experts attack other points of Mr. Edison's mechanism and methods, and from out of all the experiments something practical will undoubtedly be obtained. My impression is that Mr. Edison's experience, position and backing give him the fairest chances of success of any man now searching for the vital principle of producing light to take the place of gas."

"I thought Edison's light was already a success?"

"Experimentally it is. He can take you into a house or room and show you it lighted by his methods, but that does not settle the question of its practicability. Before it is a practical success it must be demonstrated that this light can be burned for an indefinite period without the danger of going out and many, many other things which are yet only experimentally successful, and even that in a limited degree. 'You have no idea,' he continued, 'how many important points are to be covered in making practical such a great invention as this.' Why, the quadruplex telegraph, one of Mr. Edison's great inventions, has been many years in being perfected, and cost the Western Union Telegraph Company a vast amount of money. When it was purchased from him there were, perhaps, a hundred experts set to work upon the quadruplex telegraph, whose positions in the company and whose promotion depended upon their success in manipulating it and remedying its defects. It has taken six years or more to perfect this instrument so that we can send four messages each way upon the same wire. Money, time and skill have perfected this invention. No doubt the same elements will make the electric light a success; but the public must not expect too much at once. Very much has been already accomplished."

"Has the economy of the electric light been fully established?"

"I hardly think so. I do not, however, know from any personal knowledge. Of course it is a much superior light to gas, but economy is a greater consideration even than effect.

"Is there any question as to its economy when perfected?"

"I should hardly think so, for the construction of dynamo-electric machines is becoming more perfect, and the best ever invented, the modern Siemans, an English machine, is now common property, its patent privileges having lapsed in this country so that it can be had for the cost of construction."

"Are these dynamo-electric machines used for all kinds of electric work?"

"They are being rapidly introduced for that purpose. The old system of batteries is fast giving way to these new machines. Without them the production of light by electricity would be out of the question. Batteries are too expensive and too uncertain to rely upon for such services. You may imagine the difference," continued Mr. Buckingham, "between these machine, and the old batteries when I tell you that in New York one entire floor of the great Western Union building was devoted to batteries, with capacity of only 10,000 cells. We have recently put in a few dynamo-electric machines, which occupy a space of less than twenty feet square and give the power of 150,000 cells. Besides, the currents produced by these machines are more steady and reliable than those given by the old batteries, which were always apt to be weak and unsatisfactory in wet weather. The currents produced by the dynamo machines are regular and unaffected by the weather. We are doing all our work with them in the New York office, and, besides being more satisfactory, they give us the same power at one-quarter the cost of the old batteries, which are difficult to manage."

"Are four messages each way the most that can be sent over a single wire now?"

"Yes, with anything like practical certainty. Gray claims to be able to send a greater number over his vibrating system, and this may eventually be successful. It consists in having a series of vibrators, which when operated upon at one end of the line, respond upon the vibrators at the other end. If this can be made successful the capacity of a single wire may be largely increased over that now possible with the quadruplex."

Fabulous Fungi.

A gentleman who recently had occasion to explore the chambers, drifts and caverns of the old, deserted, Ophir and Mexican mines, says fungi of every imaginable kind have taken possession of the old levels. In these old mines, undisturbed for years, is found a fungus world in which are to be seen counterfeits of almost everything seen in our daylight world, owing to the warmth of the old levels and to the presence in them of a certain amount of moisture, the timbers have been made to grow some curious crops. Some of the fungi in the old chambers are several feet in height, and being snow-white, resemble shocted ghosts. In places are what at a little distance appears to be white owls, and there are representations of goats with long beards, all as though carved in the purest marble. The rank fungus growth has almost closed some of the drifts. The fungi are of almost every imaginable variety of growth. Some kinds hang from the timbers like great bunches of snow-white fruits and others are great pulpy masses. These last generally rise from the rock, forming the floor of the drifts and seem to have grown from something dropped or spilled on the ground at the time work was in progress in these mines years ago. These growths have in several places raised from the ground rocks weighing from ten to fifty and even one hundred pounds. Some of the rocks have thus been lifted over three feet from the ground. In the higher levels, where the air is comparatively dry, the fungi are less massive in structure than below, and are firmer in texture. Some resemble ram's horns, as they grow unspiral or twisted shape, while others, four or five feet in length, and about the thickness of a broom handle, hang from the cap timbers like so many snakes suspended by their tails. One kind, after sending out a stem of the thickness of a pencil to the length of a foot or two, appears to blossom, at least, produces at the end a bulbous mass that has some resemblance to a flower. In all the infinite variety of these underground fungi it is somewhat strange that none was seen at all like those growing in the light of day. Nothing in the nature of toadstools or mushrooms was found. Virginia City (Nevada) Enterprise.

LEARNING TO COOK.—A judicious mother will so manage her daughters that even at the early age of thirteen they can, in an emergency, prepare "a meal of victuals." A thorough domestic training is very useful to a girl. At school, she always has a teacher or a fellow pupil at hand to help her over hard places, but if she is set to make a batch of bread herself and attends to it from the time the sponge is set until the loaves are taken, sweet, fragrant, golden brown, from the oven, she learns meantime chemistry, calorie, perseverance, delicate manipulation, self-reliance, neatness and acquires skill and the habit of carrying her work in her mind, as one act of neglect or forgetfulness at any point of the process may spoil the whole. Because some unwise mothers do not see in the stated and skillful performance by their daughters of household services a certain and valuable culture which cannot be acquired at school, they are willing to do themselves what in justice and kindness to their daughters they should require of them. Girls, left to their own devices, waste a great deal of time which might be utilized to their advantage. A girl who can climb trees, who can dance hours without fatigue, or jump rope (a very dangerous pastime, by the way), who can take long walks, who can skate, and row can also sweep, and scrub, and make bread, and wash, and iron, if she is encouraged to do so. These are the accomplishments she must possess in order to make a happy home, though she may have half a dozen servants at her call. Those who have sufficient curiosity to investigate this subject will find that many of the famous women in literature and art were as skillful in those accomplishments considered specially as they were with the pen or pencil or chisel. In training girls to be useful and ready to meet any emergency, mothers confer upon them an inestimable blessing.—Selected.

—A credit of 8,000,000 francs has been voted by the Chamber at Paris for the line of Medine a Bafoulabe. It has also approved the grant made to a company for a railroad from St. Louis to Dakar, and voted a credit of 1,700,000 francs for laying a cable between Dakar and St. Vincent. This last line will place Senegal in direct communication with Europe.

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CAPCINE POROUS PLASTER
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Remember the only object the dealer can have is that he makes a smaller but larger profit on the spurious article.
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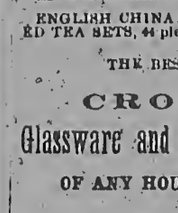
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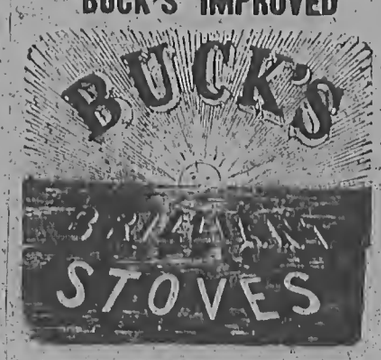
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JAMES EPPS & CO., Homœopathic Chemists,
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Also makers of Epps' Chocolate Essence for afternoons

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, May 30, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Last.
Cotton, ₱ lb.		
Low ordinary	6¾	6¾
Ordinary	7¾	7¾
Good ordinary	8¼	8¼
Low middling	9⅛	9⅛
Middling	10⅛	10⅛
Good middling	11⅛	11⅛
Middling fair	11⅞	11⅞
Sales to-day	2,056 bales.	
Receipts since our last	2,328 bales.	
Receipts previously	1,000,661 bales.	
Sugar, ₱ lb.		
Fair	—	7
Fully fair	7⅛	7⅜
Prime	7⅝	8
Choice	—	8⅜
Yellow clarified	—	9⅛
White clarified	9¾	9¾
Powdered	—	—
Crushed	—	—
Molasses, in bbls, ₱ gallon:		
Common	21	25
Fair	27	30
Prime	36	40
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	3¾	3¾
Fair	4⅛	4⅛
Prime	4¾	5¼
Choice	—	—

GROCERIES.

Butter, ₱ lb.:		
Western	7	26
New York	12	19
Coffee, ₱ lb.:		
Rio, ordinary	9¾	9
Rio, fair	10¾	11
Rio, prime	12	12¼
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb:		
Best brands	11	12
Corn Meal, ₱ bbl:		
Choice K. D.	3 50	3 75
Flour:		
Superf	3 00	—
XX	3 75	4 00
XXX	4 50	4 75
Choice	—	—
Choice family	—	—
Fish:		
Mackerel, No. 1, in bbls	—	6 75
Half bbls	—	3 75
Kits	—	75
Mackerel, No. 2, in bbls	—	5 75
Half bbls	—	3 15
Kits	—	70
Mackerel, No. 3, in bbls	5 00	5 75
Half bbls	—	2 80
Kits	60	—
Codfish, ₱ lb	—	4½
Herring, ₱ box	25	25
Oils, ₱ gallon:		
Cook, in cases	—	—
Cook, in bbls	—	—
Linseed, raw	57	59
Linseed, boiled	64	66
Cotton seed	30	60
Lard	80	85
Soap, ₱ box:		
Magnolia	—	2 10
Olive	—	2 50
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3
Salt, ₱ sack:		
Coarse	1 00	1 02½
Fine	1 37½	1 40

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	59	60
White	57	58
Mixed	57	59
Oats, ₱ bushel:		
Western	47	47½
Red rust-proof	—	—
Bran, ₱ 100 lbs	—	—
Choice	—	70
Hay, ₱ ton:		
Prime	21 00	22 00
Choice	23 00	24 00
Cow Peas, ₱ bushel:		
Mixed	2 45	2 50
Clay	—	2 00

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	10½	11½
Shoulders	—	7½
Sides, clear rib	—	9¾
Sides, clear	—	10
Hams, sugar-cured	12½	12½
Mess Pork, ₱ bbl	16 50	17 00
Dry Salt Meat, ₱ lb:		
Clear rib sides	—	—
Clear sides	—	—
Shoulders	6¼	6¼
Lard, ₱ lb:		
Choice, in keg	12	12½
Choice, in prints	—	13½
ESCULENTS.		
Potatoes, ₱ bbl		
Irish	2 50	4 00
Sweet	—	—
Onions, ₱ bbl	5 00	5 50
Apples, ₱ bbl	—	—
Cabbages, ₱ lb	—	—
Sour Kraut, ₱ bbl	14 00	16 00

BAGGING STUFFS.

Bagging, ₱ yard		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	17
Ties, ₱ lb:		
Wire and Buckles	—	1 65

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	5 00	5 00
Young do	4 50	5 00
Ducks	3 50	4 00
Geese	4 00	5 00
Turkeys	12 00	14 00
Eggs, ₱ dozen:		
Western	—	10
Southern	11	12
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb		
Louisiana	—	—
Texas	8	9
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	4 00	5 25
Wool, ₱ lb:		
Louisiana	30	32
Texas	—	—
Feathers, ₱ lb		
Geese	—	—
Hides, ₱ lb		
Country green	5	6
Dry salted	10	10½
Dry flint	8	9
Ox Horns, each	—	—
Tallow, ₱ lb	4	4½
Cotton Seed:		
In sacks	—	—
Meal	—	—
Oil cake	—	—
Cooperage		
Sugar hogsheads	1 00	1 05
Molasses do	1 40	1 45
Half barrels	1 20	1 25
Kegs	—	—
Oak Staves, per M:		
Kegs	—	—
Barrels	—	—
Extra barrel	—	100 00
Extra hogshead	—	100 00
Extra pipes	—	100 00
Tobacco:		
Low lugs	—	4½
Medium	—	5
Good to fine	—	—
Low leaf	5½	6
Medium	6	6½
Good	7	8
Fine	8	9
Selections	12	17

The work of the Rev. W. F. Davis, of Mackinaw City, on the peninsula of northern Michigan, continues as high as 40,000 has been very successful the past winter. Mr. Davis goes from camp to camp preaching and praying, as opportunity offers, and distributing reading matter. An effort is soon to be made to put this work on a substantial basis.—Zion's Herald.

There is More Strength

restoring power in a 50-cent bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, May 25.—The Mississippi Valley Cotton Planters' Association met in regular annual session this afternoon at the grounds of the Shelby County Fair Association. There was a large attendance of delegates from all the cotton States.

STAUNTON, Va., May 26.—At the session of the general assembly of the Presbyterian Church, South, to-day, Dr. Mullaty, of Lexington, Va., presented a formal protest to the action of the assembly in sending a fraternal greeting to the Northern assembly. They should have taken the initiative inasmuch as that body had wronged the Southern church, and that wrong was as yet unatoned for.

Another of the reasons given was that the signers opposed any tendency to surrender the distinctive independence of the Southern church. The protest was signed by Drs. Mullaty, Patterson and Fletch, D. L. Young, and George White, and was admitted to record. The moderator appointed a committee to prepare a reply.

MEMPHIS, May 26.—The Mississippi Valley Cotton Planters' Association met at noon to-day in the Greenlaw Opera House, to hear the report of the committee appointed at yesterday's session. The committee on permanent organization reported the following officers for the ensuing year, which was adopted:

President, F. C. Morehead, of Mississippi; vice presidents, H. R. Lucas, of Louisiana, S. R. Cockerill, of Arkansas, Enoch Ensley, of Tennessee, W. K. Ingersoll, of Mississippi, Thomas B. Taylor, of Alabama, H. A. Corley, of Florida, W. C. Walsh, of Texas, M. McGehee, of North Carolina, A. P. Butler, of South Carolina; secretary, J. H. D. Bowman, of Mississippi; treasurer, G. M. Klein, of Mississippi. The name of the association is changed to the National Cotton Planters' Association of America, and under charter is authorized to issue stock to the extent of one hundred thousand dollars.

Atlanta, Georgia, was selected as the next place of meeting during the session of the cotton exposition next November.

STAUNTON, Va., May 28.—After dispatching a number of minor reports the Presbyterian General Assembly adjourned, to meet in Atlanta, Ga., next spring.

GALVESTON, May 29.—A special from San Antonio to the News, says: Some weeks ago Lieutenant Bullis, with some Seminole scouts, crossed into Mexico in pursuit of the bands of Lipans who murdered the McLairin family.

The Mexican consul at Eagle Pass has written a letter, asking by what authority United States troops had invaded the soil of Mexico, and protesting against such invasion in the future. The letter has been referred to the headquarters of the army at Washington. Gen. E. Stanley, commanding the district of Nueces, declares his intention of following all marauding parties into Mexico who seek refuge there. It is not known what the result of the consul's protest will be.

FOREIGN.

ST. PETERSBURG, May 24.—The greater part of Pinsk, in the government of Minsk, was burned yesterday. Great distress prevails among the inhabitants, who number 18,000. The losses are enormous.

HAVANA, May 24.—There are very few cases of yellow fever, considering the season. Physicians explain the fact by the prevalence of typhoid fever, which is epidemic now, and first attacks persons predisposed to yellow fever.

CITY OF MEXICO, May 24.—The chamber of deputies have passed an amendment to the constitution, making only native Mexicans eligible to either house of congress. The prospects are that the Grant's and Earl's bill will pass the senate to-day. Congress yesterday gave the president full powers to contract with States and private parties for the construction of railways for eight months.

LONDON, Ont., May 24.—This evening, at 6 o'clock, the steamer Victoria, with over six hundred excursionists on board, was returning from Springbank, and when near Cove Railway Bridge, one mile below the city, the boat suddenly collapsed like an egg-shell and became a total wreck, level with the water's edge.

All the passengers were instantly plunged into the stream, more than one-half of them being underneath the debris.

The first news of the disaster which reached the city was brought by survivors, who struggled through the streets wet and weary.

The news fell like a thunderbolt and a stampede took place for the spot; on arriving there a horrible sight met their view. Fifty or sixty ladies had already been recovered and were lying on the bank.

LONDON, Ont., May 25.—Up to the present time, 1:30 P. M., two hundred and thirty-eight bodies have been recovered. It is believed that there are seventy-six beneath the wreck.

CITY OF MEXICO, May 25.—Eads's contract was approved by both Houses of Congress to-day. A grand banquet will be given to Capt. Eads by his friends.

Several Mexicans were killed on the National Railway on Saturday by other Mexicans. Work was not interrupted.

Gen. Grant's contract will probably be finally approved to-day.

LONDON, May 30. A dispatch from Durban says: The feeling of loyalists throughout Transvaal is very disturbed. There are numerous reports of Boer outrages since peace was established. It is reported that the Boers attacked a body of natives and murdered ten of the number because they were loyal to the queen and working for the English. The Swazies, Zuzulus and Transvaal natives express determination to fight the Boers if they are left in complete possession of the country.

Southern Presbyterian General Assembly.

STAUNTON, Va., May 24.—At the missionary meeting held last night, Dr. Price, chairman of the committee on foreign missions, presented his report. The receipts for the year have been $50,000, an increase of $10,000 since last year. The general work of the missionary service have been satisfactory, and its condition is promising. The principal recommendations of the committee were an adherence to the present constitution of foreign missions and the establishment of a mission in Africa, a field now occupied by the Presbyterian Church.

Eloquent addresses on the subject of foreign missions were delivered by Drs. Wilson, Palmer and Hoyt. In the assembly to-day the report of the theological seminary at Columbia, South Carolina, was read. The finances of the institution are in comparatively prosperous condition, over $30,000 has been contributed for an endowment. Dr. Giradeau will retain his position as professor in the seminary and Dr. Palmer, of New Orleans, has been elected to the professorship of pastoral theology. The committee on theological seminaries recommended closer study of the English bible by students and more rigid examination of candidates for the ministry.

Rev. J. A. Quarles, of Missouri, continued the debate on reforms, making an able argument in favor of the proposed change.

Dr. Phillips Schaff, of Union Seminary, New York, member of the committee on revision of the Bible, delivered an intelligent address on the revised New Testament. He explained the changes made in the text by revision, and said that the committee now at work on the Old Testament will not complete its labors for three or four years.

Mississippi Calls for Prohibition.

Col. Dennett, writing in the New Orleans Picayune, says:

To Col. W. L. Nugent, of Jackson, Miss., a public spirited lawyer and a Christian gentleman, belongs the honor of inaugurating the prohibition movement in Mississippi. Col. Nugent is not a politician, and has no politician aspirations whatever. He insists that this movement shall be kept as clear of party politics as possible. The friends of the measure would be delighted to see every Democrat, and every Republican and Greenbacker in the State vote for this measure. All may do it, and each vote for his own party candidates with the strictest fidelity to party obligations.

The committee appointed by the meeting of the 20th of April, met at Jackson, on the 13th of May, and called a convention of the friends of prohibition to meet in Jackson on the 20th of July, to make a declaration of principles, and to organize so that the friends of order, law, prosperity, peace and religion may unite and commence the work in every county and town in the State, all working harmoniously for the suppression of the great curse that withers and crushes the best interests of Mississippi. The great enemy of agriculture, of the Christian religion, of the young men of the State, and too many old men is the grog-shop, the bar-room, the saloon, with its hydra heads and a hundred names. It is the great enemy of States and nations. Like its great prototype, the father of sin, it seeks to demoralize and ruin mankind. The bar-room must be abolished, and the whole trade in intoxicating liquors in the State also, if the whisky shops can not be separated from other branches of the traffic.

Men of all political parties, and of all colors, are invited to meet and take part in the convention of the 20th of July. That convention will probably recommend that blank petitions be circulated in all the counties of Mississippi, to be signed by persons of all parties and of both sexes, men and women and young people, calling upon the Legislature to pass an act allowing the people of the State to vote on a constitutional amendment for or against prohibition. This is not a temperance movement, it is prohibition, constitutional prohibition that is called for as the only remedy for this monstrous evil. We hope to see those petitions signed by thousands of drinking men, and drunkards who have suffered so much by the influence of these establishments which the true friends of the State desire to destroy. No class of people has so much cause to desire the success of this measure as the drunkard, except the wives and families of drunkards. In this warfare there are those in the State that have seen such iniquities, and abominations, and curses proceeding from gorg-shops, that they would almost be willing to raise the black flag and never cease fighting until the hideous monster, the bar-room, is driven from the State. The bar-room is the father of drunkards and the cause of most of the poverty and crime that afflict the State.

Church Statistics—1880.

Some people see poetry and music in figures; to others they are intolerably dry, yet are they highly important—being the basis of all successful business involving numbers. The statistics of the Methodist Episcopal Church are very complete and exact. Its system teaches and requires method and thoroughness. Its tabular exhibits include a large number and variety of items—thus giving in detail and in large aggregates what Methodism is doing through the entire field of its operations. Hence they are of value if one desires to know with exactness the progress or retrogression of Methodism so far as this can be shown by figures. The statistics for 1880 are, on the whole, encouraging. They denote a slow but regular advance in nearly all lines.

MINISTERS AND MEMBERS.

Including supernumeraries 752, and superannuates 1,314, there are 12,096 traveling ministers, an increase of 469, or four per cent. over the aggregate of 1879. Of members and probationers there are 1,742,922, an increase of 2,620, or two and a half per cent. It will be seen that the ministerial increase is one and a half per cent. greater than that in the lay membership. Deducting non-effective ministers from the reckoning and also those effective ministers who are in other than pastoral work, we have the following results:

Non-effective—		
Supernumeraries and superannuates		2,056
Effective, but not pastors—		
Professors and principals of schools	144	
Presidents of colleges	56	
Agents in various fields	70	
Chaplains	31	
Editors	29	
Book agents	12	
Secretaries	12	
		515
Presiding elders		436
Total		2,947

This leaves 10,249 pastors, or one pastor to every 170 members and to every 17 probationers; and it also gives a little less than two churches to each pastor. There are enough non-effective ministers to make 15 annual Conferences. Of effective ministers filling other than pastoral positions, there are sufficient for two whole Conferences. The presiding elders we classify, of course, as ex-pastors with the preachers in charge. About 90 ministers are now located each year, and 42 discontinued, enough in number for a fair annual Conference. The number who withdraw each year averages now about 44. Of most of these, it may be said they go out from us "because they are not of us." It is creditable to them to withdraw if they are not in accord with the church, and it is healthful for the church to be rid of non-assimilating material. Fifteen have been expelled, or one in 800. This speaks well for the purity of morals prevailing in the body. It is a higher average, numerically, of integrity than that which obtained in the apostolic college. There is quite a difference between one in 12 and one in 806. One hundred and forty-three ministers have, during the last year, been transferred from the itinerant ranks to their home above, to join those "who have obtained the prize." However faring or wherever stationed before, these "crowned victors" have now all received city appointments, and they all have royal fare. "How happy they live in the palace of God." In these several ways 335 vacated the ranks within a year. Probably one-half as many more retired as worn out or nearly so—making in all 560, somewhat less than five per cent. of the whole number of ministers upon the rolls.—Western Christian Advocate.

President Gonzales, of Mexico, has made a grant of 1,500 leagues of land in Sonora, to Samuel Brannan, formerly of California, on which to colonize 1,000 families, many of whom are understood to be ready to move from the Eastern and Western States and the Territories. Gen. Manuel Castro, who commanded the native Californian forces in the battles fought with Commodore Stockton and Gens. Kearney and Fremont in 1846, in California, has been recently re-appointed to the Mexican army, and will probable command the department comprising Sonora. He is known to be interested in the scheme of colonization.

COMMENCEMENT.

PORT GIBSON COLLEGIATE ACADEMY.

Sunday June 19.—11 A. M. Commencement Sermon by Rev. C. G. Andrews, D. D.

Monday, June 20.—10 A. M. Competitive Reading; Anniversary Polymnian Society; Annual Meeting Board of Trustees. 8 P. M. Concert.

Tuesday June 21.—10 A. M. Anniversary Alumnæ Association, address by Gen. J. D. Vertner. 8 P. M. Address by ——— College Festival

J. A. B. JONES, President.

COMMENCEMENT EXERCISES

WESLEYAN FEMALE INSTITUTE,
STAUNTON, VA.

Sunday, June 12.—11 A. M., Commencement Sermon. 8 P. M., Sermon before Young Ladies' Christian Association.

Monday June 13. 8 P. M., Final Celebration Lee and Jackson Literary Society.

Tuesday June 14. 8 P. M., Commencement Soiree. Instrumental and Vocal Music

Wednesday, June 15.—8 P. M., Class Day. Announcing Distinctions; Conferring Degrees, Full Diplomas. REV. WM. A. HARRIS, D. D., President.

COMMENCEMENT EXERCISES

MILLERSBURG (KY.) FEMALE COLLEGE.

Sermon, Sunday June 5, 8 P. M., Rev. Dr. J. H. Cottrell.

Zetagathean Entertainment, Wednesday, June 8, 8 P. M.

Elocutionary Contest and Art Levee, Thursday, June 9, 10 A. M.

Cantata, Fairy Bridal, June 9, 8 P. M.

Address, Friday, June 10, 10 A. M., Rev. N. R. Hamer.

Alumnæ Reunion, Friday, June 10, 3½ P. M.

Commencement Exercises, Friday, June 10, 7½ P. M. Eighteen young ladies graduate.

GEO. T. GOULD.

CAMP MEETINGS.

The camp meeting at William's Camp Ground, Pensacola District, will commence Thursday night, June 30. Friends who made subscriptions for the benefit of the camp ground last year will please pay their subscriptions as soon as possible, as it is greatly needed. Those good sisters who promised comforters for the preachers' tents will please bring them along when they come to the camp meeting. Preachers are cordially invited to be with us; provision has been made for their entertainment.

The grounds have been improved, a new hotel built, and other provisions for the comfort of visitors made.

S. H. COX.

SEA SHORE CAMP MEETING.—The Camp Meeting for 1881, on Sea Shore Camp Ground, will commence on Wednesday, July 13, 1881.

PHILIP HALLORAN, Secretary. W. H. FOSTER, President.

DISTRICT CONFERENCES.

NOTICE.—The Woodville District Conference will be held in Amite City, July 28 to 31, inclusive. Sunday School Institute will hold its annual session on the third day of the Conference, Saturday, at 10 o'clock, A. M., as a part of Conference business. Pastors will please have their reports in writing, upon subjects indicated in the Discipline, pp. 53, 54.

We would suggest that the report on Item 3 (schools) be separate; they will be called for on Saturday of the session. Brethren will have their Quarterly Conference Journals at Conference for inspection. Public preaching each day of the session, at 11 A. M. and 7½ P. M. JAS. A. GODFREY, P. E.

The Brandon District Conference will meet at Forrest, June 30, at 9 A. M., and continue to July 3. Rev. G. Bancroft will preach the opening sermon. I hope pastors will have written reports.

22 JAS. M. GANN, P. E.

The District Conference for Williamsburg District, Mississippi Conference, will convene at Columbia, on Friday, July 1, 1881, at 9 o'clock, A. M. D. A. LITTLE, P. E.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Koschisko and Durant	June 25, 26
Richland	July 2, 3
Zilpha	9, 10
Newport	16, 17
Winona circuit	Thursday 21
Winona and Vaiden	Friday 22
West Station	23, 24
French Camps	Aug. 6
Lexington	Friday 12
Black Hawk	13, 14
Walthall	20, 21
Attalla	27, 28
Greenwood	Sep. 3, 4
Carrollton	10, 11
Kosciusko circuit	17, 18

The District Conference will be held at Goodman, July 29, 31. Preaching on Thursday night, the twenty-eighth. E. A. JONES, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—THIRD ROUND.

Pensacola	June 4, 5
Warrington	5, 6
Millview	11, 12
Pollard	18, 19
Milton	25, 26
Powelton	July 2, 3
Perdido	6
Stockton	9, 10
Yellow River	16, 17
Georgiana	23, 24
Evergreen	30, 31
Gravel Hill	30, 31
Monroeville	Aug. 6, 7
Monterey	13, 14
Sepulga	20, 21

23 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Marvin circuit, at Harrisville	July 9, 10
Brandon station	16, 17
Fannin circuit, at Bethlehem	23, 24
Ludlow mission	27
Lake circuit, at Cabin Ground	30, 31
Cato circuit, at Mt. Hebron	Aug. 6, 7
Trenton circuit, at Camp Ground	13, 14
Raleigh circuit	20, 21
Newton circuit	27, 28
Beech Springs	Sep. 3, 4
Mt. Hebron mission, at Spring Chapel	5, 6
Philadelphia circuit, at Mars Hill	10, 11
Walnut Grove circuit	17, 18
Carthage circuit	24, 25
Forest circuit	Oct. 1, 2

23 J. M. GANN, P. E.

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Making the surplus for policy-holders	$7,165,267 98

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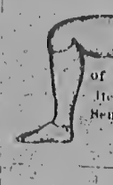
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Christian Advocate.

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G. T. LATHROP, Publisher.

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For the New Orleans Christian Advocate.

WATCH!

Watch! in the early morning,
In the gracious dawn of light,
When the fresh new day has closed away
The phantom dreams of night,
When a tender flush is lying,
On the land, and restless sea,
Proclaimed some morn, when the day is born,
Will thy Master come to thee.

Watch! when the noon ode glloweth,
And the pulse throbs strong, and free,
When the golden sun, his zenith won,
Moves with a kind royalty;
Strong in thy pride of manhood,
Though each hour be thy slave,
Keep watch, and ward, till the trumpet's Lord
Shall claim the trust he gave.

Watch! when night's shades are falling,
And the light of day is dimm,
Though the eye grow dim, and with failing limb
Life's weary race is run,
Watch for the solemn hour,
When the Lord of the House draws nigh,
That you hear his voice, and cry, "Rabboni
To Master, here am I."

He comes in the early morning,
He comes at the midnight dread,
So watch and toil, be it ill or well
The hour the King draws near
Within and find thee sleeping,
Unknowing sentinel,
Or his words, "Depart" than faithless heart
Will fling thy soul's dread knell.

OAKLAND, LA.

Letter from Great Britain.

The Lord Mayor of London gave a banquet at the Mansion House to the venerable Dr. Moffat, in honor of his long, faithful and successful services as a missionary in Africa. Representative ministers of all denominations were present. It is almost impossible to hold the balances of impartiality firmly. Even the best and strongest principled men are not adequate to maintain fairness under a severe strain towards wondrous lies. I am unwilling to censure Lord Mayor Mc Arthur; but he has challenged not only criticism but rebuke. The clergy of the Established Church claim precedence and priority everywhere, and unless this is conceded they will not attend public meetings to which they may be invited. To recognize this arrogance as of exclusive supereilliousness is imprudent and unright. The Archbishop of Canterbury was present at the banquet; so was Dr. Henry Allon, chairman of the Congregational Union; so was the Rev. E. E. Jenkins, president of the Wesleyan Conference. In the toasts, the Lord Mayor gave the toast of Primate Tait and the "clergy as ministers of all denominations." The Archbishop responded to his toast, Canon Farrar, Dr. Allon and the president of the Conference responded to the others. Why pay honors to the Primate specially? The president of the Conference pro tem. is the chief minister of a great church, and is the peer of Primate Tait in every sense; the same may be said of Dr. Allon. The Lord Mayor is the worthy son of a noble sire, true and loyal to Methodism and all its interests; therefore, I regret all the more that he should have permitted his courtesy to have led him to make invidious distinctions at a banquet in honor of a beloved missionary. And if Dr. Tait were a man of unflinching loyalty to Protestant truths, the wondrous priority given to him might not have been so objectionable; but he would sacrifice every distinctive fundamental truth of Christianity at the throne of a comprehensiveness that would keep the National Church of England a Noah's Ark. And if Dr. Allon and the president of the Conference had left the meeting when the Archbishop of Canterbury was promoted to such wondrous superiority, they would have been acting loyally to their positions as the head of two large churches.

Dr. Joseph Parker has been defeated, and the Rev. J. Macfadyen was elected chairman of the Congregational Union by a majority of 247 over Dr. Parker. This is certainly humiliating, and the humiliating is all the greater, when the result is viewed in connection with the tactics employed to secure it, and the inspiration which produced the tactics. The spiteful remnant of the "celebrated fifteen," who conspired to squelch the influence of the distinguished Dr. John Campbell, because of his inflexible defense of the truth as it is in Jesus, have succeeded in promoting an obscure man of medium ability to the chairmanship of the Congregational Union, over the head of a man who is the most popular, most influential, best known and ablest minister of English Non-conformists. J. A. Macfadyen in the chair of the Congregational Union of England and Wales, is simply an insult to the office, and to the learning and ability of the Congregational clergy, but anything before allowing Dr. Parker to occupy that seat of honor, although his claims are first and foremost, not only on the ground of ability but of service also.

The Doctor granted the City Temple to the Wesleyans for the annual meeting of the Metropolitan Chapel building fund, a generous and fraternal act. In thanking him for it the Rev. Frederick Greeves said: "They were thankful to Dr. Parker for the noble and generous way in which he had assisted them. One of the noblest sermons he ever heard, and one of the noblest congregations he ever saw in New Castle, was when Dr. Parker preached there a Wesleyan anniversary sermon. Since then, he had become Dr. Parker's neighbor, and knew something of his brotherly kindness in private life. They had heard how generously Dr. Parker spoke of other men. It was a treat to listen to such generous, kindly appreciations of those that had passed away. All felt they would like Dr. Parker to be treated as generously by everybody as he treated others, to have as bright and noble a charity exercised towards him as they found him disposed to exercise towards others." Ex President Mc Ailay, was equally eulogistic of Dr. Parker. The Rev. Frederick Greeves is not, like Dr. Cuyler, in the habit of eulogizing fulsomely and extravagantly, any one on whom he bestows his attentions. He is critically discriminating and exceedingly judicious, in all he says. Therefore his estimate of Dr. Parker's excellence and worth is all the more valuable. Mr. Greeves is the son of a Wesleyan minister, and has three brothers, ministers—two in the Wesleyan ministry, and one in the Established Church. More than one of the trio will likely occupy the chair of the Conference. And Dr. Parker, whom the able, prudent and scholarly Frederick Greeves so justly and decidedly praises, and who is so well known as an author in two hemispheres, is the minister whom J. Baldwin Brown, Henry Allon, Samuel Newth and others, from spite and envy, would attempt to crush.

Edward Miall is dead. Death has been busy with great men of late, reaping a rich harvest amongst the eminent ones in letters, statesmanship and the church. Mr. Miall is not the least of the distinguished men who have fallen before the unerring marksman. He has left behind him a record of loyal and faithful service, which any man might covet, and a name and character of which any one might be proud. He was educated for the Congregational ministry, and spent four or five years in the pastoral oversight of a church. He believed he could serve the cause of truth better in another and less limited capacity and resigned the ministry, started the Non-conformist newspaper and organized the Liberation Society. He conducted the one and controlled the other for more than forty years, with a fidelity that few could have had the moral courage to maintain against such odds and such opposition, and less to see such a measure of success attending his labors, as to warrant the ultimate success of the cause to which he gave such enthusiastic devotion through a long course of years. He occupied a seat in Parliament for one or two sessions, but was far oftener defeated than victorious in his Parliamentary contests, because he could never conciliate the Moderates' course, peculiarly offensive to the Tory party. He passed peacefully away at the age of seventy-one, leaving the cause he labored to promote, in the hands of a host of able men who are sure to push it on to victory.

Beaconsfield's successor, as leader of the Conservatives in the Upper House, is Lord Salisbury. He was born in the "purple," for his father, the late Marquis, was a member of two Cabinets of Lord Derby, in which he held the post of Lord President of the Council and of Lord Privy Seal. Lord Salisbury is a man of obstinate individuality and is a decided partisan. He will develop a rigid form of Toryism, excluding from it the democratic element which the late Lord Beaconsfield infused into it. He will not be successful, for the conservatism of times gone by, will not be acceptable now, and this is, what he will attempt to revive. Sir S. Northcote will lead the opposition in the House of Commons.

Bradlaugh is not likely to be permitted to take his seat in the House of Commons. The opposition to him is not legal, nor is it sincere. It is adopted and pursued for party purposes by the Conservatives. The people of Northampton have elected him twice, he is their lawfully chosen representative and when he consents to observe the conditions of admission, it is simply persecution to prevent him from taking his seat. The odium of an infidel's presence in the legislature of a professedly Christian nation, rests on those who elect him.

The May Meetings so far show that there is no relaxing in the purpose of the churches to carry on the evangelization of the World. The speakers at the various meetings have been intensely earnest and practical, and their addresses were characterized by a wise understanding of the situation and its requirements. The president of the Wesleyan Conference always makes the first speech at the Wesleyan Missionary Anniversary, after the reading of the report. A critic of another church says of the speech of Mr. Jenkins, this year—"this speech was characterized by a comprehensive grasp and a philosophical insight and ought to be studied by all who are interested in mission work. This testimony is true.

Gen. Booth, the organizer and leader of the Salvation Army has been to Belfast, to hold a three days council of war. The Witness, the organ of the Irish Presbyterian Church, devotes a leading article to this most recent and extravagant organized factor in the religious life of the lowest classes. The writer says:

"If anything is plainly forbidden in Scriptures, it is female preaching and yet this is one of the distinctive features of the Salvation Army. Just think of Gen. Paul marching to Corinth with his staff, heralded by his silver trumpeter, and attended by Capt. Phebe and Maj. Priscilla, all presenting colors to Lieut. Chloe." The article is very severe, but not too much so. It expresses astonishment that a man of Mr. Booth's antecedents should be capable of enlisting and leading such a movement. I am not surprised. Mr. Booth was a minister of the New Connection. This Methodist sect has done very little good, and its progress has been the least of all the minor bodies of Methodism, although first in the field of secession. The late James Everett closes a sketch of Alexander Kelham, the founder of the New Connection in the first volume of the Wesleyan Takings in these words: "Methodism itself, and many of the preachers, so far as character is concerned, could say individually with the apostle Alexander, the coppersmith, 'did me much evil.'" And as with Kelham, so with the preachers of this sect. Every division that occurred in Wesleyanism they hailed with pleasure, and heartily and zealously aided the agitators. Now they know that division is at an end, and they become quite gentle and fraternal. Those who desire to engage in special work, and forsake the church to engage in it, are, in nine cases out of ten, either half-fledged mates or men of incontinent ambition and vanity, eaten up with a desire for notoriety. And what renders their role all the more objectionable they all litate it upon the call of Providence. I have no faith in Booth or his methods. Those who join the Army are instructed not to attend any of the churches, and if they do so their names are dropped from the Armyites. This is under the profession of non-sectarianism. Plymouthr Brethren bigotry and exclusiveness duplicated.

A second edition of Joseph Agar Beet's Commentary on Romans, revised and enlarged, is just issued. Mr. Beet's position as a foremost exegete has now been established. Dr. James Morison, one of the first theological scholars in Scotland, writes of it: "I regard it as a masterpiece of Biblical exposition. The Great Father has evidently done great things for the author, and he will do, in a rapidly increasing ratio, great things by him. I have undertaken Romans for the pulpit commentary, and hence I shall have the high privilege of Dr. Beet's company and counsel all through the Epistle." Dr. Vaughan, dean of Llandaff and master of the Temple, one of the most scholarly dignitaries of the Established Church, says: "Your commentary is a remarkable contribution to the sound theology of England and the church." Dr. Von Oosterzee, professor of theology, Utrecht, writes "through and through a right excellent, exegetical and practical work." Canon Farrar refers to it in praising terms, "as one of his popular and valuable works." These testimonials to the value of Mr. Beet's book are understatements of its merits. The value to the young minister, and old ones too, could not be overstated, and this is written solely in the interests of your readers, and from a personal acquaintance with the work itself. The rich suggestions are equally helpful to a deep and true meaning of the epistles, and I would greatly desire to have the testimony of the Methodist, as to its worth. This, no doubt will be given in due time, as the book must and will be issued from Broadway forthwith. Mr. Beet's reputation as a theological scholar and biblical exegete is established.

OSSAWATOMIE, KAS.
May 16, 1881.

—Surely, that preaching which comes from the soul must works on the soul.—Thomas Fuller.

Centenary College Reports.

The following reports adopted by the Board of Trustees of Centenary College, May 30, 1881, were ordered to be published in the NEW ORLEANS CHRISTIAN ADVOCATE:

The Committee on Memoirs respectfully report: Since the last meeting of the Board, two of its oldest and most esteemed members, Hon. Edward McGehee and Rev. W. H. Watkins, D. D., have died. In respect to them, the following is submitted for adoption:

Whereas, Hon. Edward McGehee has been from the first, a member of the Board of Trustees of Centenary College of Louisiana, and its constant friend and munificent benefactor, having contributed over seventy thousand dollars towards its original purchase and subsequent buildings and endowment;

And whereas, he was one of the most eminent laymen of Southern Methodism, distinguished for purity of character, exemplary piety, and enlightened liberality in the support of every benevolent and religious enterprise, and for his public spirit and great worth as a citizen; therefore,

Resolved, that we hold his memory in the highest veneration, and that we hereby express our grateful estimate of his exalted Christian character and many noble benefactions.

Resolved, that while deeply sensible of the great loss which the church, the country and Centenary College have sustained in his death, we thank God for the grace manifested in his long and useful life, and for the strong faith and comfort exhibited in the closing hours of a career made illustrious, by a supreme devotion to God and his glory.

Whereas, William Hamilton Watkins, D. D., has been for many years a member of this Board, also its president and secretary; at one time president of the college, and always a most active friend of the institution, and an untiring advocate of the cause of sanctified learning.

And whereas, as a minister of the gospel, he was eminent for ability and attainments as a preacher, and for purity, usefulness and consecration as a servant of God; therefore,

Resolved, that it is with great sorrow that we have learned of his death, and that we especially recognize that Centenary College has sustained a most serious loss.

Resolved, that we hereby place on record this expression of the love and reverence we have for his memory; and of the high consideration and appreciation we have for his character as a man of God, a gifted and devoted preacher of the gospel, and as a Christian, whose purity of life and devotion to Christ and his church are worthy of our esteem, and of our imitation.

Resolved, that we are grateful to God for the grace exhibited in the consecrated life and labors of our deceased brother, and for the beauty and power of holiness, as illustrated in his singularly peaceful and triumphant end.

ELIAS PARKER, Chairman.

To the president and Board of Trustees of Centenary College of Louisiana:

Your Committee on State of the College beg leave to report: From the faculty record of examinations, the president's report, and from personal examination, we have had fair opportunity of judging the work of the past year and the promise of the future. We are gratified to know that the faculty have taken high ground in regard to the standard of scholarship and are decided and firm in exacting of their students such attainments as will fairly meet the standard. With unqualified approbation we note the gratifying results already achieved, and are encouraged with the promise of still greater advance in true scholarship as the inevitable result of the present attitude of the faculty against the superficial on the one hand, and in favor of the real and solid on the other.

Your committee can not forbear to express their high appreciation of the scholarship, the evidence of which was developed in a protracted and thorough examination of members of the two lower college classes in that noble, but now greatly neglected language the Greek. Indeed, the accuracy and neatness of the scholarship evinced by the young gentlemen was creditable alike to the instructor and his pupils.

In all the departments of instruction, we find evidences of conscientious, careful and thorough work.

Respectfully submitted,
W. H. N. MAGRUDER, Chairman.

Reformed by Grace.

Dr. D. W. Foster, of Opelousas, Louisiana, writes to remind our Louisiana preachers and people of the importance of sending their contributions to Rev. John Pipes, of Mansfield, to pay expenses of our delegate to the National Temperance Convention at Saratoga; and in connection relates a remarkable case of reform from drunkenness. He says:

Let me here relate one real instance that occurred in this parish not long ago, to illustrate how the good Lord had to specially interfere and help a struggling victim of intemperance save himself from utter ruin; to which the existing law exposed him by licensing instead of prohibiting the manufacture and sale of intoxicating liquors.

The son of a noble father, dead and gone to his reward, was caught in the numerous dead-falls, set by authority of law all over the country—he drank deeply of the fatal poison, which *possesses*, in such a wonderful degree, the property of strengthening the thirst for alcohol, while it diminishes and weakens the power of the unfortunate victim to resist its drowsy influences. But God, in his mercy, sent the Holy Spirit to warn him—he had become convicted of his folly and weakness and joined the church and struggled for awhile first up and then down. But as the licensed pit-falls were laid so thick on every side, no wonder he fell in again and again, until, on one occasion, while on his way to one of those licensed places of ruin with his jug, he was so deeply convicted that he dismounted from his horse, got on his knees by the road side and prayed God to help him overcome the burning thirst that was impelling him on the way to ruin. He arose; but finding himself unable to resist the craving desire for alcohol, he remounted his horse and proceeded further on towards the fatal place. But the conflict between his raging thirst and writhing conscience became so severe, that he dismounted again and on his knees before God plead for more strength to resist. But when he arose again, bestowing himself unable to withstand the consuming thirst, he remounted and started on again to get his jug filled with the liquid fire that he felt conscious was devouring him soul and body. But he was again arrested by the Holy Spirit before he entered the death-dealing place and he dismounted the third time and fell on his knees before God in the deepest agony and prayer—"Lord, I am on the downward road to utter destruction and find myself wholy powerless to resist—I can neither turn back nor stop. Do give me the power to overcome this thirst for alcohol, or take away all desire for it." And then he arose with every vestage of the ruinous desire removed—not the slightest taste for intoxicating liquors left remaining? Wonderful rescue! He joined the church again and lives a sober Christian.

Now how cruel and often fatal for the law to thus turn loose such a monstrous demon as alcohol is; to thus hunt down, harrass and destroy without restraint, its millions of helpless victims? Let us have it prohibited all over these United States, and stop forever its devastations.

East Baton Rouge Circuit, Mississippi Conference.

MR. EDITOR: When I first reached this circuit, I am bound to confess that matters did look pretty gloomy. It was in the dead of winter, the country was very low and wet, the waters were up, and all nature looked "blue;" but the worst of it was that the condition of the churches on the work appeared cold and gloomy as well. If this state of affairs had continued to-date, perhaps your humble servant, would have kept quiet the year through, but I thank God that we are now in a progressive state in many ways. Our congregations are reasonably large, very attentive and often prayerful. We have organized at five points on this work, besides an itinerating exhorter, who has prayer-meeting all over the circuit as he travels, attending to his regular occupation. He is an engraver on marble; and is doing a great amount of good among our people. Another brother has prayer meeting, like the young county folks used to have surprise parties, but unlike them, he is always made welcome; and the voice of song and prayer earnest prayer is being sent up in houses where prayer has never been heard before—perhaps. What a power for good is a faithful, praying exhorter? what a great help to a young preacher on his first work are such men as these? No one can imagine but the preacher himself.

Our people heartily engaged in the reorganization of Sunday schools until we have now, four schools in good Methodist running order, Methodist officers, literature and all. Our schools will bear comparison with many country Sabbath schools.

We have been praying for a revival. I hail nearly written we are expecting it; but believe I can safely write "it has already begun." Don't you think so? from the prayer meetings, Sunday schools and general interest manifested which I describe; is this not a more positive expression, and one more to be relied on, than a temporary exhilliation of spirits.

Rev. Joel T. Daves, pastor of Baton Rouge Station, gave me help which was very much needed, and encouragement which will never be forgotten, at Antioch last week. He did work enough for two young preachers—addressing the Sunday school, taking up a collection, preaching, administering sacrament in the morning and baptizing a number of our children in the evening.

The parsonage on our circuit is pleasantly situated, near Amite river, splendid fishing place; we are surrounded by relatives, friends and neighbors who are all kind to the preacher and his family.

Within easy reach of us, we have the healthy mineral springs of "Greenwell," which was the summer resort of our best citizens before the war; and which, I doubt not, will be again occupied and fitted up for the same purpose, now that the capitol is restored to Baton Rouge, which is but a short fifteen miles away. Another good reason why some man with enterprise and capital rebuild "Greenwell," is that Amite river is being opened up for navigation to this point, and even five miles above.

H. DAVENPORT, P. C.

Impressions of Whitworth.

MR. EDITOR: A recent visit to Whitworth College to see a daughter at school there, afforded the writer so much pleasure as to impel him to let others know somewhat of his impressions.

Everything about Brookhaven attests its healthfulness. The college buildings are comfortable and commodious, and although they have recently been greatly enlarged, must soon be still further enlarged in order to meet the demand for more room. The boarders number about two hundred, while the village sends a large contingent.

A happier lot of young people it has never been my good fortune to see, and this is not surprising when one knows their teachers.

Sabbath school order and decorum are observed, social (spiritual) yet consoling and affectionate intercourse between professors and their pupils, that it seemed more like a large family, than an assemblage of persons from all quarters.

Where one sees so much to commend, it is difficult to particularize.

Morally, intellectually and physically, the interests of the pupils seemed to be fully attended to.

The writer understands that the school is well managed, financially, and is self supporting.

While it is doing a noble work, for the country, in educating its daughters in a thorough and economical manner, the opportunity is before it for greatly enlarging its sphere of usefulness. It needs money to erect more buildings, to purchase more scientific apparatus, and employ more teachers.

Here is a school which ought to be sustained, and which obviates all necessity for sending our daughters northward to be educated.

There is no place where the generous philanthropist may bestow money to better advantage.

Let all who are able and who appreciate a high order of morality and education, here pour out their gifts unto God, with the assurance that his blessing will attend it.

W. M. B.

JACKSON, LA., May 24, 1881.

Kosciusko, Benton and Yazoo City.

Not long since I made my first visit to Kosciusko, Attala county, Miss., a wonderful little city, that has had the devotion and hospitality, on several occasions, to entertain Annual Conferences, Masonic bodies, etc. "Tinzman," of the St. Louis Advocate, and the author of the sprightly, original, pointed articles, signed T. A. S. A., that often appear in the NEW ORLEANS CHRISTIAN ADVOCATE, is said to have his mail matter delivered here. Rev. R. S. Mitchell, of the North Mississippi Conference, is now spending his fourth year as pastor in charge. He is a pastor beloved. The seventeen year locusts were on hand; the humming noise, peculiar to them, made the woods resound, to many quite unpleasantly. I visited the home of Bro. Adams, a wonderfully gifted man, and I believe, by the way, a native of Mississippi. Preacher, teacher, farmer, poet, everything he attempts is well done, and peculiarly original. He has a first-class high school, well attended. Our Charles B. Galloway first breathed the air at Kosciusko. The ADVOCATE has many friends at this point.

Yazoo City, Mississippi Conference, is laid away near thirty miles from a railroad. Rev. W. E. Ballard, P. C., is now closing the fourth year. During his term Yazoo City charge has erected the best parsonage within the Mississippi Conference, a two story framed building, and well furnished; situated in the rear of the church.

Benton, ten miles east of Yazoo City, has Rev. R. Bradley as preacher in charge, and provides an excellent building, a parsonage for its pastor. Benton and Midway is the circuit. At both points I found the brethren had been actively at work for the NEW ORLEANS CHRISTIAN ADVOCATE. Benton, once a wicked place, because of whisky, now sits clothed in her right mind, and won't allow it sold within a radius of five miles. It is strong for prohibition. Want of space forbids my saying more of Benton and Yazoo City.

A. A. D.

Life is not so short but that there is always time enough for courtesy. Self-command is the main elegance. —Emerson.

Christian Advocate.

THURSDAY, JUNE 9, 1881.

For the New Orleans Christian Advocate.

WAITING.

BY LAURA.

Waiting, calmly waiting, and saying not mine,
But the will of my Father be done;
And, though often I languish, I'll not repine
Though I languish and suffer alone.

Waiting and watching as the footsteps of thee
Bear me onward through sunshine and storm,
Catching faint gleams of a holier clime,
And the notes from the Seraphim's song.

Patiently waiting till the day shall come,
When my spirit shall find its long-sought rest;
When the Master's voice shall call "come home,"
To the beautiful land of the blest.

Waiting for the boatman to bear me o'er,
For though the river be dark and cold,
Safely I'll reach yon radiant shore,
And dwell in the city of gold.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter Lesson XII.

SUNDAY, JUNE 19, 1881.—LUKE IX, 1-6.

1. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
2. And he sent them to preach the kingdom of God, and to heal the sick.
3. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread neither money; neither have two coats apiece.
4. And whatsoever house ye enter into, there abide, and thence depart.
5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
6. And they departed, and went through the towns, preaching the gospel, and healing everywhere.

This is not the first calling or choice of the twelve disciples, but is a call to work. Before this time they had been always with Christ, but now he sends them out, two together, to preach and heal the sick. When they all assembled he gave them power and authority over all devils, and to cure diseases. I suppose this confirming them in authority and power over devils and disease was done by his word without ceremony. May be he laid his hand upon each one, beginning with Peter, and with one of his divine sentences invested them with power and authority. He sends them out to preach the kingdom of God and to heal the sick. Their sermon consisted of little more than an announcement: "The kingdom of heaven is at hand." They could not have preached much more, for their own conceptions of that kingdom were very meager and undefined.

They could tell a good deal about the character of their leader, but as to the nature and extent of his kingdom, when and where it was to be set up, they knew next to nothing.

So far, then, as the mere preaching was concerned, they had the smallest capital imaginable, but they had the power to heal diseases and cast out devils, and this was enough to give them great popularity, and was the means by which they could hold attention to their message.

I suppose they started out eager to try their new powers, and no doubt felt a thrill of indescribable pleasure and triumph when they saw the effect of the word and touch. It was a great grant, but nothing in comparison to the power and authority that each young preacher starts with on his first circuit if he be truly called and sent of God. He goes out as an embassador of God, has a positive message of truth, irresistable to the consciences of men. He has but to utter it, and lo! men are converted and renewed. God has a way of honoring the early ministry of his servants, giving them seals to their ministry. Their first work is often their best for years. Then comes temptation, like it did to these apostles. They began to rejoice in their power over devils and diseases more than was right and safe. They almost forgot that this power was given, and in their joy were forgetting the Giver.

The consciousness of power is a just cause for joy, but a better and higher reason for joy is that our names are written in heaven. Many a newly-installed minister of God has claimed too much of the honor for his part and instrumentality in the work, and his exaltation of himself makes it necessary for his good that God give no more victories soon.

These first apostles had a great advantage in their power to heal. This may be a suggestion to our missions newly formed. Let the preacher be a physician; men's souls can be reached through their bodies. Heal the sick, and administer at once medicine for body and soul.

His directions to them were explicit; they were to take nothing for their journey; no walking sticks, nor script, neither bread, neither money, neither two coats apiece. These directions were to test these new apostles for their training in a preparatory ministry. It was a severe test of their apostleship. These commands were for only that particular time, as is shown by the Lord himself afterward changing these directions. It would show miserly ignorance upon the part of the church now to adopt them as a rule for her ministers, except in the general sense of a command to avoid all worldly cares and anxieties, and be content with what God provides. We have known a genuine call to the ministry to be killed in attempting to prepare for it.

Many a call to the field is nursed to death in the hall of the theologue. The young man feels that he must preach, but he is not ready; so he takes his commission and goes to college. Some of them had better start to the wilderness, and trust to God to send an Aaron to meet them. They were not to go from house to house, but, finding one that would receive them, there they were to abide. This first circuit did not board their preachers around, but their homes for the preacher were permanent. These physician preachers, who healed without medicine and without charge, had no need to move often. Where they were refused hospitality, when they left they were to shake the dust off their feet as a testimony against them, signifying we break off all fellowship with you, we will not have the least in common with you. We believe you to be in peril, and we want nothing to do with you. See how the Lord protected his first preachers. He is jealous of their honor.

Well for the ministers that can leave a work thus, with blood of no man's sin on his conscience; leave without a dust of sin upon his feet.

In these days of grace, however, when the Holy Spirit has come to stay, it is much more difficult to abandon a work; one must stay as long as the Spirit stays. He dare not leave before him. We have seen works where it would be a difficult matter to leave in this way. Circuits where there is no dust, only mud and miasma, and the man of God leaves it with some of his children in the graveyard, and the seeds of disease in himself. He can not shake off the place with its dust and memories until he shakes off his body and goes up to his reward. But the gospel must be preached everywhere. God has given the whole field to his Son, and he intends to plant it all with good seed. Shall we give up the fertile fields of Louisiana because to reclaim them will cost the death of many a good laborer? Nobody thinks of doing so. Neither can the church, without the charge of recreancy, forsake and turn out any of the fields already cleared, nor can she refuse to enter every new field opened to her. There is no room in the church of Christ for contractiles, men that are ever narrowing their works, and call it centralizing the work, getting it in shape, like leeches, that spread out and draw up, and, lo! they are full of the blood they have drawn from the body of the almost fainting church. Oh! how the church suffers at the hands of these contractiles. Think of a great church in a great city, with its thousands of members, making no headway, clearing no new ground, planting no new fields, not living once in twenty years. If the old gum were broken open, I doubt very much whether you find much good honey; all its contents nearly is beesbread and wax. The best thing to do with such an old hive is to smoke out the drones with sulphur fumes, and let the hive one to busier bees.

The subject of our lesson is *home missions*. *Missions at home* is the better way to state the case. The mission impulse in the home church. The success of all great missions is always the result of two movements, one from within and one from without. Moses with the Midianites, and Aaron with Egyptians, both receive an impulse. They start and meet in the wilderness on the mountain of God, and kiss each other, and confer with each other as to what God has told each, and the grandest mission is set up, with Moses and Aaron as its leader—the mission that brought us a Bible and Saviour.

If Aaron had refused to obey the direction of the Lord, when he commanded him to go into the wilderness to meet Moses, he would have for the time defeated the mission. The need of the hour is prompt obedience to the mission call: in the church at home. The field abroad is full of men to whom God has appeared, but the call to church at home is, to a large extent, unheeded.

My Conversion.

MR. EDITOR: For about sixty years I was an unconverted wanderer in sin's destructive path. During this period I knew nothing of religion. I was living without hope and without God in the world. I knew nothing but sin and wickedness; I cared for nothing but the world and its vain pomp and glory. Having thus lived so long, my heart had become hardened, my conscience seared, and my very existence was more like that of a lifeless tree than that of a being endowed with an immortal soul. And while thus standing on the verge of destruction, whose slippery banks were fast crumbling beneath me, God, in his mercy, sent to me a young lady, whose soul was filled with pure Christian love, to persuade me to leave the world, its fleeting shadows and transient beauties, and seek the salvation of my soul. This to me was no more than the noise of "sounding brass" or that of a "tinkling symbol." She asked me to "come and go with her to church," but my reply was: "I haven't time; I have something else to think about." And, as we parted, she said, looking me earnestly in the face: "May God bless you." With all she had previously said my heart had not been touched; but when she uttered these words, "May God bless you," it seemed to thrill my soul with terror, and from that very moment my happiness or what I called happiness fled away. It seemed as though there had been a great burden bound upon me. A few days after this I continued to go to church; so I did; there was no preaching, but a love-feast, which was equivalent. When the exercises were over I started homeward, but my burden, instead of having diminished, was greatly increased. Although I felt very sensibly the excruciating pain of that miserable disease or burden, I could plainly realize that my feelings were very different from anything I had ever experienced before; yet, had my life depended on it, I could not have told what it was, or what it was like. I had been in trouble before. I had been sick before. I know something about being miserable. Yet in all my past life, including everything I had ever known or experienced, this was absolutely unparalleled. The more I strove against it the more it increased, until my very existence actually became cumbrous. It seemed like the earth was overshadowed with a great cloud. Nature seemed to have lost all her charms. It seemed as though earth's last flower had faded. Everything was undone. There was nothing that could please or satisfy me. I sought rest where I had often sought and found it before, but found none. So, after passing a few weeks in this miserable condition, I determined, if possible, to find rest. So I fled to the bottle for refuge. This was the only thing that gave me any relief at all, and it only lasted while I was under the contaminating influence of the perfidious demolisher, for whenever its effects were gone my burden seemed only to be heavier. This I kept up for some months, and the cloud grew darker and darker. At last I resolved to drink no more, and to seek refuge some other way. Finally I concluded to join the church, and to associate myself with those who professed to be happy in the love of God. So, at the expiration of about six months, which was the most miserable part of my life, I joined the church. After having done this I soon saw what my condition was. I discovered that I had been bitten by the fiery serpent, sin, whose venomous fangs had reached my soul's most vital parts. Just then, in view of the impending danger, my soul cried out: "What shall I do to be saved?" And, in answer to this, there came a voice from above, saying: "Look upward, believe on the Lord Jesus Christ, and thou shalt be saved." At first, having been rendered so very weak from that miserable disease, I could not rise to look. Then the voice came again: "Only believe," and then I received strength. I looked up and laid hold by faith upon that promise, which to my soul was sweeter than honey to the mouth; and as I did this the poison was all extracted from my soul, this great burden fell, the fetters and chains with which I had been bound in iniquity's prison were all broken asunder, the great iron door was unhinged, and my soul was set at liberty.

"Oh! the rapturous height
Of that holy delight."

It seemed as though the very windows of heaven were opened for the outpouring of the divine blessing upon me. My sorrow was all turned to happiness, and my mourning to joy unspeakable. Just then I knew I passed from death unto life, for "old things passed away, and all things became new."

"Oh! happy day; Oh! happy day,
When Jesus washed my sins away."

It has only been about a year since I was so happily converted to God, since "the blood of Jesus Christ, his Son, cleansed me from all sin."

Though it is often doubted, yet I thank God that there is a reality in the holy religion of our Lord Jesus Christ, and I am a thousand times more thankful for a personal knowledge of this blessed fact. Ever since my affections were set upon heavenly things I have had no desire to go back to the beggarly elements of the world. Oh! what a blessed thought; religion, if faithfully guarded by prayer, is a precious jewel, which no thief or robber can steal from its possessor. Oh! what a glorious religion. It is felt in the heart, it is known to the soul, and it quickens the spirit with the bright hope of meeting my Saviour and friends in a brighter world that will never end. Oh! how my heart leaps forth toward God when I remember that this religion does not end in death, as do other religions, for it consists of nothing but love and holiness, and I know there is nothing else but that in heaven. In death I shall just begin to live. Ah! blessed religion, it gives me a

"Hope that looks beyond the bounds of time,
When what I now deplore
Shall rise in full immortal prime,
And bloom to fade no more."

I would not give religion for all the world besides, for what would it profit me to gain the whole world and lose my own soul? It would profit me nothing, for all my gain would only be my loss, and, as I know that upon my religion hangs the destiny of my soul, I will, by his grace, be faithful until death shall close my earthly mission, and, though the hosts of sin press me hard, I trust that I shall come out more than conqueror in the end, through him that loved me and gave himself for me. Oh! what love, what wondrous love. I do not know why he has loved me so; but this I do know, that "he does love." "And I am persuaded that neither life nor death, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus, our Lord." All I want below is to continue in the love of God. I feel perfectly resigned to every dispensation of his providence. I am perfectly willing to bear his consecrated cross, ever feeling assured that whatever befall me "all things must work together for good to me." "God is love." God loves me, and I know I love him.

A long time I wandered in darkness and sin,
And wondered if ever the light would shine in;
I heard Christian friends tell of rapture divine,
And wished, how I wished that their Saviour were mine.

I heard the glad gospel of "good will to men,"
I read "whosoever," again and again,
I said to my soul, "can that promise be thine?"
And then began hoping that Jesus were mine.

Oh! mercy surprising, he saves even me;
"Thy portion forever, he says," will I be.
On his word I'm resting, assurance divine,
I'm hoping no longer, I know he is mine.
I know he is mine, yes I know he is mine,
I'm hoping no longer, I know he is mine.

JOHN P. KEMP.

OLIVE BRANCH, Louisiana.

That Missionary Resolution.

MR. EDITOR: Please give me a little space this one more time to say a word about that unanimous resolution of the late Alabama Conference, and I will not trouble you any more this whole summer. You have been indulgent; thanks. I am sorry my brethren have gone to law (controversy,) and that before unbelievers, about that resolution for each preacher to give a certain per cent. of his salary to foreign missions. Well, what does it matter whether it was unanimous or not, or passed as Conference business or in caucus? I don't know not being present. What matters that I say? Shall we not do it? What if many of the preachers are on poor circuits and missions, or on starvation salaries? all the easier to spare a little of a little, especially when that little will not meet his necessities. If all the preachers have equally large hearts, why, then, they that are rich have a harder task to give a per cent. of what they have than the poor brother. I am told that the attraction of bodies is according to their size. The more a man has the more he wants. I love to think of that poor widow who so cheaply graduated with the first honor in that high school of devotion to God, over which Jesus presided, and gave her a diploma for her two mites, or all her living. That was the best investment I ever heard of. Why, sir, it did not cost her much. She could have earned as much more before she would have starved—say in twenty hours. Oh! what a trial for my big fat brother on a rich station! Why, he could never do that! I am afraid, and I sincerely sympathize with him.

Come now, my poor brethren, let us move up a little in this line, and show the people of our State our love to God, and trust in him; and we do it every time we are called on for missions, that is the best every time. And, besides, I do not read that the Levites were exempt from tithes. Then, let us give that per cent., and show a stingy church our faith by our works. I here pledge myself to give ten per cent. this year of my salary to foreign missions, and let those who are to pay me say what that tenth shall be; and now, dear doctor, I cut yours, with many thanks for your patience with my scribbling.

J. W. JORDAN

GREENVILLE, ALA., May 8, 1881.

Colportage Sketches—No. 6.

BY A. M. JONES.

A NOBLE WOMAN.

I was canvassing an intelligent, thrifty community. The roads good, the country beautiful, sandy and level. A satisfactory day's work was already done, as forty families had been visited, and more than fifty books placed in the hands of the people. The day being far advanced, the keen wind from the north, caused me to urge my horses forward, hoping to reach the elegant home of Maj. —— before night. While debating the question whether or not I had time to stop again, an imposing two story residence appeared, on a beautiful elevation, a few hundred yards from the road. On coming to the lawn, leading to the house, my intelligent blacks, without any hesitation, turned in, and dashed up to the gate. In a few minutes a well dressed, refined, cultivated lady came out, apologized for the detention, expressed herself as being glad to see me, and began to examine the books. My horses soon became restless, and I shivered with cold, but it did no good, she took her time. Having minutely inspected the entire lot, she selected five and asked the price. While counting the money, in a very business like manner, she said: "I have seven children, and want a Bible for each, but this is all the money on hand; if you will call on your return I will get two more." As she was a widow, and thinking it doubtful as to my returning that way, I proposed to give her the other two Bibles. "No, no," she replied, with a little animation, "I am plenty able to pay for them, but, not having sold my cotton, am at this time short of money; will have plenty next week." After a moment's reflection, she continued: "As it will be more pleasant for the children to receive them all at the same time, I will take the other two, with the understanding that in the event you pass the road again you must call and get the money." "I am glad," she remarked, as she turned away with seven Bibles in her arms, "to get these nice books. We all read the Bible every night and Sunday, and will have no trouble now, as each one will have a copy."

I learned from others that this excellent lady was the daughter of wealthy parents, and had been brought up in ease, luxury and affluence. The thorough education and pious training, received in a refined Christian home, at the hands of a devoted father and affectionate mother, sustained her when the stern realities of life and reverses of fortune came. Early in the ante-war her husband, a noble gentleman, a planter of large means, entered the army, and fell in one of the first battles. When the struggle was over, and peace again smiled upon the country, she was the mother of seven children. That part of her husband's vast estate which was not swept away by the war was encumbered by large indebtedness, much more than the cash value of the entire property, had it been forced upon the market. Dishonor, poverty, and want looked her and her innocent children in the face, but what could be done. She had never known want, nor endured a hardship in her life. Friends advised her to secure her home and part of the land, and let the debts go unpaid. This she could not do, because, in her opinion, it was wrong and dishonorable not to pay a debt. After days and weeks of the most extreme anxiety and earnest prayer, all the latent energy of her nature was aroused, and she resolved, by the help of God, to pay her husband's debts, save the honor of his name, redeem the property, and support and educate her children. Making some compromise with the creditors as to time, she took charge of her own business, employed laborers, contracted with tenants, and in a few years the last dollar was paid, and she was in the possession of her elegant home, with the comforts and many of the luxuries of life. All this was accomplished, too, during a period of great financial pressure. Cotton declined from forty-five to less than ten cents per pound. Many banks, both North and South, suspended, the best business men of the country failed, while others, taking advantage of the degenerate times, made over their property, and took refuge behind the bankrupt law. While strong men gave up in despair, deplored the disasters of war, complained of the hardness of the times and the treachery of men, this *noble woman* applied herself to business, adopted the most rigid economy, did her own house-work and cooking, and now is in the enjoyment of a handsome estate, well prepared to support and educate her children. And, more than all this, she is bringing up her children in the nurture and admonition of the Lord by giving them a religious as well as a literary education. In the day of eternity they will rise up and call her blessed. In an hour after bidding this good woman adieu, I was comfortably lodged in the sumptuous home of Maj.

"Thy Will be Done."

These words fell from the lips of our beloved friend and sister, Catherine Childers, as she felt the waters of death gathering about her feet; feet that had walked in our Saviour's footsteps for more than forty years; walked not haltingly or doubtfully, but willing, cheerful, steady walking, taking up life's trials, that often pressed hard upon her, with a sweet resignation and an unfaltering trust, and clinging, oh! so firmly to the hand that chastened her, exclaiming with Job: "Though he slay me, yet will I trust him."

For many long years she gathered sheaves, full ripe sheaves, for her Master's use, and when the once swift, willing hands lost their strength, she folded them, not in idleness, but in patience and murmuring submission, remembering the dear words of comfort that so often come to God's children when the working time is over, like scintillations from the very jewels that form the arches of heaven's high dome: "They serve too best who patient stand and wait." And this she waited and served until, on the bright Easter morn of 1881, God called her, and as ever, when his dear voice spoke, she answered quickly: "Yes, dear Lord, thy will be done."

Her place as mother, aunt, sister and friend can never be filled; faithful, tender and true in all the relations of life, devoted to her church and pastors, ever kind and loving to all, with a rigid adherence to what she felt to be her duty in all things, she lived, and now, while we sit with tearful eyes and throbbing hearts, missing her dear presence, and her ever "God bless you," as her parting benediction, she gathers her robe about her, presses her crown of rejoicing upon the rested head, and, with harp in hand, sits at the feet of Jesus, looking up into his dear face, and drinking in the love that beams from his eyes ere she sends from her lips and harp the praises to his holy name, which are filling her heart, and causing the very chords of her harp to vibrate with the anticipated melody. Precious friend, you are enjoying that rest for which you so often sighed, and heaven is richer for your coming, while we, who so tenderly loved you, can only sit and wait our call, which may God, in his great kindness, prepare us to answer, as readily as did our sainted friend, "Thy will be done."

J. ALICE S.

Rev. D. M. Hudson.

MR. EDITOR: In the memorial sketch of Rev. D. M. Hudson, written by Bro. Bancroft, I think there are some slight errors, which should be corrected. He mentions his teaching school in McKinley. I had the town of McKinley under my pastoral care for three years. If Bro. Hudson ever taught school at that place I never heard it mentioned.

He certainly was not teaching there when he attached himself to our church. In the year 1852 Rev. Daniel Duncan and myself were on Morengo circuit. Young Hudson was then teaching in a neighborhood called Rembert Hills, boarding at the house of Dr. Edwin A. Pocllnitz. His associations here were with Methodists of the first-class in point of wealth, intelligence and piety. In the autumn of that year we held a camp meeting in the bounds of the circuit. Beside the preachers on the circuit, there were present Revs. A. J. Crawford, J. T. Heard, P. E., Drs. A. H. Mitchell, William H. Milburn, Thomas H. Foster, A. McBryde and T. S. Abernathy, Sr.

Young Hudson came to the altar as a penitent, found peace, and was immediately impressed with the belief that it was his duty to preach the gospel. About two weeks after this he accompanied me to an afternoon appointment, and, knowing his impressions, I took him into the pulpit to close the exercises, which he did by exhortation, singing and prayer. This was his first attempt to exercise in public. He would have been licensed to preach, and recommended to the Annual Conference immediately, but, being a probationer in the church, the matter was deferred till the following year.

JOHN C. HUCKABEE.

ALBHART, TEXAS, May 20, 1881.

Obituaries.

GREEVES.—MRS. C. T. REEVES died at the residence of her daughter, Mrs. Augusta S. Bosworth, in Canton, Miss., May 6, 1881, aged eighty-four years. Her maiden name was Walker. She was a native of Georgia, but removed to Mississippi in 1814 and was a resident of Madison county for thirty-seven years. She was twice married, her first husband, Mr. John G. Towns, was the eldest brother of Governor Towns of Georgia. Four children were the fruit of this marriage, two of whom are yet living in Texas. By her second marriage she had three children, only one of whom, survives her, viz: Mrs. A. S. Bosworth with whom she lived the last ten years of her life and who, notwithstanding the multiplicity of care and responsible duties upon her, seemed never to tire in her kindly offices and affectionate care of her aged and infeebled mother.

Mrs. Reeves was a communicant in the Methodist Church for fifty-three years. She loved the house of God and the church of her choice, and was constant in attendance upon the public and social means of grace as long as her health would permit. The numerous marginal notes found in her old hymn book, Hinde and Jay's Daily Exercises, give evidence of her fondness for devotional exercises in private as well as public. For example, on the margin of the hymn commencing "I love to steal awhile away," which, "My favorite hymn" (in her Jay's Daily Exercises, on the last day text, dated January 1, 1875 is written, "Kept watch night thirty-eight years since I began, and have never missed one time." All through her old family Bible were marked texts and marginal notes, telling time and occasion and minister by whom the word was preached. She has been a woman of a strong mind and vigorous constitution, always full of energy and delighting greatly in domestic duties, making her home comfortable as all can testify who enjoyed her hospitality in her better days. But during the last few years of her life, her mind sympathizing with her enfeebled body her memory became so impaired that she scarcely remembered anything save her fealty to her God. Her face always brightened and her memory seemed quickened whenever the subject of religion was introduced. Her last illness was severely afflictive caused by a fall, producing a severe facture of the ankle bone, necessitating amputation. But her clear views of the wisdom of God's Providence, her strong faith and hearty acquiescence in the divine will, enabled her to meet it with fortitude, which exhibited in a wonderful manner the power of God's grace to sustain his faithful ones in the day of trial, so that when she felt keenly the afflictive hand that was upon her, she recognized in it the chastenings of a Father's love. Hence her constant language was "Thy will of the Lord be done."

R. S. WOOLWAY.

KELLY.—ROBERT E. KELLY was born in Lauderdale county, Miss., January 7, 1851, and died of pleuro-pneumonia, in Washington county, Miss., April 15, 1881, after a short illness of twelve days. He contracted this disease setting up with a sick friend. In the death of Brother Kelly the church has lost one of its best members and brightest jewels and society one of its most worthy associates. True many hearts have saddened by this sad bereavement of Almighty God; but we sorrow not as those who have no hope.

Brother Kelly professed religion and joined the Methodist Episcopal Church, South, in 1879, under the administration of W. P. Andrews, of the Mississippi Conference, of which church he lived a faithful and consistent member, and died in full triumph of the Christian faith, religion being his greatest theme of conversation, taking great delight in all religious services. He had served as class-leader, steward, Sabbath school superintendent, in which capacity he was serving at the time of his death, giving perfect satisfaction. Brother Kelly was a faithful and zealous soldier of the cross. He was ever at his post, having been his pastor for eighteen months, I know how to appreciate his many Christian traits of character. His house was always open to ministers of the gospel. In him they found a true and benevolent friend, always cheering and consoling the pastors, and aiding them to the utmost of his ability. Brother Kelly leaves a widowed sister-in-law and her two little boys, whom he had cared for since the death of his brother with a father's care. They are now being cheered and counselled by his friends, and they have this precious promise of the Saviour to bear them up: "I will not forsake those who trust in me."

Brother Kelly leaves three sisters in East Mississippi, and many friends in this county, to mourn his loss.

W. T. SHELL, Ex-Pastor.

MCARTHER.—MRS. EULLIE F. MCARTHUR, wife of Wm. McArther, died April 27, 1881, in Santa Rosa county, Florida, near Coon Hill Church. She connected herself with the Methodist Episcopal Church, South, in girlhood, and from that time until her death she was a consistent member. Through her consistent life and prayers she was made the instrument in God's hands of leading her husband to the foot of the cross. Sister Lillie was a sweet and cheerful Christian. She was a good wife, ever willing to deny herself for the comfort of her companion. She was a sweet mother, ever gentle yet firm. She was a devoted sister, with great tenderness. She was a true friend, at all times ready and willing to do all in her power to render those around her happy. She was a great help to her pastor; at all times remembering him in her prayer, and ever met him with a sweet smile. Her death was a sad one, only sick a few hours; her sufferings were very great, she endured them without a murmur. She was fully submissive. A little while before the sweet and gentle spirit left the body, she called for her husband and her two darling little children, and bid them good-bye, asking God's blessings upon them. She then turned to her husband's sister, and begged her to take the little ones. She was fully conscious to death, and told her loved ones that angels had come for her, that she must go, and, bidding all good-bye, sweetly died in sight of heaven. Sister Lillie McArther was a sister of our friend and brother, Rev. W. F. H. Comberly, of the Alabama Conference. She has left to mourn her loss her husband and two little children, brothers and sisters, and many friends.

May God sustain the bereaved ones, and may we all so live as to meet her in the haven of rest.

PASTOR.

TOOKE.—REV. JAMES J. TOOKE, recently from Columbus, Ga., died at the residence of his son, J. Wilberly Tooke, of Mt. Lebanon, La., after five weeks' painful suffering, patiently endured, on the eleventh day of May, 1881. He was born in Laurens county, Ga., April 27, 1811, and was seventy years old when he died. He joined the Methodist Episcopal Church in 1831, at Centerville, Talbot county, Ga., and was faithful until he was called from labor to rest. He died in full triumph of a living faith in Jesus. His end was peace, and triumph over suffering and death. He had filled many offices in the church, and was a lucid preacher when he died. He was a devoted father and an affectionate husband. His wife died last December. He had the satisfaction of being with his children before he died. He bore his suffering without a murmur: so patient, so resigned.

H. PARVIN.

Columbus, Ga., papers please copy.

Christian Advocate.

THURSDAY, JUNE 9, 1881.

WHO IS MY NEIGHBOR?

A PARABLE.

A traveler, journeying long ago
Down from Jerusalem to Jerico,

Fell among thieves, who wounded him and fled,
Leaving him stripped of raiment and half dead.

By chance there came a certain priest that way,
Who looked on him, but left him where he lay.

Likewise a Levite, walking in his pride,
With eyes turned heavenward, passed on the other side.

But a Samaritan, while journeying, drew
Near to the place where lay the wounded Jew

Who had compassion, and with pious toil
Bound up his wounds and poured in wine and oil

Nor ever from his tender labor ceased
Till he had borne him up his own good beast

Unto the quiet shelter of an inn,
And on the morrow, faring forth again,

Careless alike of trouble or of cost,
Took out two pence and gave them to the host,

Saying, "Take care of him; another day,
Whate'er thou spendest more, I will repay."

Whom thinkest thou, was neighbor to the man
The priest, the Levite, or Samaritan?

He that showeth pity? Go, and do likewise!
He loveth mercy more than sacrifice.

—Joseph A. Torrey, in Sunday School Times.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

LORENZO DOW.

Among the events that occurred while at school near Leasburg, N. C., was the appearance of the eccentric Lorenzo Dow. He was a New Englander, had been admitted on trial about 1798 into an Eastern Conference, had traveled two or three years; but as he would not be confined to any one circuit, he got clear of all restraint by becoming an "Independent." His travels as a preacher extended over the United States and Great Britain. In person and manner he was singular. Austere, taciturn, and peculiar in dress and address coming suddenly, and going away as soon as in his oracular style he had preached—making appointments for twelve months in advance, and true to the day and hour appearing as promised—his eccentricities soon gave him notoriety, and his shrewdness and practical sense enabled him to excite an impression in the minds of the ignorant and credulous that he was *superhuman*. It happened that he had passed through that country a year before, and had said that he would preach there in twelve months. It was also known that he had been recently in England, and nothing further was known of his whereabouts; but as he had never failed to meet his appointments, it was confidently expected he would be there. To add to the general excitement, one of those great tides of wide spread sensation, born of superstition and deception, which occasionally swept over the world, respecting the end of the world and the coming of Christ, was expected to culminate on the same day. A Yankee preacher named *Hughes* had turned prophet, and found out what "neither the angels nor the Son himself" knew, the exact day of Judgment. The expected concurrence of these great events drew an immense crowd together. "Hughes' prophecy" had already run many crazy. They made away with all their property, dug holes, sought caves, and had religious meetings continuously. Nothing else was thought of or talked about. No wonder, then, the crowd at that place was immense. It seemed a good occasion for the great event. A great common danger brings men together.

The predicted day of doom dawned beautiful and bright. It was a universal holiday, stores, shops, schools were shut; masters and servants, mills and factories, all stopped—for who could work? Lorenzo Dow and Judgment-day coming together was enough to arouse the dullest soul. My father's residence was some distance from Leasburg, and he discredited the prophecy of Hughes. The Baptist minister in the neighborhood—Brown—concluded to go. I went with him. Hughes was a Baptist preacher.

After the vast congregation had met in a large grove where seats and a platform had been prepared, and while the surging and anxious audience was waiting, just at midday I heard the rattle of wheels, and saw a little wagon dash rapidly forward and stop on the road. A thin, tall, dark-featured man, with an enormous beard and in strange apparel, leaped out, and without seeming to notice anything, walked hurriedly into the stand, straightened himself and calmly looked around over the wondering multitude. His long black hair hanging loosely over his shoulders he then turned back with a long tin comb, and fastened it on the back of his head. Then he leaped up on the book-board, which had been placed between two trees; but not being securely fastened, it turned a little, and he had to leap off to prevent falling. As it determined not to be foiled, he tried it again, and came very near falling on the gaping crowd below. This second delay created a laugh generally, and with much gravity and severity of manner he reproved their levity. He presently proceeded, in a shrill, cracked voice, to classify his audience into "the Christian, the gentleman and lady and the *tag rag and bobtail*." He attacked Calvinism, the Hughes' prophecy and the anti-penitentiary voters—the question being then before the people saying on this last topic, that if his hearers had seen seven Irishmen hang on one tree, as he had lately seen in Ireland, they would vote for a State Penitentiary.

The day was calm and cloudless. If a thunder-storm had occurred, what a scene might have been witnessed! Dow came, talked and passed away—but the great day came not; yet nearly all that vast host have now gone to their doom.

—Nashville Christian Advocate.

"That Which Is Perfect."

About the future there is much that is mystery. The fathers, where are they? Away from the world, in what place do they abide? To our solicitude there is no answer. Yet, concerning the dead in Christ, we have bright and certain knowledge. When the Christian leaves the world, he goes into the presence of Jesus, he receives his welcome, he enters into tenderest communion, he joins in his most intimate service, he resembles his unsullied splendor. The Christian dead see Jesus as he is; know as they are known, and are ever with and like their Lord. Concerning much we are ignorant, but this is revealed. And more. In the welcome on that eternal shore, "that which is perfect is come;" in the communion of that paradise, "that which is perfect is come;" in the service rendered before the throne, "that which is perfect is come;" in the resemblance to him that sitteth thereon, "that which is perfect is come."

To the Christian this is coming. All else is *going*. Time is going, its months and years are fast leaving him; acquaintances are going, associates of childhood have been long borne to the grave. Men he had known in business, where are they? His parents are going; the tongue that taught him that blessed Name cleaves to the roof of its mouth. His family is going, some to a manhood whither he can not accompany them, others he is following to the grave to-day, to leave them there, to-morrow to lie by their side. Life is going. But that which is perfect is *coming*, coming by the resistless energy of the Holy Ghost, coming within him and upon him, coming with all the blessedness of heaven, with all the beauty of God. Do you know something of the serenity of trusting in the mercy of Jesus? Have you heard his assuring voice in the soul? Then that which is perfect shall come. Have you had with him momentary communion, heart-burning, world eclipsing fellowship? Then, that which is perfect shall come. Has there been a time, when all things in heaven and earth would not suffice to express your keen desire to do his will? Then, that which is perfect shall come. And a more testing and conclusive question still—have you ever gone out of yourself, thrown the arms of your heart around an enemy, and while he was cursing you, yearned to bless him? Then, that which is perfect shall come. More certain than to-morrow's sunrise, the perfect life is yours. As dawn is swallowed up in day, as the single flowers of the early year are lost in the exhaustless life and beauty of the summer, these earnests shall be lost in the perfect character and the perfect world.

What then, can compare with the claims and the charms of the spiritual life? Suppose there were on earth a country where, in health, that which is perfect had come; where, in purity of character, that which is perfect had come; where, in all the tender relations of domestic life, that which was perfect had come; where, in society and in government, in cottage and in palace, that which is perfect had come; where, in man and field and air and sky, that which was perfect had come—how ships would groan with human cargoes destined for its shores! In comparison, fields of gold and seas of pearl would cease to draw. Yet the brightest conception of such a life falls immeasurably below what the dying Christian finds in heaven. Heaven is the perfection of what Infinite Love designed for a man; heaven is humanity perfect, glorified, crowned.

And to that perfect state Jesus is the way. To read and hear of him, to believe in him, to love and commune with him, this is the way. Myriads are treading it, a multitude which no man can number have found its blissful end. They call us. From the end they say to us, Come, receive our welcome to glory! Share our communion of joy! Enter our service of love! Possess our life of intense and endless bliss! From the way, too, friends and kindred say, Come! Come, know the life of faith, of allegiance, of communion, of service and love on earth. Know Jesus now, and grow in that knowledge, until by death you shall enter the land where the life "which is perfect is come." —Benjamin Waugh.

A WIFE'S FAITH.—In one of the towns of England there is a beautiful little chapel, and a very touching story is told in connection with it. It was built by an infidel. He had a praying wife, but he would not listen to her, would not allow her pastor even to take dinner with them, would not look at the Bible, would not allow religion even to be talked of. She made up her mind, seeing she could not influence him by her voice, that every day she would pray to God at twelve o'clock for his salvation. She said nothing to him, but every day at that hour she told the Lord about her husband. At the end of twelve months there was no change in him. But she did not give it up. Six months more went past. Her faith began to waver, and she said, "Will I have to give him up at last? Perhaps when I am dead, he will answer my prayers." When she had got to that point it seemed just as if God had got her where he wanted her. The man came home to dinner one day. His wife was in the dining-room waiting for him, but he did not come in. She waited for some time, and timidly looked for him all through the house. At last, she thought of looking into the little room where she had prayed so often. There he was praying at the same bed with agony, where she had prayed for so many months, asking forgiveness for his sins. And this is a lesson for you wives who have infidel husbands. The Lord say that woman's faith and answered her prayers.—Moody's Child Stories.

THE GIRLS OF THE PERIOD. The surprised disapproval with which the young women of the present meet any form of criticism shows the confidence with which they rest upon the idea that the world was created in their behoof, while the elderly half of creation are to stand aside or minister to their wants. Fathers are a convenient species of money-mill. Mothers were made to keep house and provide bewitching costumes for the ornamental part of the establishment. The life led by the young society girl has its natural effect. Before marriage she is everything; after marriage she is nothing. Domesticity entombs her. She loses herself in her children, or sinks into semi-invalidism. Society in this country is so much in the hands of the young we naturally look to the young for its reformation. The well educated girl has a part to play which she does wrong to shirk. If the morals of the American girls are almost instinctively good, and command universal respect, her manners are too often the scoff of satirical foreigners. The idle girl, crazy for excitement, who destroys her digestion with sweets, who allows the company of young men of very questionable character, because the young man is always an essential to her happiness; who will take up, indeed, with any creature in the male form rather than be left unattended, whose life is full of noise, who is half-educated, who has no home training, and finds family life the dullest resource of all—this gayest and most splendid butterfly, after marriage sinks into insignificance. More than forty years ago De Tocqueville saw this tendency of our American life with astonishment; and though clubs and coteries and new ideas have done something to change it, it still remains fast-rooted in our civilization.—Augusta Larned.

Religious Intelligence.

MISSIONARY.

—A Calcutta missionary says that idolatry in that city is rapidly becoming an irksome thing. The number of images made for worship is constantly diminishing, and worshipers are growing indifferent. The census of missions is to be taken next year, and it is estimated that it will show an increase of 200,000 native Christians in India, Ceylon and Burmah for the last ten years.

—In Australia the Home Missions Committee appointed to supervise the distribution of the "Fund raised for distressed circuits" has surprised the beneficiary Churches by adopting a resolution, by the decisive vote of 19 to 5, to administer the fund hereafter as a loan, instead of as a gift. The innovation is likely to prove most satisfactory and useful to all interested.

—The Presbyterians are showing great activity in Spain. There is a presbytery there, that of Andalusia. It is small, consisting of eight churches, of which membership is small and oppressed with poverty. Nevertheless, it proposes to found a school for training pastors, evangelists, and teachers, and has purchased a building for a college and a center of missionary work.

—"Only ten years ago Livingstone was lost in Africa, and now a company is established at Zanzibar which quotes rates at which they would carry merchandise to lake Tanganyika and Victoria Nyanza." Four years ago Sir Samuel Baker said that no man in his senses would think of sending a mission to Mesa.

—In England, a "Woman's Prayer Union, to seek God's blessing on the two hundred millions of their own sisters in China, has recently been started. Its objects are, to pray for the women of China every day; to try and interest others in the work of evangelization; and to seek for spiritual guidance in personal efforts on their own behalf.

—The Foreign Missionary says that Otsuka Ine, of California, once a gambler, but converted over seven years ago, has gone back to Canton, China, to study for the ministry. One of the native Christians in Oakland, Cal., left a bequest of $100 toward the support of this man and one other convert.

—The Church Missionary Society, the greatest of all existing missionary societies, has 19 clergymen in its foreign fields, of whom 18 are Europeans. Its communicant number 28,510. Its receipts the past year were $1,105,825, the largest amount received by any missionary society.

—A Swedish lady, writing from Stockholm, says: The Bible women are doing a great amount of good among the lower grades of society in this Swedish capital. In connection with their work is a beautiful refuge for Magdalens. Many earnest workers are at work among us.

—Domestic slavery is common among the Chinese, and the majority of slaves are females. Boys are occasionally bought and sold, but not as slaves. They are usually brought up as adopted sons. When a Chinamen is hard off losing money, his first thought is to sell his daughter.

—Mr. Jessup, of Syria, in a recent very interesting address at Milwaukee, said: "I would have done Dr. Ray Palmer's heart good to have heard three hundred Mohammedan girls singing the hymn, 'My faith looks up to Thee,' translated into their own language."

—The Fiji Islands, which are now a district of the Australian Wesleyan Methodist Church, now have 841 chapels and 291 other preaching places, 10 missionaries, 48 native missionaries, and 23,271 members. There are besides 5,431 on trial for membership.

—A pastor in Halifax states that his church gave last year, for religious purposes, a sum which averaged one hundred dollars to each family. Let all the churches emulate this scale of giving, and the world's evangelization might be speedily accomplished.

—"The Gospel in all Lands" has come under the exclusive control of the Rev. Eugene R. Smith, of 64 Bible House, New York, and is now issued promptly. It contains a great variety of interesting missionary intelligence and is profusely illustrated.

—Recently a whole family consisting of nine persons, were baptized in the Free Church, Calcutta. The head of the family was brought to Christ through the influence of his wife, and she received her instruction through the Zenana missionary.

—The 50 Congregational Churches in the Sandwich Islands, with a total membership of 7,258, gave last year $3,392.92 for foreign missions, or nearly a half dollar per member. Will the knowledge of this fact increase our liberality?

—The American Baptist Home Mission Society reports receipts for the financial year just closed of $235,669, an increase of $11,681. The indebtedness, however, is greater than last year by $11,681. The total being nearly $30,000.

—The Indian Annual Conference is an established fact. It was organized by Bishop Merrill, amid universal approval and joy on the night of March 19, 1881. Those that turn the world upside down have come hither also.

—How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.—Isa. 52:7.

—It is said that 30,000 out of 40,000 townships of France are open to evangelical preaching. A Catholic priest recently complained that he could not go anywhere in France without seeing Bibles and Protestant tracts.

—Dr. Legge, and expert in Chinese matters, calculates that at the present rate of mission increase there will be, in 1913, 26,000,000 church members and 100,000,000 professing Christians in the Chinese Empire.

—There are 35,132 lay members in connection with the foreign missions of the Methodist Episcopal Church, and 276 churches and chapels. There are also 256 day schools, with 8,376 pupils.

—Rev. L. Gulic, agent of the American Bible Society, lately started a hand-cart in Tokio, Japan, for the sale of the Scriptures; and in five days 2,400 copies, either whole or part were sold.

—The Chinese in California connected with the mission of the Congregational Church, last year contributed $1,597 40. They have formed a Congregational Association of Christian Chinese.

—Rev. Wm. Taylor has sent 22 missionaries to Brazil since last September. He expects to sail for South America, June 5. The mission is prospering through faithful labor.

—The Italian mission (Episcopal,) established seven years ago in New York, has now a membership of 600, of whom 400 have been confirmed, and Sunday-school with 400 scholars.

MISCELLANEOUS.

—Bishop Doane in a recent address to the Diocesan Convention at Albany, recently, referred pointedly to the trouble experienced by Churches in filling vacancies made by the removal of their rectors to other fields. He offered two suggestions on the subject—one, a clearer law to protect rectors from inconsiderate resolves, and parishes from unwise and harmful vacancies; and the other, allowing the Bishop, when he receives notice of a rector's resignation, to assent or dissent.

—What other land has done it? The natives of Aneityum in the South Sea Islands have paid the British Bible Society £700, being full value for the publication in their own language of the New Testament and the Psalms, and have collected money in advance to pay full price for the Old Testament as soon as printed.

—Report comes by the way of England that a number of Catholic priests are making application to join the Presbyterian Church of Canada. They profess to be heartily sick of the sentimentalism of Rome and desirous of learning more clearly the way of eternal life.

—Rev. E. P. Hammond's revival work in Toronto continues without abatement of interest. Daily morning meetings held in Shaftesbury Hall and the evening audiences are so immense that overflow meetings are a necessity. Many conversions are chronicled.

—The American Board has sixteen churches in Japan. Four new churches were organized and 121 new members were added last year. Twelve of the sixteen churches are self supporting. The contributions amount to an average of $20 a member.

—The Cumberland Presbyterians have held a very interesting meeting at Caney Creek, Chickasaw Nation, where a church was organized last October. Eight persons joined the church and it now has 25 members, all full-blooded Chickasaw Indians.

—The "Aurora," published at Rome, announces the formation of a new association for collecting money for the necessities of the Pope the amount of daily tribute demanded from all Catholics being one centime, or six sous, per month.

—A writer in the Nonconformist and Independent estimates that the various churches of the Methodist family provide for the wants of 5,138,000 persons, or for nearly one in eight of the whole population of England and Wales.

—At the March coming union of the First Presbyterian church of Oakland, Cal., 220 united with it, of whom 179 were by profession of faith. This is one of the fruits of the good revival under Messrs. Moody and Sankey.

—The members of the Minnesota Conference have resolved they will abstain from all secular papers, and express the judgment that church notices ought not to be published in a Sunday issue.

—At the annual meeting, recently, of the Scotch Society for the Evangelization of Italy it was stated that the efforts to raise £60,000 for the support of Waldensian pastors has produced so far about £15,000.

—The clergy of the sees of Rochester and London met in St. Paul's for a "quiet day." They were to silent prayer a long time, and then listened to an address by the Bishop of London.

—The late Amelia A. Cobb, of New York, bequeathed $300,000 to Presbyterian missions and charities, and $5,000 to found three scholarships in Presbyterian theological seminaries.

—Rev. Dr. J. B. Bennett, who died recently in New Zealand, at the age of 72, was at one time the editor of the London Watchman and afterward editor of the New Zealander.

—Congregational statistics show that 105 churches have been formed the past year, 205 ministers ordained or installed, 70 pastors dismissed, 47 ministers married, and 76 deceased.

—A society is attached to Mr. Spurgeon's London Tabernacle to furnish clothing to needy persons and their families. It distributed $1,200 worth of goods last year.

—The Congregationalist learns that within three months fifty Christians have been killed by Mohammedans within a few miles of Robert College at Constantinople.

—The membership of Mr. Spurgeon's church is 5,284; there has been a net increase of 34 the past year; 106 were excluded from membership for non-attendance.

—In Chester, England, the tower of St. John's church, 127 feet in height and containing a chime of bells, fell with a great crash. It was built in the Saxon era.

—The Presbyterian Church in England has 691 Presbyteries, 219 ministers, and 61,256 communicants. The receipts for all purposes the past year were $900,000.

—It was recently stated by the Synod of the Free Church of Scotland that the limited income of the ministers actually enforced celibacy among them.

—It has been predicted by a member of the French Cabinet, that before the present generation has passed away France will have become Protestant.

—The King of Sweden has asked the churches of Sweden to take up a collection for the benefit of Zion Swedish Lutheran Church, in Philadelphia.

—The foundation stone of the new Wesleyan chapel in London, intended to be a memorial of the late Sir Francis Lycett, were laid March 2.

—The National Bible Society of Scotland put in circulation last year 141,161 Bibles, 151,946 Testaments, and 136,817 portions of Scripture.

—The London Religious Tract Society has circulated over 77,000,000 books and tracts in one hundred and thirty languages and dialects.

—Our friends in Japan are very properly jubilant over the completion of the translation of the New Testament in Japanese.

—Since Dr. Sonderville's evangelical labors in Florence, Italy, the boys of that city sing Moody and Sankey hymns in the street.

—One church in Lagos, Western Africa has contributed during the past three years £3,112 for church purposes.

—The Cumberland Presbyterian Church has near 1,400 ministers, 2,517 congregations, 111,863 communicants.

—One hundred and thirty Indians were confirmed by Bishop Hare, of Niobrara, during the past year.

—New York has a Chinese Young Men's Christian Association with a present roll of forty members.

—There are now few Italian towns, even of the secondary importance, without a Protestant church.

—Theological Seminaries.—A considerable religious interest exists among the students at Princeton.

Our Young People.

A SPLENDID GAME.

A hungry spider made a web
Of thread, so very fine.
Your tiny fingers scarce could feel
The little, slender line.

Round about, and round about,
And round about it spun,
Straight across and back again,
Until the web was done.

Oh, what a pretty shining web
It was when it was done!
The little flies all came to see
It hanging in the sun.

Round about, and round about,
And round about they danced
Across the web and back again
They darted and they glanced.

The hungry spider sat and watched
The happy little flies;
It saw all around about its head,
It had so many eyes.

Round about, and round about,
And round about they go
Across the web and back again,
Now low again, now low.

Then hungry, very hungry,
Says the spider to the fly,
"If you would come into my house,
We'd eat supper, you and I."

But round about, and round about
And round about once more,
Across the web and back again
They flitted as before.

For all the flies were much too wise
To venture near the spider.
They flapped their little wings, and flew
In circles rather wider.

Round about, and round about,
And round about they,
Across the web and back again
And then they flew away.

—Kindergarten Messenger.

How the Kitchen Boy Became a Bishop.

About two hundred and eighty years ago a clerk was wanted in the parish church of Peterborough, a little village in Devonshire; and one of the candidates was a young lad about sixteen years of age, who came from a neighboring village. But he did not get the place because of his youth. He was very much cast down. He was the son of poor, but worthy parents, and one of a large family of brothers and sisters. He said to his mother, with a heavy heart, "I must not be a burden any longer upon father and you; I shall get out and find work of some kind or other, elsewhere, and support myself."

So he bade farewell to his father and his brothers and sisters, and, with a little bundle in his hand, he left his home. His mother went with him two or three miles of the way. When at length she was obliged to turn back, she knelt down with him at the roadside and asked God to bless and go with him and keep him from every evil way. Then she took out some money and gave it to him for the journey. Then two kissed each other, and, weeping, parted.

By and-by he arrived at the city of Exeter. He went to the cathedral; he wandered about the streets; he called at the shops; but of all, to whom he applied that day, no one had work for him. At last he found himself standing at the window of a book shop, looking at the rows of books on the shelves within. At that moment, happening to lift his eyes, he caught a glimpse of the cathedral; and the thought suddenly shot into his mind that there was a connection between those books and the cathedral. If he, poor though he was, could become learned in books, he might be worthy of a place some day in a cathedral.

It was a mere thought, and it soon passed away from his mind. He left Exeter and traveled on and on, till he found himself in Oxford. He knew nobody there. But, having passed through Exeter, and knowing that Exeter College was the one to which Devonshire students went, he knocked at the gates of that college and asked if they wanted a lad like him, for any work he could do. They did want such a lad as he. And in a short time he was employed to scour pans, to clean knives, to brush shoes, and in other ways, help in the kitchen.

John was a faithful servant, and soon became a favorite with everybody about the college. And, as he had a good many hours of leisure, he set himself to learn Latin and Greek. And by-and-by the dons going past, saw the kitchen boy poring over loose leaves of grammars, and would ask him jokingly, if he was reading Homer or the Latin poets.

But after awhile, one and then another gave up joking at the lad and went over to him, and saw that by himself alone, he had come very near to the reading both of Homer and the Latin poets. And then the dons took him away from the kitchen and made room for him in the classes of their college, and he became one of their foremost scholars, and one in whom they all felt pride.

And by-and-by John was made a fellow, and then a professor of divinity, and for twenty seven years he labored in that college, as a professor and writer of books, where he had served as kitchen-boy. And at the end of that time he was made a Bishop of Worcester, and therein proved the truth of the thought, which shot through his mind, at the window of the book-shop in Exeter, that there was a way through books, to a place in a cathedral.

Bishop Prideaux was never ashamed of his early trials. He kept the leathern clothes, in which he had set out from his father's house, to his old age. He loved to re-visit the village in which he was born. He greatly loved his parents. In his kindness he would plan surprise visits. He would bring his doctor's scarlet gown and put it on to please them. He never tired of showing them reverence. Often he would say, "If I had got the clerk's place in Peterborough, I should never have been Bishop in Worcester."

He loved to think that his mother's prayer had been answered in the happiest events of his life. And he did not think differently when the happy years came to an end, and years of disgrace came in their stead. Those who triumphed in that war drove him from Worcester, but he still felt and said, that all of this he had been planned out for him by God.—Sunday Magazine.

A Stranger in the School.

A large school of boys and girls were coming over their lessons. The teacher tried hard to keep order, to make all take to their studies, to help those who needed aid, and to make all happy. He opened the doors and windows to give them fresh air; but all would not do. Some felt discouraged with their lessons, some felt sleepy, some felt cross, and everything seemed to drag and linger. By and by the heavy tread of a foot on the doorstep was heard, and, without knocking, in walked a hard faced old man, somewhat old in years, but with a firm step. The children at first felt afraid of him, but they soon found that beneath his hard looks there was a bright eye, a pleasant smile and a kind heart. But, instead of sitting down by the side of one of the little girls who was trying to get her spelling lesson.

There were tears of discouragement in her eyes.

"Well, what's the matter with our little one?"

"O, sir, I can't get my lesson. It's so long, and the words are so hard. I can never learn them!"

"Let us see. How many words are there in one column?"

"Fifteen, sir."

"And how many columns in your lesson?"

"Three, sir."

"Very well. That makes forty-five words to be learned. How many of these are easy, so that you can spell them at once? Count them."

"Twenty-five, sir."

"Then you have twenty which you call hard. Now, take the first one, look at it sharp, see every letter in it, count the letters, see just how the word looks. Now shut your eyes, and see if you can still see just how the word looks. Spell it over softly to yourself. There, now, you spelled it right. Now do so with the next word, and the next, till you have them all."

"O, sir, that is very easy. I can get my lessons now."

Thus he went from seat to seat, and helped all. The scholars forgot the heat. They all had their lessons; the teacher smiled and praised them, and all were happy. Just as he was leaving, the teacher thanked the stranger, and hoped that he would soon call again.

"Oh," said he, "just send for me at any time, and I will come and give any one a lift."

"Pray, sir, by what name shall we ask for you?"

"Mr. Hardsturdy, sir, at your service."—John Todd, in the Household.

Taking off the Shoes.

In Syria people never take off their caps or turbans when entering a house or visiting a friend, but they always leave their shoes at the door. The reason is that their doors are covered with clean mats and rugs and in Moslem houses the men kneel on the rugs to pray, and press their foreheads to the floor; so that it would not be decent or respectful to walk in with dirty shoes, and soil the sajada on which they kneel to pray. They have no foot mats or scrapers, and it is much simpler and cheaper to leave the shoes, dirt and all, at the door.

It is very curious to go into a Syrian school houses and see the pile of shoes at the door. There are new, bright red shoes, and old tattered shoes, and kob-kobs and black shoes, and sometimes yellow shoes. The kob-kobs are wooden clogs, made to raise the feet out of the mud and water, having a little strap over the toe to keep it on the foot. You will often see little boys and girls running down steps and paved streets on these ungainly kob-kobs. Sometimes they slip, then down they go on their noses, kob-kobs fly off and go rattling over the stone, and little Ali, or Yusef, or whatever his name is, begins to shout, "*Ya imme! Ya imme!*" Oh, my mother! and cries, just like the other children in other countries. But the funniest part is to see the boys when they come out of school and try to find their shoes. There will be fifty boys, and, of course, a hundred shoes, all mixed together in one pile. When school is out, the boys make a rush for the door. Then comes the tug of war. A dozen boys are standing and shuffling on the pile of shoes, looking down, kicking away the other shoes, running their toes into their own, stumbling over the kob-kobs, and then making a dash to get out of the crowd. Sometimes shins will be kicked and hair pulled, and tarbooshes thrown off, and a great screaming follow, which will only cease when the teacher comes with "Asia," or a stick, and quells the riot. That pile of shoes will have to answer for a good many school-boy fights and bruised noses and hard feelings in Syria. You will wonder how they tell their own shoes. So do I. And the boys often wear off each other's shoes by mistake or on purpose, and then you will see Selim with one shoe on and one of Ibrahim's in his hand, shouting and cursing. Ibrahim's father and grandfather, until he gets back his lost property.—Women of the Arabs.

CUNNING OF A FOX.—Many stories told of the crafty fox are doubtless incidents of the imagination. But a writer in the Commercial Bulletin, tells an anecdote which, though taxing belief, he says is vouched for by an eye-witness of the affair;

"Some fishermen on the west coast of Ireland were in the habit of going to a small island, a few hundred yards from the main land, in quest of bait. The island was inhabited by large numbers of rabbits, and could be reached at a low tide by wading, the water there being only a few inches deep."

"One morning they went in their boat very early, it being high tide, and on landing, saw a dead fox lying on the beach. The fur of the animal was all bedraggled, and he seemed to have been drowned. One of the men remarking that his skin was worth something, pitched him into the boat.

"Procuring their bait, they returned to the main land, and the man who had possessed himself of the fox seized him by the tail and flung him on the shore. As soon as the animal struck the beach, he picked himself up with considerable agility for a dead fox, and shot off like a flash among the cliffs, while the men stood staring at each other in mute astonishment.

"The men concluded that he had crossed over to the island during the night, when the tide was low, in search of rabbits, and, finding in the morning that he was cut off from the main land, counterfeited death, with the expectation of thereby procuring a passage to the shore in the boat, an expectation which was fully realized."—Youth's Companion.

BOYS, DON'T BLOCK UP YOUR WAY.—I was sitting in the office of a merchant not long since, when a lad about 16 entered with a cigar in his mouth. He said to the gentleman:

"I would like to get a situation in your shop, to learn a trade, sir."

"I might give you a place, but you carry a bad recommendation in your mouth," said the gentleman.

"I don't think it any harm to smoke, sir; nearly every one smokes now."

"I am sorry to say, my young friend, I can't employ you. If you have money enough to smoke cigars you will be above working as an apprentice, and, if you have not money enough, your love for cigars might make you steal it. No boy who smokes cigars can get employment in my shop."

A word to the wise is sufficient.—The Banner.

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THURSDAY, JUNE 9, 1881.

Centenary College Commencement.

Friday, May 27, in company with Bishop Keener, Dr. Tudor and Dr. Walker, was spent in reaching Baton Rouge; to Donaldsonville on the New Orleans and Texas Pacific, and from thence to Baton Rouge on the swift little mail boat—a long summer day in excellent company. Bro. Daves was in the midst of a protracted meeting preparatory to the quarterly meeting of Saturday and Sunday. Sharing his meeting and his hospitality Friday night, the most of Saturday was spent on the road to Jackson. The Bishop had large experience in driving during the war, and his right hand has not forgotten its cunning. Dr. Walker and Bro. Daves, after their quarterly meeting services, came up on Monday. Our reception at Prof. Wiley's was as cordial as in other years, and we were glad to find the household in health, and looking much as when we parted two years ago.

The Sunday morning congregation in the college chapel was as large as we have generally seen there, and Dr. Tudor's sermon on "Nonconformity to the world, and the transfigured man," was a most timely and eloquent discourse, and altogether a strong and impressive presentation of gospel truth. The Sabbath was closed with a sermon by Bishop Keener at night, preached in the church—a most admirable sermon, and greatly enjoyed by a large audience.

The exhibition of the Preparatory Department, on Monday night, was generous in extent, and well sustained, the young men all doing fairly, and several of them remarkably well. It was somewhat polyglot in character, there being speeches on the programme in Greek, Latin, Spanish, French and German, besides the staple English. Tuesday morning the alumni address was delivered by Rev. E. H. Mounger. His subject was "Character the end of education." The discussion was clear, compact, and abounded in striking and beautiful passages. It has not often fallen to our lot to hear any thing equal to it. After the alumni address came the oratorical contest for "the T. Sumbolt Jones' gold medal." W. R. McDonald, R. Hunter McGimpsey, C. C. Miller and B. Frank Jones were the contestants. All the speeches were of a high order of merit. The medal was awarded to C. C. Miller, and the presentation was very handsomely conducted by Drs. Tudor and Walker. The services of the hour were closed by the presentation of the W. H. N. Magruder gold medal for Greek scholarship. We believe there were only two contestants, the medal being awarded to G. E. Greene, Rev. E. H. Mounger presenting it in a brief but very appropriate speech. At night the oratorical contest for "the Linus Parker gold medal" took place. Speeches were delivered by Charles F. Smith, J. H. Fore, S. J. Davies and M. Anding Bell, the medal being awarded to M. Anding Bell. The speeches, as to matter and manner, were excellent, and we imagine the judges had some difficulty in deciding. After this contest the societies were addressed by C. F. Buck, Esq., of New Orleans. His subject was "Goodness as a necessary element of all true greatness." Mr. Buck is a very pleasing speaker, and his topic was presented in an able and attractive manner. The hour was late, but the speaker held his audience without weariness to the end. There are two societies now, the Union Literary Society and the Franklin Institute. In their respective halls, at different hours, there were presentations of diplomas, pins, badges, and the usual addresses, and impromptu speeches from visitors. We heard of one of the latter, or possibly a trustee, baffling the ushers by halting at the door, and remarking that "they had a fool way in there of calling on people for speeches." Wonderfully happy are these off-hand talks, usually among the best things at commencement. Finer things are rarely heard than the words of advice and instruction from Bishop Keener, Drs. Walker and Tudor, Bro. Daves, Prof. Magruder, Mr. Buck and A. E. Reed. The presence and ardor of so many young and aspiring minds seem to sharpen up the wits of the older people.

On commencement day, Wednesday, the three graduates, Charles Spencer Duke, John Walter Lipscomb and Louis Levy, acquitted themselves well; the first named delivering the Latin salutatory. Mr. Lipscomb took the first honor, his valedictory winning universal applause. In appropriateness of terms, beauty of diction and graceful delivery [illegible] After conferring the degree of Bachelor of Arts upon these young men, President Andrews addressed the class, choosing as his theme "Thoroughness." Like all of the president's baccalaureates, it was terse, practical and instructive. Bishop Keener, president of the Board of Trustees, closed the exercises of the day with a brief and forceful speech, in which he paid a discriminating and affecting tribute to the character and memory of Judge Edward McGehee, and Rev. W. H. Watkins, D. D., members of the board, who had died during the past year. Preambles and resolutions respecting them, passed by the Board of Trustees, will be found in another column.

In summing up our impressions of this commencement, we can state that the report of the examinations indicated great thoroughness, and that the department has been uniformly good. The average excellence of the addresses of the students was high, higher than for years past. President Andrews and Profs. Wiley and Rush, and Bro. Norsworthy, principal of the Preparatory Department, have labored hard and faithfully, and their work is manifest in the scholarship and training of the young men under their care. The course of study is equal to that of the best colleges of the country, and we doubt if better work is done anywhere. The number of students entered during the session was, we believe, 140. Of these seventeen young men preparing for the ministry, ten ministers sons, and several others, are being educated free of tuition. In this respect the college is doing a vital service to the church, and may well claim the assistance of all who love the cause of Christ. The Louisiana and Mississippi Conferences ought by all means to carry out the plan of an annual collection to aid in the education of the young men studying for the ministry. The gift will be returned to them with interest in an able and educated ministry, and in the promotion of every religious interest. The prospects of the college are brighter than they have been for many years, and it is hoped that not less than two hundred students will be in attendance at the opening of the next session in September. The wing-buildings are still in urgent need of repairs, and the great center building would be the better for some renovating touches. These wait for some deviser of liberal things. Five or six thousand dollars would put all the buildings in neat order. How long shall we wait?

We say nothing now about endowment. Repairs and patronage are the most pressing, and these can be secured with ordinary effort. Our preachers, by interesting themselves and their people, can fill the halls of Centenary with students. When the Methodists of Mississippi and Louisiana become fully awake to the fact that they have in Centenary College a large and valuable property, scarcely equaled by any Methodist institution in the South, and a college in working order and ably manned, pouring out inestimable blessings upon the church and the country, there will be little difficulty in its liberal support. By systematic and continued effort, by canvassing for students, by presenting the claims of the college, the preachers can double the number of students. For moral and religious influence, for thorough scholarship, and for the training and development of character, Centenary College offers inducements of the most satisfactory kind. As the real merits of the institution become better known and appreciated, we are sure that our people will rally to its support.

For Every Man Shall Bear His Own Burden.

This statement is altogether in harmony with what God has been pleased to reveal of his character, and the holy and immutable principles of his government. God is absolutely impartial; "there is no respect of persons with God;" whatever he requires of one he does of another in like circumstances.

Then it is a legitimate sequence of the endowments of men, all have reason, relations, conscience and immortality. All have the capacity to obey. It is true capacities differ in degree, though the same in quality. Some men have quicker perceptions than others; they reach conclusions much more readily and rapidly than others. Some have much more vigorous understandings than others, can analyze obscure questions, solve problems, and grasp principles which seem to be beyond the powers of some men. Others are endowed with memories much above the average, capacious and retentive, their minds seem to be dictionaries, indexes and concordances replete with facts. But every accountable man has mental and moral power in sufficient measure to meet the obligations God imposes.

In general, under equal obligations from creation, preservation and redemption. If every man shall bear his own burden, it follows that each man must have a burden. Each man has an immortal soul, and it is the greatest interest of each man to save his soul. Many things can be done, and are done, by proxy. Many things are so done by our legislators, our executive officers, by our lawyers and our physicians. Others may do, by the skill which division of labor secures, better for us than we can do for ourselves. But the duties involved in the business of salvation can not be done by proxy. We must hear for ourselves, consider for ourselves, repent for ourselves, cry to God for ourselves, and believe on the Lord Jesus Christ for ourselves. We must forsake and confess sin for ourselves. We make restitution for wrongs we have done others for ourselves. We must love God for ourselves. We must seek holiness, resist temptation, bear crosses and grow in grace for ourselves. Our parents, or our families, or the church, can bear none of these burdens for us; they are our individual tasks, which we must perform.

So also those social and domestic burdens of duty which the Lord has imposed, we must bear, must perform; they can not be met and borne by others. Each has his task, equal to his time and capacity. So, if we leave a duty undone, there is to that extent a positive loss to the world: it will go undone forever. All the evil we might have prevented or exterminated will remain in the world to blight and curse. Each delinquent like a cog in a wheel, while in its place, does its part, and contributes to the harmony and efficiency of the whole; but broken out, jars all, and throws a damaging strain on all.

W.

Alabama Notes.

The anti whisky movement is different, in several respects, from every previous movement on this subject in the State.

First, its advocates have all the while been exempt from the offensive charge of fanaticism. Heretofore the friends of whisky, like the priests of Diana in Ephesus, have cried out, with the ring of people about to be ruined by the unlawful intermeddling of crazy men: "Sirs, ye see and hear that not alone in Alabama, but throughout all America, these fanatics have persuaded and turned away much people, so that not only our craft is in danger of being set at naught, but also that the numerous temples of the great god Bacchus should be despised, and his magnificence should be destroyed, whom all Alabama and the world worships." But this cry of fanaticism having become as powerless in this matter as the pathetic song of the bloody shirt has in politics, we hear no more of it.

Another difference is that the friends of the movement, unlike its friends in other days, have not employed ridicule as a weapon of attack, nor relied upon the moral argument so clearly in their favor, to accomplish prohibition. It has become a subject too serious for ridicule, and they seem to have abandoned all hope of accomplishing a reformation on the grounds of *mere morality*. So many failures on this line have taught them to hope nothing from it.

A third difference is that it has become almost purely a *civil* question. Not that its friends have ceased to consider its moral features, but that, having failed by moral methods, have carried it into the domain of civil matters. The question now is, and has been, not whether it is *right* or *wrong* to make and use the stuff, but whether it is *expedient* or *inexpedient* in the State to forbid its manufacture and sale as a beverage. And this is just where it should always have been. Fight the battle on that ground, and victory will be sure. Fight it on any other, and the result will be defeat, as it has always been.

The law has become operative in many parts of the State, and the consequences everywhere are reported most gratifying. Judge Cobb, now presiding in the Circuit Court in session in this place, has before him for trial this week three men, charged with murder, and one or two with assault with intent to kill, all from whisky.

The judge says wherever in his circuit, which is a large one, the law has gone into operation the diminution of crime is perfectly wonderful. And the solicitor for the State says his office, which has been hitherto very lucrative, will hardly support him after the prohibition goes fully into effect. Two or three other State attorneys, in other judicial districts, I understand, make the same statement. Without whisky there is hardly any crime, and without crime "Othelo's occupation is gone." Will the Mississippi *pinters* take and ponder these facts.

I see in the ADVOCATE, from Laymon, on the Southern University, a second article, as level-headed as the first. In his first he asked me to devise an endowment scheme, but "I know him who he is," and he is far more fertile and sagacious than myself. He has thought much, and is still thinking about this grave subject, and I doubt not that a scheme of *his* devising, if adopted by those in authority and carried out, would bring us out of all our troubles. Let him go up to commencement with one fully matured, and let the board take it and execute it. We have got to endow that college or ingloriously shut it up. Nobody outside of Alabama is going to help us either, for all the other Southern States have their own heavy financial embarrassments, and *can not* help us, while we of Alabama, Mississippi and Louisiana particularly have been so constantly and grossly slandered throughout the North that any good man up there would feel he was doing worse than casting pearls before swine to aid us in any way in these three States.

"Shot gunners," "ballot stuffers," "bulldozers," "ku-klux," these are the sweet and suggestive names by which we are best known up there. And they were given by men trusted and honored, like Bro. Lakin, at present. I believe last year I know he was, a presiding elder of the Methodist Episcopal Church in this State, who swore on the stand that he had seen, with his own eyes, in Alabama two born ku-klux bodies, one white and the other black, and that the white one had on his head two red horns. His testimony I have read myself, *printed in a book just as he gave it*. The good people North, and there are multitudes of them, would think better of us if they only knew the one hundredth part of the suffering we have endured from the tongue of slander, and the one hundredth part of our losses in money from the magistracy of fraud, ignorance and imbecility. But they never will know it—perhaps never care. And hence we will have to work out our own problems without their aid. This I maintain we can do, and that it will be best for us in the end if we will.

Fine rains have fallen on the crops, which were in good condition. Things look cheerful in the fields. Gardens were suffering, but are now doing well. The health of the country is good. What we want is more religion, and we want this most of all things. Oh! for revivals, like the one in Pulaski, all over the church.

CENTREVILLE, Alabama. J. W. H.

Prohibition.

LETTER FROM GOV. ST. JOHN OF KANSAS.

That your readers may know what is being done in other States in promoting the great cause of temperance reform, I send you the following letter for publication. It was written in answer to inquiries made by myself as to how Kansas had done so much in so short a time in uprooting the greatest of modern social evils, and, especially, how to keep the prohibitory movement uncomplicated with the partisan politics of the day. Thousands of our people need only to be convinced that legal prohibition of the liquor traffic can be effected. Kansas has demonstrated the fact that it can. Let us be faithless no longer. A State convention has just been called to meet in Jackson, Miss., on the twentieth of July, to inaugurate measures looking to prohibition. County conventions will send delegates to the same. Believing that the letter of his excellency, Gov. St. John will interest your readers, and promote the great cause to which it relates, I submit it for publication.

W. L. C. HUNNICUTT.

STATE OF KANSAS,
EXECUTIVE DEPARTMENT,
TOPEKA, May 9, 1881.

Rev. W. L. C. Hunnicutt, Canton, Miss.

MY DEAR SIR: Your letter of the fourth instant has just been received. The friends of temperance in this State had a measure pending before the Legislature of the winter of 1878 providing for a very stringent local option law, among other provisions giving to the women a voice on the question of granting or refusing license to dram-shops. This measure was likely to pass both Houses and become a law, and the friends of free whisky were very much alarmed and suddenly became, or at least pretended to be, enthusiastic prohibitionists and proposed that if the temperance advocates would introduce an amendment to the Constitution prohibiting the manufacture and sale of intoxicating liquors as a beverage they would give it their hearty support. Such an amendment was introduced in the Senate, and received promptly the vote of every member of that body. When it reached the House it was very late in the session, and the local option bill to which I have referred had been dropped. The rum power then rallied its forces and put forth every effort possible to defeat the passage of the constitutional amendment through the House, but after a hard struggle the measure received the requisite two-thirds vote and was thus submitted to a vote of the people, and resulted at the next election in its receiving a majority of eight thousand. The next step necessary after the amendment had become a part of the Constitution was the passage of [illegible] to carry it into effect. Our last Legislature, which convened the thirteenth of January, 1881, promptly took the matter into consideration and after a thorough investigation of the whole question by Committees, appointed for that purpose, in due time passed through both Houses what is known as our prohibitory law, a copy of which I enclose herewith. It will be seen that the vote in the Senate on this measure was 32 for and 7 against, and in the House 100 for and 23 against. This law took effect the first day of May, and we have not now, so far as I know, an open dram-shop in the State. The city of Topeka has 20,000 population, and there has been but one man arrested for drunkenness since the first day of May, and he got drunk on Hostetter's Bitters. The party who sold the Bitters to him was promptly arrested and fined $100.

The people of Kansas have long been of the opinion that if the sale of intoxicating liquors as a beverage is right there is no justification for imposing a heavy license tax on the party who engages in the business, and if the business is wrong no amount of license money will ever make it right. We believe that it is absolutely wrong, and that no government or individual can successfully defend giving it the sanction of law.

While all questions, the solution of which may result in a change of laws are to some extent political, yet they are not necessarily partisan. The question of temperance in Kansas has had nothing whatever to do with partisan politics. Prohibition has its strong supporters in all parties, and its opposers in all parties. The temperance question is no more a partisan question than is the Sabbath School or Church work. It must be borne in mind that it hurts the Democrat as badly to have his boy destroyed through the instrumentality of intoxicating liquors as it does the Republican to have his boy go in the same way; therefore, in our campaign in this State we appealed not to the political prejudices, but to the better judgment of mankind, without regard to race, religion or politics, feeling that all were alike interested in the good work and its success.

I am glad to know that the people of Mississippi are becoming aroused on this question, and while Kansas and Mississippi have no doubt differed widely in politics, yet we will gladly welcome the day when the people of the two States can stand upon one platform, and looking to God for his blessings, unite in their efforts to blot out the rum power which is doing more to-day to retard the progress of civilization, Christianity and good government than all other evils combined.

I enclose also herewith the decision of the Supreme Court of our State, by which it will be seen that all questions in connection with the adoption of our constitutional amendment have been passed upon by that Court in favor of the validity of the measure. You need have no fear of the success of prohibition in Kansas. We have not entered into this work merely for fun, but are in it *to stay*. There is no evil in Kansas, the power of which is greater than the people. Yours, very truly,

JOHN P. ST. JOHN.

An Argument for Prohibition.

The Grand Jury, Ex-Gov. E. H. Moren, foreman, returned sixty indictments. His report says: We have found no very grave offences against law and good order, and we heartily congratulate the people upon the marked improvement in their morals, especially since the sale of intoxicating drinks has been prohibited by law, for it is the universal testimony of all observing and intelligent men that came before us as witnesses, that the contrast is marked and striking. No breaches of the peace now, no fighting, brawls or blood-shed, and we confidently believe that when the full effect of the prohibitory law can be felt, we will have but little use for grand juries. True, we have found largely more than the average number of bills, but they are of a minor character, and against but few individuals. There are some evasions and violations of the law amongst the transient population in the mineral regions of the country, but none scarcely among the industrial inhabitants of the agricultural people. The colored people especially, there being no longer any traps or deadfalls set for them, are staying at home, duly sober, laboring faithfully and living peaceably.

MR. EDITOR: I enclose the above slip sent from the "Bible Blade," a paper published at Centreville, Ala. It speaks volumes in favor of prohibition.

The Cahaba river divides Perry county, Ala., into two nearly equal parts. In that portion east of the river no whisky is sold, and our Grand Jury last spring found no true bill against any citizen of east Perry although more than one hundred bills were returned. Need more be said in the cause of temperance.

Very respectfully,

H. W. VACHAS.

FELIX, PERRY COUNTY, ALA., June 1, 1881.

Hiwassee College Commencement.

MR. EDITOR: I sit down this morning, under the inspiration of a most delightful *season*, to give you some account of our recent commencement at Hiwassee, Tenn. We have had what the farmers like in the cotton country—*a dry May*—but, although it is equally favorable for wheat and corn, it is not so good for oats, grasses and young clover. Hence our farmers have been very desirous of rain for some time, and this morning the gentle heavens are bowed down, and, no doubt, many hearts are raised in thankfulness to the great Creator. Read the last five verses of the sixty-fifth Psalm, and you will have the sentiment of our people.

But I started to tell about our commencement. We had what the players call "a good combination." Bro. Brandon delivered the baccalaureate sermon, and Dr. Cottrell the address before the literary societies. The one was marked by nature for the pulpit and the pastorate, the other for the platform and the surging crowd who are aroused by some great interest, not abstract, but living and [illegible] Bro. Brandon's character has been thus described by the poet:

"Far from the madding crowd's ignoble strife,
His sober wishes never learned to stray;
Along the cool sequestered vale of life,
He keeps the even tenor of his way."

But Cottrell's nature is better depicted in the other verse of the same poet:

"The applause of listening senates to command,
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land,
And read his history in a nation's eyes."

These brethren were my early associate in the ministry, and both having expressed a desire to visit old Hiwassee, I was kindly permitted, by the faculty and students, to invite them on this occasion. Brandon was once a student here; Cottrell had never been here before, and thought we were in a town, but both seemed delighted with the place. They saw it at its best, when the groves were green, the clover in blossom, the wheat heading out, and nature putting on all her glory. The very birds seemed to conspire with their songs to grace the occasion, and, as Cottrell said, "the doves on the fence rails along the road were supremely beautiful." So much does the heart of man add to what he sees. What strange love did these brethren manifest for us in our loneliness and seclusion! How they seemed to turn aside from the great highway of the world to admire this little flower hidden in its mountain seat, with no friend in the world, but only the great mountains to overshadow it. With what sweetness did Bro. Brandon pour forth the tender strains of the gospel with a voice almost breaking with emotion under the inspiring influence of the old associations rising around him. Never did divine grace seem so sweet nor human advocacy of it so tender as in the melodious tones of the preacher that lovely Sabbath morning. We had another communion together. Sacramental bread and wine were given to renew the bond of the old and everlasting covenant. Nor were the living there alone. Blessed spirits from the upper deep seemed to hover over the scene. Preachers, brethren, wives and children, that have washed their robes and made them white in the blood of the Lamb, were there—all there. For we were come, it almost seemed, to Mt. Zion, and to the general assembly and church of the first born. But it on Sunday Brandon was beautiful, on Monday Cottrell was sublime. After two speeches by the society orators, he took the rostrum at half-past ten o'clock and for an hour and a half transported and convulsed a large audience made up of our very best people. Old farmers, clergymen, school-boys, ladies and even children were entertained and delighted. He said many things hard to be understood, and much of that truth of which the divine Teacher had to inquire of his disciples, "Who can bear it?" but, by some accompanying influence of the Holy Spirit, the minds of the people were opened and they seemed to receive it. Views so original and so new do not generally meet with acceptance in a strange audience, and we take it as an evidence of the wide and thoughtful culture of our people that they liked to hear Bro. Cottrell expose their own fallacies, and show them the more excellent way.

We had, indeed, a grand commencement. But my space is out, and I must close. Yours truly,

E. M. GRACE.

HOWARD, TENN., June 2, 1881.

East Mississippi Female College.

MR. EDITOR: By appointment of the Mississippi Annual Conference, at its late session, Rev. F. M. Williams and myself were in attendance upon the closing exercises of the above named institution of learning, located in the city of Meridian, Lauderdale county, Miss., and ably presided over by Rev. J. W. Adkisson, assisted by an accomplished faculty, which closing exercises took place from May 27 to the night of June 2. Our report, proper, need only be brief. We would say: Discipline decidedly firm, but kind, instruction thorough, course of study good and well arranged. The school reminds us of a family. Every one seems interested in every one else. The exhibition was good. Music showing good taste in its selection and skill in its execution.

The essays of the graduating class, nine in number, viz.: Miss Ada Smith, Meridian, Miss., Miss Maggie Brown, Meridian, Miss Willie Brown, Meridian, Miss Emmie Moore, Meridian, Miss Sallie Whitaker, Meridian, Miss Mary Mathews, Hazlehurst, Miss., Miss Annie Chambers, Leake county, Miss., Miss Mittie Wiggins, Cuba, Ala., Miss Ella Deal, Philadelphia, Miss., were all good. On Sunday, May 29, at eleven A. M., in the new college

chapel, Rev. H. Urquhart, of Auburn, Ala., and presiding elder of Greensboro district, Alabama Conference, preached a most practical and interesting gospel sermon, from 1 Peter 1, 5-7. Everybody was pleased, and I hope many were made better. We all wish Bro. Urquhart to visit us again.

But, Mr. Editor, I must not neglect, for I could not forget, to mention the visit and addresses of Dr. John Mathews of your city. His first speech was an address to the Alumni of the College, delivered on Tuesday at 10 A. M. His subject was, "Transitions of thought and contradictions in Science." His address was telling and will be remembered for what he told us.

Again on last night, the doctor addressed the graduating class; I did not just exactly tell your readers what his subject was, but one thing I do know, he does not believe in ghosts.

Dr. Mathews has done the college, the community and the cause of truth valuable and lasting service. The college opens in September next and with increased dormitory convenience will be able to accommodate comfortably quite an increased number of pupils the next session. Let parents seeking a good Methodist college for their daughters, consider the claims of East Mississippi Female College.

G. D. NORSWORTHY,
Chairman of Com.

Southern University.

MR. EDITOR: There has recently been a revival in Greensboro, Ala., several students in the Southern University were converted and joined the Methodist Church. Year by year this institution is contributing talent and pious young men to the membership and ministry of the church, and thus is usury paid to the church for all the money, and labor, and prayer expended upon this important enterprise.

Like church schools, A boy can acquire much Latin and Greek and mathematics at a church school as at any other; and, besides, the probabilities are that if he goes to a church school he will be converted; and that if he goes to any other than a church school he will not be. Does not these facts prove this? Ought not parents to take this fact into the account in selecting a school for their sons?

The Southern University deserves and needs a larger patronage and more endowment. The Methodists of Alabama can give it both. An endowment will draw students; and a hundred and fifty boys in the school would so encourage the Methodists as they would contribute liberally to an endowment.

LAYMAN.

[illegible] will be seen from the following letter from Rev. John Pipes, dated St. Louis, June 1, that he is on his way to the National Temperance Convention:

"We left Marshall, Texas, May 30, 1:30 A. M., and got here June 1, at 6:30 A. M. We had a very pleasant trip. All along the way there has been a great deal of rain. Crops generally, so far as we observed, were backward, injured by rain and grass, and seem to be promising. We expect to leave to-morrow for Eureka Springs, and there for a few weeks, and go from there to the National Temperance Convention, which will meet June 21, at Saratoga Springs. As I go upon the interest of temperance, I took some notes by the way. In every report the friends of the cause are organized a division of the temple of honor, and it is in a flourishing condition, and doing great good. All along the line of railroad, however, from Shreveport to St. Louis, in all the towns, big or little, the saloon and beer signs seemed to be the freshest and most conspicuous. They seem to know that prohibition is coming, and they must work while they can. Bro. Sawyer, who is wide awake on the temperance question, thinks that permanent temperance organization is what is mostly needed in Louisiana.

"Bro. Pipes, in a previous note, from Marshall, Texas, May 30, says: 'We spent yesterday in Shreveport. The annual the Quarterly Conference in session, Bro. McClendon in the chair. The Conference unanimously resolved to build a new church at a cost of $30,000, $14,500 of which has been subscribed, and the work was just begun. It is to be at the corner of Texas street. Bro. Sawyer is doing a good work for Shreveport. The church is in good condition financially.'

"Good Advent.—Bro. J. W. McCreary, pastor of our church in Jackson, Miss., is doing nobly in obtaining subscribers for the Advocate. He this week sent *fifty-six* with the money. While we naturally anticipate some falling off in our list in Louisiana, our friends in Mississippi and Louisiana can, by diligent effort, more than make this loss up. To retain the paper at its present standard it will be necessary for its friends—the pastors especially—to work for it. It will pay to do this in the improvement of all the interests of the church. We are not surprised that Bro. McLaurin is having a prosperous year at Jackson. Writing June 4, he says:

"Every feature of church work in this charge is prospering. The Sunday-school has grown very much within the last five months, and is now the best ever had in Jackson, so some of the oldest members of the church say. The worthy superintendent will furnish an account of it sometime during the year. The congregations are large, and some persons are added to the membership of the charge nearly every Sabbath. We have had about fifty during the year.

ALABAMA CHRISTIAN ADVOCATE. The first number of this new journal has been received. It is to be published at Birmingham, Alabama, and to be under the joint control of the North Alabama and Alabama Conferences. It is a four page form, eight columns to the page, of excellent make-up, and the contents of this initial number give promise of a most able and entertaining paper. It has a strong editorial corps: Rev. A. S. Andrews, D. D., editor; Rev. J. W. Christian, associate editor. Corresponding editors: Rev. W. A. McCarty, D. D.; Rev. J. W. Rush; Rev. J. A. Thompson, Rev. W. C. McCoy.

Although as a rule we have been opposed to the unnecessary multiplication of church papers, and believing that the publication of this paper would entail considerable loss upon the NEW ORLEANS CHRISTIAN ADVOCATE of which the Alabama Conference is still part owner, we have taken no part in the discussion which preceded the inauguration of the enterprise. We have felt that it was a matter of which the Conference must be the judge. If they believe that the interests of Methodism in Alabama demand this new paper, it is their right and duty to publish it. We do not hesitate, therefore, to give it a most cordial welcome, and to express our high esteem and love for the brethren connected with it. The relations of the NEW ORLEANS CHRISTIAN ADVOCATE to the Alabama Conference, as its organ, and under its joint control with the Mississippi and Louisiana Conferences, are the same as heretofore. How long the Conference may continue these relations it must hereafter determine. In the meantime we hope that our old Alabama subscribers and agents, while they may accord to the new paper a generous reception, will not forget the claims of the old. Our intercourse with the members of the Alabama Conference has always been of the most cordial and agreeable character. We shall hope still to keep up the delightful associations of past years.

DELEGATES TO THE ECUMENICAL.—We once more remind our readers and the preachers in our patronizing Conferences, that the collection for expenses of delegates should be taken at once. Bro. Mangum's reminder to the Alabama Conference, we hope has already been heeded. We do not know what has been done in Mississippi; but Drs. Andrews and Marshall should be liberally provided for. It is no fault of the Bishops that Louisiana is not represented directly among the delegates appointed by them. The Conference took no action in reference to a collection, but the preachers should feel themselves at liberty to take it. In Dr. C. G. Andrews, as president of Centenary College, Louisiana claims at least a half interest; and Dr. Ahrens, though a member of the German Mission Conference, has always been identified with Louisiana. Money sent to either of these brethren from Louisiana, or to Dr. Marshall, who belongs to the whole Connection, would be most fittingly appropriated. What is done, should be done at once.

Rev. Dr. Tudor, on his return from the commencement of Centenary College, spent two or three days in New Orleans, preaching both morning and night, at the Carondelet Street Church, Sunday, June 5. His hosts of old friends enjoyed his sermons very much, and were glad once more to see his face and to take him by the hand. He will always be followed by the love and benedictions of our people. The Doctor left for St. Louis on Monday.

—Rev. Hardy Mobley, a minister of the "Colored Methodist Episcopal Church in America," and at the time of his death a presiding elder, died at Lake Charles, La., May 10, in his sixty-ninth year. A letter from his wife informs us that he was sick about three weeks, and that his death was peaceful and happy. He was a native of Burke county, Ga., and had been preaching for many years. He was a man of unblemished character, and a devoted, useful and acceptable preacher.

—We call attention to an important statement in regard to the rearrangement and reduction of the prices of our Sunday-school series, to be found on eighth page of the ADVOCATE. Dr. Cunnyngham sends us the statement, and we trust that it will [illegible] and kept for future reference. Our Sunday-school periodicals are among the best, absolutely the best for Methodists, and they are now wonderfully cheap.

—Rev. D. L. Mitchel, General Secretary of the Young Men's Christian Association of this city, delegate to the National Convention recently held in Cleveland, Ohio, returned a few days ago. He reports having had a delightful time, and that the work of the Association throughout the United States and British Provinces is exceedingly prosperous.

—We would call attention to card in another column in which a most competent teacher, a gentleman of excellent character, advertises for a situation as a teacher. We can, from personal acquaintance, commend him as a scholar and a Christian gentleman.

—Rev. S. H. Werlein, of Houston, Texas, after spending a few days in the city, left on Monday, accompanied by his wife, for Europe, via New York. Bro. Werlein expects to see a good deal of England and the Continent, and to drop in on the Ecumenical.

Rev. T. J. Heugh, writing from Opelousas, La., May 31, says:

Our revival moves on grandly; twelve accessions to date and many conversions. We have one hundred persons, and sometimes more, at every class meeting. I have no ministerial aid; am carrying on this meeting myself, preaching day and night. Our sheriff, Mr. Dason and two sons, have joined. I will give you full particulars at the close of our meeting.

The Ledger of New Orleans, says: W. L. Lyman, Esq., the President of the Crescent Insurance Company, has returned from Staunton where he was a delegate to the Presbyterian Convention. He states that the matter of the transfer of the Rev. Dr. Palmer to the Professorship of Pastoral Theology, in the Theological Seminary at Columbia, S. C., has been settled by a reference to the Doctor himself for his own decision of the question being solely for himself perhaps to decide.

The Opelousas Messenger, of June 1, says:

Glorious results are attending the revivals of the church in Texas. We have now the promise of a large ingathering of souls during the week. May it please God to pour His Spirit out in great measure upon all the churches.

In the midsummer term of the School of Philosophy, at Concord, President Porter, of Yale, and President McCosh, of Princeton, will deliver lectures this year. Ralph Waldo Emerson has promised to read a paper on Carlyle, if his health will permit.

Personal and Other.

—Seldom has there been a more practical "charge" delivered on the occasion of the installation of a pastor than that which the Rev. Robert Collyer gave to his former congregation in Chicago when his successor was recently installed. He said: "Seldom find fault with your minister, but when you do, don't tell him on Monday, how he feels blue; don't tell him on Tuesday, he is just pulling out; don't tell him on Wednesday, he is getting feely for his sermon; don't tell him on Thursday, he is wrong it; don't tell him on Friday, he is finishing his sermon; don't tell him on Saturday, because he is getting rested for Sunday; and if you don't tell him before Saturday night you never will tell him."

Alexander III of Russia has promoted to a captaincy the young lieutenant who wrapped his own mantle around the wounded Czar just after the explosion. It was in this mantle that the murdered man was taken to the Winter Palace. "I have bought you a new cloak," said the young Czar to the soldier. "I shall keep the other." He has also given the officer a present of 1,200 roubles.

—Miss Barbara Scott, who died in Montreal, a few days ago, of cerebral apoplexy, bequeathed $30,000 to found a chair of civil engineering in the McGill College, $2,000 for a classical scholarship, to be called "The Barbara Scott Scholarship," and $2,000 to the building fund of St. Gabriel Church, of Montreal.

—Lord Beaconsfield, it is alleged, never acknowledged any of his own blood or kindred in social life, and was never known to extend a hand of kindness or encouragement to any rising or struggling literary man. In social life it was his intense delight to surround himself, on the occasions of his rare gatherings, with a host of dukes and earls.

Desire Charnay, the French Mexican explorer, has started for Paris, where he will remain a few months to recuperate his health and obtain fresh facilities for extending his researches in the interests of ancient history. He represents the difficulties of penetrating southern Mexico to be very great and the climate most debilitating.

—Mr. Richard Grant White, in an article in the March "Atlantic," says that about the most amazing piece of paper that he ever looked upon was the business card of an English hangman, which read as follows: "William Marley, Executioner, No. 12 — street, Bristol. N. B. Executions attended to with promptness and dispatch."

Lieutenant Schwatka's search party for remains of Sir John Franklin's expedition endured a cold which at one time fell to 71 degrees below zero. The lowest degree of natural cold ever observed was, according to Humboldt, 70 degrees below zero, recorded by Wrangell as experienced by him at Yakutsk, Siberia.

—When Napoleon III went to the front in 1870 his mass of baggage looked like a traveling hospital. It included three kinds of bathtubs, a large medicine chest, an Invalid's easy chair and a peculiar sort of stretcher. The Emperor took several very gentle horses and had double wadded saddles, with extra paddings in the back.

—The telegraph poles in use already represent about $60,000 [illegible] more for annual repairs. Protection of bar forests as well as freedom from the dangers and inconveniences of the pole and wire nuisance demands that telegraph wires should be placed beneath the surface of the ground.

—Mr. Mahone, the new senator from Virginia, was a poor Irish boy, educated on a free scholarship at the military Institute in which Stonewall Jackson taught. He began his career by carrying a surveyor's chain on a railroad and was known as a skillful general in the Confederate army.

—Jules Verne says Le Figaro, is about fifty-two years of age, with a handsome head and features, which are not only regular, but exceedingly fine. He wears his beard full, has thick hair, bright blue eyes, and an expression which shows great firmness of character.

—Rev. A. H. Hashiell, D. D., of Brooklyn, died, two weeks ago, at the age of eighty years. He was a native of Maryland, and in his prime was prominently identified with the work of the Presbyterian Church, especially with educational enterprises in the South.

—The crown of the hat of the statue of William Penn, which is, to surmount the tower of the new public building of Philadelphia, will be just 555 feet above the pavement. This is ten feet and one inch higher than the highest towers of the Cologne Cathedral.

—The bronze statue at Rome supposed to represent St. Peter, and the foot of which has been worn away by the osculatory practice of the faithful, is said in the history of early Christian painting to have been really an antique statue of a consul. It has curling hair and a closely-cut beard.

—The Marquis Tseng, Chinese minister to France, is forbidden by custom and etiquette to sleep on beds used by other barbarians. Wherever he goes, therefore, in traveling about Europe, he carries his sleeping apparatus with him.

Philip Phillips and son recently conducted a song-service in Pittsburgh. Mr. Phillips sails shortly for the West Indies, and will go thence to London to fill a second exclusive engagement with the Sunday-school Committee of that city.

Signor Michela, an Indian, has invented a machine by which the debates in the Italian Parliament and French Legislature are taken down stenographically. It is so simple that in two weeks time a girl can learn to operate it.

It is reported that the Baron Charles de Rothschild, of Frankfort, has recently made an addition to his collection in the shape of a superb cup of silver gilt, a work of Jamnitzer, for which it is said the sum of 7,000 francs was paid.

An exchange says that Rev. L. C. Chamberlain must be one of the most contrary men living, for he has read two thousand Sunday-school books in order to select a library for the Sunday-school of his church in Norwich, Conn.

General Garibaldi is, grievously to-ken, though made no worse by the excitement he has passed through lately. He reclines or sits up all day long in his bed and can move neither hand nor foot.

Books and Periodicals.

Uncle Mark's Anagrams. By Annie C. Hale. Illustrated. Boston: D. Lothrop & Co. Price $1.50. This is a very simple and touching story of humble life, the principal character of which, Mark Weston, is an old man whose heart has seemingly been hardened by adversity against all tender influences. His wife is dead, and his only daughter, who left home while a mere child, carried away by a passion for the stage, he persistently holds from him, refusing for years to see or communicate with her. This daughter was saved from the life she was about to enter, and adopted by a rich family. She is anxious to return home; but will not go until her father sends for her. The story shows how, after a long holding out, the two are brought together, and how the lonely home of the old man is once more brightened by the voice and presence of the repentant daughter.

—The Theological and Homiletic Monthly, R. N. Sledd, D. D., editor and proprietor, Richmond, Va., has the following articles: 1. Thomas Carlyle—The Lesson of a Life, by W. P. Harrison, D. D. 2. Polytheism—whence? By Rev. F. M. Edwards. 3. The Divine Law Immutable, by Rev. J. J. Billingsley. 4. Curiosity Utilized by Piety, by W. H. Anderson, D. D. 5. Constitutional Depravity, by Rev. W. R. D. Stockton. 6. Present Demands on the Pulpit, by Rev. John B. Robins. 7. Philosophy of the Prayer-meeting, by Rev. G. W. Horn. 8. Sermon Sketch, by Rev. Alex. H. Brown. 9. Editorial Miscellany.

—The Sea Side Library, George Munro, Publisher, New York, in a double number, of two parts, publishes the revised New Testament entire. Part first, contains the gospels; part second, the Acts of the Apostles to Revelation. In parallel columns, side by side on the same page, is also printed the famous Tauchnitz Edition, Number 1000 of the Authorized Version, with notes by Tischendorf. This combination is a happy thought, which enables the reader to have the two versions before him at once. The price of each part is twenty cents; the entire New Testament costing only forty cents.

St. Nicholas, June 1881, is handsomely illustrated as usual. We give the titles of some of the articles: The A. Steeles; The Mastiff and his Master; Ostrich Farming; The Fountain in the Park; The Children's Artist; In Nature's Wonderland, Chap. 8; The Treasure-box of English Literature; Saltillo Boys, chapters 4, 5, 6; The Giant Picture Book.

—The Art Amateur, June, 1881, in its usual supplement of beautiful designs, and a large number of exquisite engravings. Its articles on art, embracing painting, engraving, decoration and furniture; needlework, ceramics and music, are of great value. It is a publication which people of taste will appreciate, and by which they will profit. Published monthly. Montague Marks, Editor and Publisher, New York. Price $4 a year.

—The Popular Science Monthly, June, 1881, has: Physical Education; On Fruits and Seeds; Sunstroke and some of its Sequelae; The Value of Our Forests; Production of Sound by Radiant Energy; The Development of Political Institutions, by Herbert Spencer; Degeneration; The Primeval American Continent; Natural Production of Alcohol; The Modern Development of Faraday's Conception of Electricity; Glucose and Grape Sugar; The Mental Effect of Earthquakes; Sketch of Julius Adolph Stockhardt, with portrait.

Plan of Episcopal Visitations for 1881.

FIRST DISTRICT—BISHOP PAINE.

Conference.	Date.	Place
Memphis	November 9	Bolivar.
North Mississippi	November 23	Grenada.
Mississippi	December 14	Brookhaven

SECOND DISTRICT—BISHOP PIERCE.

Western	September 7	Howard Chapel
Missouri	September 14	Moberly.
St. Louis	September 21	St. Johns
Southwest Missouri	September 28	Springfield.
Indian Mission	October 5	Caddo.
Arkansas	October 19	Fayetteville.
Alabama	November 2	Selma
South Carolina	December 14	Edgefield

THIRD DISTRICT—BISHOP KAVANAUGH.

Columbia	August 25	Walla Walla
Los Angeles	September 15	Carpenteria.
Pacific	September 25	Petaluma.
Denver	October 13	Denver.
Montana	October 20	Helena.
Northwest Texas	November 16	Waxahachie.
North Texas	November 30	Greenville.
East Texas	December 14	Jacksonville.

FOURTH DISTRICT—BISHOP WIGHTMAN.

Holston	October 26	Wytheville.
South Carolina	November 23	Durham.
South Georgia	December 7	Columbus

FIFTH DISTRICT—BISHOP MARVIN.

Tennessee	October 19	Lebanon.
North Alabama	November 2	Huntsville
South Georgia	November 16	Athens.
Virginia	November 30	Charlottesville
White River	December 7	Helena.
Little Rock	December 14	Pine Bluff
Louisiana	January 3	New Orleans
Florida	January 17	Monticello.
Baltimore	March 10	Fredericksburg

SIXTH DISTRICT—BISHOP KEENER.

Western Virginia	August 31	Ashland
Kentucky	September 7	Danville
Indiana	September 14	Bosport
Illinois	September 21	Shelbyville
Louisville	October 12	Hopkinsville
West Texas	November 16	Goliad.
Texas	November 23	Houston
German	November 30	Houston.

Bishop McTyeire has charge of the Missions in China and Japan.

Bishop Keener has charge of the Missions in Mexico.

Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.

The smallest piece of sarcasm that I know
Is standing now behind that curtain there.
Withdraw the curtain softly from its place,
And you may see the sweetest sarcasm
The smallest head that ever touched the glow
Of sunshine, on it. Three of flower like face
That ever made your throat a minutes space
Of agonies, when the apple business blew
Pulpy, purpled, and ripe, a sad confection.
She makes your pulses jig, and quiver, quiver;
And at last strikes you, and you feel her
And push her passion and paddle it you can;
She is my queen, and I her slave, and yet
This sarcasm's epaulette is only two years old.

The New Year's Wife.—"I trust we shall see you at church on Sunday, Mrs. Grubbles. I hear you have been attending lately." Mrs. Grubbles. "Now, as didn't I look least pearson, I did, miss, indeed I did." N. Y. W.—"Dear me, Mrs. Grubbles, where did you acquire your knowledge of Latin?"

It is said a man in Warren county, Ky., drives an ox team that once belonged to an Indian preacher. A man that got shaved to shopping for him at saloons that area, when passing a saloon the animals will not proceed till their new owner goes in to get a drink. He doesn't care for the liquor, he says, but is obliged to drink to get by honor along the line to reach home for the oxen.

A Yankee physician raves lecturing lately on the ignorance of people of their own complaints and said that a young lady once asked him what his next lecture would be upon, and being told the "Circulation of the Blood," replied that she should certainly attend, for she had been troubled with that complaint for a long time.

A famous surgeon advises one of his patients to undergo an operation. "Is it very severe?" asks the patient. "Not for the patient," says the doctor; we put him asleep, very hard on the operator." "How so?" "We suffer dreadful from anxiety. Just think, it succeeds only once in a hundred times."

If you have a cold and are desirous of getting well immediately, get a bottle of Lapham's Indian Tonsile Pectoral Balm. This remedy is both good to the taste as well as a certain cure.

"Yes, sar," said the old colored man, "de Urs'yu'all, when I give fifty dollars to de church, dey call me Micah Richard Johnson, Esquah; de second year I was good as I could'n' give no more than twenty-five dollars, an' dey call me Broddah Johnson; de next year I couldn't give nuffin, and dey call me de Niggah Johnson."

Mr. P. Werlein, 135 Canal street, New Orleans, deals in the leading pianos and organs. He requests you to send for his catalogues and prices before purchasing. Low prices, reliable dealing, and full guarantee are to be had at this old House.

To his fond father, who has asked him where he is to in his class now: "Oh, pa, I've got a much better place than I had last quarter." "Indeed! Well, where are you?" "I'm fourteenth." "Fourteenth, you little lazybones! Why, you were eight last term. Do you call that a better place?" "Yes, sir; it's nearer the stove."

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 160 pieces, for $16. Equal in looks and usefulness to French China.

"Hi! where did you get them trousers?" asked an Irishman of a man who happened to be passing with a remarkably short pair of trousers. "I got them where they grew," was the indignant reply. "Then, by my conscience," said Pat, "you've pulled them a year too soon!"

A Dutchman who married his second wife soon after the funeral of the first was visited with two hours serenade in token of disapproval. He expostulated pathetically thus: "I say, boys, you ought to be ashamed of yourself to see making all dish noise ven dere vas a funeral here so soon."

Lawyer C. entering the office of his friend, Dr. M——, and speaking in a hoarse whisper: "Fred, I've got such a cold this morning that I can't speak the truth." Dr. M——: "Well I'm glad that it's nothing that will interfere with your business."

Calumny and detraction are sparks, which, if you do not blow them, will go out of themselves.

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Agricultural.

WORK FOR THE MONTH.

The gardener of the South and the garden amateur have much to reflect upon in this glorious month of bearable sunshine. Renew all crops as advised; plant snapshort beans, look over melons, cucumbers and squashes; destroy bugs and every other enemy; weeds abhor with the vengeance of destruction. Stir up the soil to keep in moisture, and allow the air and dews to penetrate; all will assist to keep the growing life in crops. Transplant cauliflower, brocoli, drumhead and flat-dutch cabbage, which must be liberally supplied with water; perseverance will always insure success in your gardening operations.

WEEDS AND HIGHER CULTIVATION.

We often see articles in the newspapers full of advice to farmers in regard to weeds, higher cultivation of the soil and better crops; but they fail to show us how to do it with profit. It is very pleasant and popular to say that all weeds should be eradicated, fence corners trimmed up, manure overhauled, etc.; but we are not informed how to procure the cash to commence with; and we are not shown the balance sheet of those who practice this higher cultivation. It is easy for a man of wealth to direct the labor that makes his playground farm a garden; but he does not realize the fact that but few practical farmers have a large bank account; and if they had, they would be the last ones to throw it away on expenses that benefit only the eye of the fastidious and the sentimentalist.

It is well to have clean cultivation; but when we expend five dollars worth of labor to receive one crop to the value of one dollar, the practical farmer will say that it does not pay. A field of corn looks better without a single weed; but it must be remembered that an extra spear of corn is as injurious to the rest of the field as a weed would be. It is said that one year's seeding is seven years' weeding; but we will find that even seven years' weeding, be it ever so carefully done, will not prevent the weeds from springing up again in the same field under favorable circumstances. There is to be a constant warfare against weeds as in the past, and it is folly to suppose that even all men combined can destroy the seed from which spring out noxious weeds. They remain dormant in the soil for years; they are waiting over every field and sea, and they will vegetate whenever the occasion calls for their development.

But what are weeds? Some call witch-grass a weed to be fought with hoe and rake, while others maintain that it is one of our best grasses, more nutritious than timothy or red top, and a surer crop than either. Some would hold up their hands in holy horror to see our common weeds growing anywhere; while others cultivate the same weeds for their stock or to plow in for green manure.

We should eradicate and destroy weeds just so far as it is profitable to protect our crops and no farther. The most prosperous farmers do not waste their time and money in the vain attempt to destroy all weeds, but with judicious economy of time and labor to control and limit their growth for the time being, well knowing that with another year and another crop, weeds will do no harm, because the conditions of the future crop will prevent their growth.

It is the conclusion of most practical farmers that moderate fertilization, fair cultivation, and medium crops make the best return for the labor and capital employed; still, a few claim that, by a very liberal expenditure of fertilizers, high cultivation and immense crops, the farm can be improved and the bank account increased at the same time.

While facts and practice are better than theory on the farm, and the great majority of farmers tell us that it is not by the high cultivation, prodigal expenditure of fertilizers and big crops that they are able to have a surplus at the end of the year, it will be well for us to try experiments on a small scale, and to stick to the good old-fashioned way until we can find *the* better way.—D. T. C. in Massachusetts Plowman.

FERTILITY—HOW IT ORIGINATES.

If we took a quantity of rocks, such as we find in the various parts of the earth's surface—granite, slate, quartz, limestone, etc., and, after grinding them to different degrees of fineness, were to mix them together in different proportions; we could, from the known composition of these various rocks, produce soils which would contain the most important mineral ingredients of plant food in very different proportions. Assuming that we purposely made one soil as rich as we could in this food, one as poor as we could, with two others in intermediate stages, and then left them exposed to the ordinary influence of sun and rain. I am here assuming the experiment to be tried upon several acres, and the artificial soil to be several feet deep; we should find that the seeds of plants carried by the winds and other agencies would spread and grow upon these soils with very different degrees of rapidity; and, assuming that we were able to watch the process for thousands of years, we might see several remarkable changes in the character of vegetation. The surplus of the winter store of acorns laid up by a mouse might give rise to a forest of oaks, thick enough to destroy all the previous vegetation of grass, and again an accidental fire or a hurricane might sweep away the forest vegetation, to be replaced by growth of some other kind.

The character and amount of the vegetation would differ greatly on the different soils, and the largest amount would be found on the soil where the plant could get the largest amount of food.

There being no carbon or combined nitrogen in the soil, the first plants would be entirely dependent upon what they could obtain of these substances, directly or indirectly, from the atmosphere. Rainwater always contains ammonia, and the plant and soil may condense a certain further amount from the atmosphere; but growth, even in the soil richest in mineral food, would at first be small, as the decomposition of carbonic acid and fixation of carbon would be limited by the amount of combined nitrogen which the plant could obtain from the sources mentioned above; and it would be much greater where the most abundant food existed, as every particle of nitrogen would be there used up; while where there was less mineral food, some of the nitrogen might pass through the soil and be lost. Each year a certain portion of the vegetable growth dies off; leaves and branches fall, and portions of the roots decay; the greater part of the organic portion which falls upon the surface of the ground returns again to the atmosphere, but a certain part remains, and added to that which decays under ground, becomes available for future growth. The atmosphere of the soil, which at first differed little from that which exists above it, becomes highly charged with carbonic acid, which decomposes the mineral in the soil; and thus, year by year, more and more of the nitrogen, collected by each generation of plants, becomes available for the generation that succeeds it.

Upon the greater number of the ordinary soils the proportion of both carbon and nitrogen becomes less and less as we penetrate below the surface; consequently those substances must have had their origin in vegetation which had once grown upon the surface. Some soils which are called alluvial, possess a subsoil fertility, which appears to have been a deposit derived from the remains of vegetation washed from other soils. Fertility is therefore due to the organic residue of previous generations of plants, mixed with certain mineral substances, the most important of which are phosphoric acid and potash.—Dr. Lawes.

RHUBARB CULTURE.

The eminent gardener, W. D. Philbrick, writes the following article for the New England Farmer:

The culture of rhubarb, or pie plant, is of comparatively recent date. It is said that in 1810, Myatt, a market gardener near London, sent his two sons to market with five bunches of rhubarb, and they could only sell three! At present it has its place in every village garden, and the market gardeners cultivate it by the acre and carry it to market by the ton. Its culture, though simple and easy, is not so generally understood as it should be, for it is seldom seen in perfection, except in some rich gentleman's garden, or in the market gardens near the cities; it supplies us with delicious pies and sour sauce at a season when apples are stale, and before ripening strawberries have begun the long list of small fruits which refresh us through the summer.

The soil best suited for rhubarb is a deep, rich, moist loam, well drained, deeply worked, and very heavily manured. For a small garden bed it is usual to spade the land two feet deep, working in a heavy dressing of manure the whole depth. For larger plantations the manure should be deeply plowed in, and a subsoil plow made to follow in the furrow to loosen the subsoil.

The planting is done either in autumn after the October frosts have killed the leaves, or very early in spring, before the buds have leaved out. The old roots are cut into "sets," consisting of one strong bud with a piece of old root attached; these are set, one in a place, three feet apart each way, in the furrow of a small plow, and covered with a hoe about an inch deep. The first year after planting, the stalks should not be pulled at all, but afterwards they will bear pulling quite severely. The after culture consists in hoeing whenever needed, to keep down weeds, in cutting off the blossom stems as fast as they appear, since if allowed to grow they weaken the root, and in yearly application of manure, which is best done in autumn, after the leaves have fallen; no product of the garden so urgently demands and generously repays heavy manuring; twenty cords per acre every year is nine too much; the plow is run lightly between the rows to stir the soil and cover the manure.

BEET SUGAR.

Sugar can be made from juice of sugar beets by nearly the same process by which it is made from maple sap, by adding some lime to neutralize the acidity and by filtering it through powdered bone-black. But the great question in reference to making sugar from beets is one of profit. To make it profitable the most economical methods must be employed from first to last, in choice of soil, manures, preparation of soil, sowing, cultivating, harvesting, storing, grating or rasping the roots, and the use of great pressure to press out the juice. After all possible juice is extracted, it must be evaporated in the best way, probably in vacuum pans, and cleansed and refined by the most approved methods. We think the most approved method of extracting the juice is by the centrifugal process, throwing it from the pulp, from rapidly-revolving machines, and even throwing off the molasses by centrifugal force. All of this requires knowledge and capital, and can best be done by large financial corporations. It is a question whether sorghum will not prove so much more profitable than beets as to supplant them as material for sugar.—Exchange.

CABBAGE FOR FATTENING STOCK.

English cattle herders recommended feeding cabbage to stock, and say that they will take on more fat on cabbage mixed with fine cut wheat, straw and cotton cake, than upon any other feed. Cows seem to get fat on cabbage, and the flow of milk falls off fully one-third, when the early fall cabbage feed is changed for hay and meal, later in the seasons. Cabbage is one of the most nutritious crops we grow, and has great value for feeding, especially for milch cows. Eighty-nine per centum is water. But of the dry matter of the cabbage, forty-six per centum is starch, sugar, gum, no nitrogen here,) and Liebig maintains that these elements are converted into fat, which is also a non-nitrogenized body. In the quantity of food capable of yielding nourishment to animals, which can be obtained from an acre of land of average quality, the nutritive power is to be estimated chiefly by the amount of starch and gluten it contains, and in an annexed table he shows that wheat and corn yield nearly equal quantities of this kind of nourishment, oats one-half more, and cabbage six times as much as wheat or corn. So much for quantity and quality in the cabbage.—Domestic Journal.

PLANT STRAWBERRIES.

Let every one plant for home use if not for market. Let no one say it is too much work—takes too much time and labor, etc., but determine to have this delicious fruit, and in abundance, too. It is just as easy to raise strawberries as to raise grass if only the proper means are used. Can it be possible that any owner of a farm, or even of a garden, will go without this fruit when it can be raised in such abundance so cheaply and of so good quality. Set as few or as many Charles Downing or Sharpless plants as you may deem best, and you will have no occasion to regret it. If the farmer will not do it, let the sons, the wife or the daughters. There is no reason why the owner of the soil should not have this fruit in abundance. Eat more fruit and less meat and especially less pork.—Congregationalist.

OYSTER-SHELLS FOR FOWLS.

Supply your fowls with plenty of pounded oyster-shells in winter. In summer, if not confined, they can find their own shell-making material; but when everything is frozen they must be helped out if you want eggs.

TAN BARK.

Spent tan bark has been plowed into a compact clay soil with the best results, as it rendered the soil mellow and increased its warmth.

Household.

THINGS TO BE REMEMBERED.—That parsley eaten with vinegar will remove the unpleasant effects of eating onions.

That cakes, puddings, etc., are improved by making the currants, sugar and flour hot before using them.

That lamp shades of ground glass should be cleansed with soap or pearlash; these will not injure or discolor them.

That white satin shoes may be cleaned by rubbing them with blue and stone flannel, and afterwards cleaning them with bread.

That gold lace may be cleansed by rubbing it with a soft brush, dipped in rock alum, burnt and sifted to a very fine powder.

That earthy mold should never be washed from potatoes, carrots, or other roots, until immediately before they are to be cooked.

That cold boiled potatoes used as soap will clean the hands and keep the skin soft and healthy. Those not over-boiled are the best.

That charcoal powder is good for polishing knives without destroying the blades. It is also a good tooth powder when finely pulverized.

That potato water in which potatoes have been scraped, the water being allowed to settle and afterwards strained, is good for sponging silk out of silk.

That straw matting may be cleansed with a large coarse cloth dipped in salt and water, and then wiped dry. The salt prevents the straw from turning yellow.

That buttermilk is excellent for cleaning sponges. Steep the sponge in the milk for some hours, then squeeze it out, and wash it in cold water. Lemon juice is also good.

That tea leaves, used for keeping down dust when sweeping carpets, are apt to stain light colors; salt is best in the winter, and new mown hay in the summer.

That a piece of linen cloth dipped in turpentine and wrapped round the toe on which a soft corn is situated, will give relief, and after a few days the corn will disappear.

That rustic black Italian crape may be restored by dipping in skimmed milk and water, with a bit of fine glue dissolved in it and made scalding hot. It should be clapped and pulled dry, like muslin.

That the white of an egg, into which a piece of alum about the size of a walnut has been stewed until it forms a jelly, is a capital remedy for sprains. It should be laid over the sprain upon a piece of lint, and be changed as often as it becomes dry.

That a lump of fresh lime, the size of a walnut, dropped into a pint of water and allowed to stand over night, the water being poured off from the sediment and mixed with a quarter of a pint of the best vinegar, forms a good wash for scurf in the head. It is to be applied to the roots of the hair.

COOKING FRUIT.—The season of summer fruit is approaching—strawberries will soon be here, and these will be followed in quick succession by other subjects; and it may be well to repeat a hint we have often made, on the manner of using sugar in cooking fruit. Every housewife should know that sugar boiled with an acid, if it be but for three minutes, will be converted into glucose, which is the form of sugar found in sweet apples. One pound of sugar has as much sweetening power as two and a half pounds of glucose. In other words, one pound of sugar stirred into the fruit, after it is cooked and while yet warm, will make the fruit as sweet as two and a half pounds added while the fruit is boiling. Save your sugar by a little chemical knowledge.

THE FLESH BRUSH.—Though, "cleanliness is next to godliness," it may be injudicious to wash the body in cold water at all times, especially for the aged, very young, and the very weak. A cold bath is never judicious—always injudicious—when not followed by a sensation of comfort and pleasure. On the contrary, no weather is too cold for the judicious use of the flesh brush, one not harsh enough to produce irritation of the surface. In the morning its use will quicken the surface circulation, increase the warmth, sending the blood to the extremities, while at night, on retiring, a soothing effect is produced, quieting the nerves, and favoring a good night's sleep—a matter of vast importance, especially to the nervous and delicate.

FLAKY PIE CRUST.—A nice, flaky crust is made by using one pound of flour, half a pound of butter, two eggs, and a teaspoonful of baking powder, in the following manner: Mix the baking powder through the flour thoroughly, add the whipped white of the eggs, and mix into a stiff paste, using about a gill of cold water. Turn the paste upon a well-floured board, and roll it out in a thin sheet; spread over it with a knife, one-third of the butter. Sprinkle over the butter a little flour; make three folds of the paste, roll it out thin, spread over it the second third of butter, fold and roll as before, and spread the remaining third of the butter out; roll out to the proper thickness for use. This is the rule used at the Kensington school.

CELERY.—A dish which is sure to find favor with lovers of celery, is made by taking the stalks of celery which are hot thoroughly bleached, cutting them in pieces of about an inch long, and cooking as you would asparagus, the same length of time being required to boil it. Season with milk, butter, pepper and salt.

CREAM COCOANUT CANDY.—Boil the syrup until it begins to thicken, then add the meat of one cocoanut coarsely grated, and pour in flat pans about an inch thick, or less. While cooking cut in broad strips. This is very fine. Cream candy is not soft until kept a week.

FIG PUDDING.—Half a pound of bread crumbs, half a pound of figs, six ounces suet, six ounces moist sugar, two eggs, and a little grated nutmeg. The figs and suet to be chopped very fine, then all to be well mixed together and steamed in a mould for four hours. Serve with sauce.—Cultivator.

BISMARCK WAFFLES.—Half a pound of butter stirred to a cream, the yolks of five eggs mixed with half a pound of flour, half a pint of milk gradually stirred in, and lastly the whites of the eggs whipped to a stiff froth and beaten into the butter. Very rich and delicious.

Glass can be readily and neatly drilled with a small drill operated by a bow and kept moist with spirits of turpentine.

Scientific.

WHAT IS NICKEL?—Since the convenient five-cent coin, which, in common talk, is called "a nickel," has come into general circulation, the question above is asked either mentally or orally hundreds of times every day, and but few get an intelligent answer. In China and India, a white copper, called pack tong, has long been known, and has been extensively used both there and in Europe for counterfeiting silver coin. About the year 1709 a peculiar ore was discovered in the copper mines of Saxony, which had the appearance of being very rich, but in smelting it yielded no copper, and the miners called it kupfer-nickel, or false copper. In 1751, Constadt announced the discovery of a new metal in kupfer-nickel; to which he gave the name of nickel. It was in combination with arsenic, from which he could relieve it only in parts. The alloy of nickel and arsenic which he obtained was white, brittle and very hard, and had a melting point nearly as high as cast iron. It was not until 1823 that pure nickel was obtained by analysis of German silver, which had for a number of years been produced at Suhl, in Saxony. Its composition was ascertained to be copper ten parts, zinc five and nickel four. If more nickel be used the alloy is as white as silver and susceptible of a very high polish, but becomes too brittle and hard to be hammered or rolled, and can be worked only by casting. Pure nickel is a white metal which tarnishes readily in the air. Unlike silver, it is not acted on by the vapor of sulphur, and even the strong mineral acids attract it but slightly. Nickel has the hardness of iron, and like it, has strong magnetic properties, but can not be welded and is soldered with difficulty. Pure nickel has heretofore been used chiefly for plating, for which purpose its hardness and power to resist atmospheric influences admirably adapt it. Within the last year the French have succeeded in rolling the metal into plates, from which spoons and other table furniture may be pressed. Nickel bronze, which consists of equal parts of copper and nickel, with a little tin, may be cast into very delicate forms, and is susceptible of a high polish. Mines of nickel are worked at Chatham, Conn., and Lancaster, Pa., and is said to be found at Mine La Motte, Mo., and at several points in Colorado and New Mexico, where but little attention is paid to it. It is extensively mined in Saxony and in Sweden, but the late discovery of a new ore (a silicate of nickel in New Caledonia, will probably suspend the use of the arsenified ores, and yet bring nickel into common use. Switzerland, in the year 1852, made a coin of German silver, which is identical in composition with our nickel coin. The United States made nickel cents in 1856, and eight years later coined the five-cent pieces. Belgium adopted nickel coinage in 1860 and Germany in 1873. England has lately coined pennies for Jamaica, but at home she and France adhere to the clumsy copper small change.

—In consequence of the announcements, made some time ago by the French Academy of Sciences, in reference to the subject of malleable bronze, this substance is likely to come into practical use both in Europe and America. The existence of this substance has long been known from specimens of very ancient origin, as well as from its use by the Chinese in the construction of their tom-toms. It may be prepared from bell-metal bronze, to which twenty per cent. of tin has been added, and heating to a dark red. This exceeding-brittle alloy when thus heated becomes very malleable, and can be hammered or rolled out to the thickness of half a millimetre. In the operation the density of the metal is increased, and it can be welded easily, preserving its entire homogeneity. The whole secret of success rests in giving the bronze the proper degree of heat, since without this it is extremely brittle.

—According to the Academy, what bids fair to be a discovery of the first interest has just been made at Alexandria by a Greek antiquary of that city. Near the spot indicated by Strabo he has found a large subterraneous vaulted chamber, which is described as having the roof supported by Doric pilasters. This he conjectures, with great probability, to be the hitherto unknown burial vault of the Ptolemaic dynasty. Opening out from the large chamber are smaller ones, of which the walls and roofs are covered with beautifully executed frescoes. Of these at present three only have been partially excavated, but in one has already been found a granite sarcophagus, which bears the name of the tutor of Ptolemy Philopator. Here also was discovered a splendid bronze lamp, with a long Greek inscription.

—On the 13th instant Messrs. Siemans and Balske, well-known Berlin electricians, gave a public trial of their new electric railroad, which runs between Lichterfeldt and Cadetthaus, six miles from Berlin. The trial was made in a simple train-car, with an electric battery concealed between the wheels. It was conveyed through the rails on which it ran with a principal battery at the station. The rails are thirty-nine inches apart, and exactly resemble those of an ordinary railroad, the gauge narrower. The greatest speed obtained was eighteen English miles an hour. If necessary far greater speed could be obtained, but this was not allowed by the police authorities. The railroad was opened to the public on Monday of this week.

—The Chicago, Burlington and Quincy Railroad Company is burning clay for ballasting the road-bed. A small fire of bituminous coal is started on the surface of the ground, and when burning freely, the fire is covered with a layer of lumpy clay, then alternately coal and clay, the coal decreasing in quantity until at the top it is as one to fifteen. Three cones each eighteen feet high and containing in all about one thousand yards of material have been started near Red Oak, Iowa. They will burn for months.

—A new sort of portable fire escape has just been patented, which consists of an arrangement in the form of a large telescope, which can be extended upwards forming a tower reaching to the top stories, and from the upper section of which a door can be opened and a bridge stretched across to the burning house. Over this persons can go and descend within the great tube, which is protected by a covering of sheet iron.

—Mr. M. W. Spring, of Brussels, proposes a method of soldering by compression. Powdered lead becomes solid, like a block obtained from fusion, under a pressure of 2,000 atmospheres, and with a pressure of 5,000 atmospheres, runs like a liquid. In like manner tin becomes solid under a pressure of 3,000 atmospheres, zinc at 5,000, and bismuth at 6,000 atmospheres.

—Withered leaves having the yellow, brown, or red autumnal colors, can be made green again, by steeping them in water with a little zinc powder.

A Rich Experience.

WHAT A PROMINENT AND WEALTHY CHICAGOAN TOLD A REPORTER.

HIS REVELATIONS UPON A SUBJECT OF VITAL INTEREST TO ALL.

(Detroit Free Press.)

The experience of any one of education and learning extending over a long period of time must necessarily be valuable, and while no two experiences in this world are alike, there is such a similarity between them as to render one which is rich in valuable facts of benefit to all. America's greatest orator declared that he knew of no way of judging the future but by the past; and past personal experience is of the same nature as that history which repeats itself.

A representative of this paper while lounging in the lobby of a prominent New York hotel, met a gentleman whom he had known years before in the city of Detroit, but whom he had not seen before for a number of years. When the knight of the quill had last seen this gentleman, he was giving his entire time and attention to an extensive medical practice, and was on the crest of the wave of popularity. From Detroit he removed to New York where he could find a more extensive field for his talents and experience. Although several years had passed, the doctor's physical condition had evidently very much improved, for he was looking much better than when the man of news had last seen him. After some general talk, the doctor fell into an easy train of conversation and uttered some truths so scientific and valuable as to justify their reproduction in print.

"Yes," said the doctor, "I have improved in health since you last saw me, and I hope also in many other ways. One thing however, I have succeeded in doing, and it is one of the hardest things for any one, and especially a doctor, to do and that is I have overcome my prejudices. You know there are some people who prefer to remain in the wrong rather than acknowledge the manifest right. Such prejudice leads to bigotry of the worst order, and of precisely the same nature as characterized the sixteenth century when people were burned at the stake. Now I am a physician and in the 'old school' order, too; but I have, after years of experience and observation, come to the conclusion that truth is the highest of all things, and that if prejudice or bigotry stand in the way of truth, so much the worse for them, they are certain to be crushed sooner or later. Why, when I knew you in Detroit, I would have no sooner thought of violating the code of ethics laid down by the profession, or of prescribing anything out of the regular order, than I would of amputating my hand. Now, however, I prescribe and advise those things which I believe to be adapted to cure, and which my experience has proved to be such."

"This is rather an unusual way for a physician to talk, is it not, doctor?"

"Certainly it is. It is way outside of our code of ethics, but I have grown far beyond the code. I have all I can attend to, and am determined to be honest with my patients and mankind, whether my brother physicians are with me or not. Why, I prescribe medicines every day, some of them so-called patent medicines, which would render me liable to expulsion from the medical fraternity, but I am supremely indifferent to their laws."

"Are the medical fraternity of the country combined against proprietary medicines, doctor?"

"Invariably, and it is sufficient ground for expulsion from any medical society in the land to prescribe any patent medicine whatever, no matter if it is made from an exact formula, such as physicians are using every day. You see the code is established and sustained by old physicians like myself, who make the rules and insist upon their enforcement in order to keep the younger doctors from obtaining a foothold and encroaching upon the already established practice of the older ones. This is largely the reason why young physicians have such a hard time of it; they are fettered by the code, and have only their personal influence to depend upon in securing practice."

"How did you come to get such heretical ideas as these, doctor?"

"Oh, they are the result of my experience and observation. I obtained my first ideas upon the subject, however, from having been cured after all my care and the skill of my professional brethren had failed to relieve me. Why, I was so badly off with a complication of troubles, including dyspepsia, and consequently imperfect kidneys and liver, that I feared I should have to give up my practice. For more than a month I could not sit down or get up without the most intense agony, and I was suffering all the while. Some one advised me to go out of the regular channels and try a remedy that was becoming quite famous for the remark that it was effecting, but my prejudice was altogether too strong for that. However, I felt sagely neglecting the remedy, but I promise you I said nothing to my brother physicians, or even to my family about it. Well, sir, it was a revelation to me, for in all my medical experience I never saw anything operate so rapidly or so effectually as that did. I was up and about to-day, and for all I know, my life above to the remedy known as Warner's Safe Kidney and Liver Cure. That was the starting point with me, and my prejudices faded very rapidly after that. I can assure you. I went to reading extensively on analyzing those expensively, and I suppose I analyzed all the leading proprietary medicines that are made. Many of them I found perfectly harmless, being compounded simply of water with a little flavoring. A few of them, of them all, however, I found made up of prescriptions used by physicians in their every day practice, but all of the entire number I found only one that combined absolutely harmful ingredients and that in very small quantities. Indeed, we are prescribing things constantly that have more deleterious matter in than they had. After discovering this, I had to myself, why should the medical fraternity be prejudiced against these prescriptions, which they are writing every day, simply because they are put up in a bottle and are sold with a government stamp on the wrapper. I speedily came to the conclusion that I would be bound by it no longer. Since that time, I have prescribed proprietary remedies nearly every day in my practice, and I have no reason to regret having done so. Why, only a few days ago I advised a lady who was suffering from a serious female difficulty and displacement to use this same Safe Kidney and Liver Cure which cured me. I saw her this morning and she is nearly well. The pain and inflammation are all gone and she is around as usual. We have no right in the medical fraternity to sit back and declare there is no such thing as improvement or advancement, or that we have a monopoly of the remedies which nature has given to mankind. There are great changes going on in every department of life and there are great developments in medicine as well. Thousands of people die every year from supposed typhoid fever, rheumatism or other complaints, when in reality it is from trichina, and the result of eating poorly cooked and diseased pork. A vast majority of all diseases arise from imperfect kidneys or liver. The liver becomes clogged, and its work is thrown upon the kidneys; they become overworked and broke down, and so the poison gets into the blood instead of being thrown from the system. No one with perfect kidneys or liver is ever troubled with malaria; and it is the poisonous particles which these diseased organs allow to get into the blood that clog the capillaries of the lungs and cause tubercles and consumption. Thousands of children are dying every year from dropsy as the sequel to scarlatina, when in reality it is diseased kidneys which have become weakened by the fever they have just had. Here is another strange thing: many one in ten people who have diseased kidneys notice any pain in the vicinity of the kidneys, for these organs lose their nervous sensations when they become diseased, and the symptoms are shown in hundreds of other ways."

"Well, doctor, you have got some new truths here, certainly, but they sound very reasonable to me."

"Well, whether they are reasonable or not, I have demonstrated to my own satisfaction that they are true, and I propose to stand by them, no matter how much opposition I may raise by doing so. Any man, considerate of his pocket book or of his own personal ends as to stultify himself by suppressing the manifest truth, is unworthy the name of man, and unworthy the confidence of the public whom he serves."

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A Singular Conversion.

In the course of ministerial labor, I have met with a singular case of conversion. A knowledge of its salient points may serve some troubled mind, that is wondering whether any other has ever had his experience. As in water face answereth to face, so may a reader may find himself reflected in a friend. When persons begin to ask Christ, and enter the Christian life, they usually look about to find the experiences of others, of whom they have heard or read, with which to compare their own impressions and convictions, doubts and difficulties. And this is natural, and not altogether unwise. For while our individualities are such that no two persons have an exact correspondence of experience, there are many analogies. A pastoral training of seven years has taught me that the means used by the Divine Spirit to induce repentance and begin a religious life may be included in a very few classes. There are great numbers in heaven and here in the church who date their first awakening to a fit of sickness; to the loss of a friend; to escape from awful peril and rescue from death. In these, God spoke so audibly and dealt so mercifully, that afterward they were constrained to become His by surrender and consecration.

Another large class credit the ordinances of religion as the means used in their conversion. They came gradually to feel the obligation of being Christians, after being led from youth to frequent the house of God. There is a memorable moment of deep sorrow for sin. There are no accounts to be given of great joy in the morning after nights of tears. The Spirit acted upon them as silently as leaven in the meal. Or, it may be, there was a professional sermon, which awakened conscience, as a peal of thunder does the sleeper. The reading of some part of Scripture, wherein the danger of sin and the second death are described, has terrified others with fear, and led them to the Ark. The sight of Christ's disciples celebrating the Holy Communion has opened at God, more than once, my knowledge, to determine a halting mind to come into faith and fellowship with the Church. But here is a case quite peculiar in this, that no monitory signs suggested its commencement.

The subject is a lady in middle life, the wife of a man of large means, whose greatest pleasure is and has been to gratify her wishes in all things. They have lived thus for more than twenty years. In them all, their highest aim has not reach above social pleasure and domestic happiness. Theatres, operas, concerts, entertainments, travel, took her time. To church they did not go at all. Sabbath afternoon was spent in calling for pleasure. God was not in their thoughts. "I would not allow religion to me," she said. "I counted myself quite as good as those calling themselves Christians."

"Had you any compunctions of conscience and disquiet of mind lest your course might not lead to a happy future?"

"I thought nothing about it. The matter of religion was as foreign to my thought as if there were no such one."

"How many years were you habitually absent from the church, and heard no sermons and participated in no religious services?"

"For more than twenty years, with very few exceptions; and, when I did there was no more impression made on my mind than if it had been a concert."

But now observe the strange and sudden turn which came to his dear one. No dire misfortune had befallen the family purse. The equipage and privileges which had been at her command were still. Life, on its temporal side, had not lost a factor of its fullness. She had indeed been overtaken by temporary feebleness of body and weakness of nervous energy. But nothing threatening such as has often frightened impenitence into prayer. Nothing had appeared to cause her self-security to consider the foundation of its peace. She was still a woman of the world, without God and without hope.

In this state of affairs, she retired one night as usual, and slept until the small hours, when she started, and awakening suddenly, she felt as if she had been translated to heaven and now returned to earth. It was not as a dream. She saw no display like those that visionaries depict. There was no effort to be made more than that which she gave to her husband by her side: "I have been in heaven!" Resting peacefully until morning, she rose and rested then she ever felt. Looking out of the window, "the whole world seemed changed." Old things had passed away; behold, all things were become new. The city, the passing people on the highway, had a different appearance and atmosphere. Without effort, prayer and joy occupied every thought. She knew almost nothing of the Bible, nor of the dialect of religion. There was no one to whom to communicate her thoughts. She longed to tell her feelings to some clergyman. But she knew no one in the city, although her entire life had been spent within its limits. Then fell to herself, she opened the Scriptures and began to read. And lo! that Book, which before had no meaning for her, "so insipidly dry," now began to yield refreshing, like a fountain. The further she read, the richer the reward and the sweeter her experience.

For a considerable time, the Bible was her sole companion in the secret of her change of heart. Then, feeling inclined to go to church, she selected one to which certain circumstances pointed, and which she innocently supposed was like every other church. There she attended for some time, only to grow in the conviction that her views of the Scriptures, and of the Saviour, and of His salvation, were widely different from those of the preacher—the same being a very unevangelical man—which characteristic he did not appreciate at the time. Leaving there, her feet were led to our fellowship, where for years she has been growing up into the likeness of the Lord Jesus Christ, beautifully.

Considering the suddenness of her change, unattended by any human agency, which might have, under God, led her into it, the case is very noticeable. But the confidence that we have in the genuineness of such an experience must hang upon its subsequent history. Because, if sepulchral seems had no good motive in doing it, it has served religion a high and by calling in question many visions, dreams and miracles which usual to pass for religious experiences; and done so by proving them to be products of nothing but physical disorder. "By their fruits ye shall know them." This infallible test, given by infinite Wisdom, is the true one to apply; and we apply it in this instance.

How did this good woman go on? Did she lapse into the old life after the event had lost its novelty? For from [illegible], every step proved the past to have been ordered of the Lord. At her husband's request, she continued for a time attending places of amusement, playing cards, and riding for pleasure on the Sabbath. No one had counselled her against them. But gradually she began to grow so unhappy as to search for excuses from these things. Of course it required an uncommon courage for one of the gentlest of wives to disagree with the wills and ways of a companion beside whom she had kept step for twenty years in all forms of worldly enjoyment. For while his heart was too loving to upbraid or oppose, it showed its displeasure and expressed its pain at their separation of preferences. He could not understand her. She rapid with difficulty understand herself. But, according to her light, she felt compelled to advance in a direction that soon led her utterly away from the play-house, caused her to decline the card-table, and keep in the house after attending religious services on the Sabbath. Meanwhile the ways of devotion grew more delightful. The pleasures of religion became more deep, and pure and permanent. The mysteries either dissolved or were eclipsed in the light of His countenance. The Word spoke with Divine authority; and the Spirit's work went on subduing all things unto the obedience of Christ. Until now, when years have passed and character is fixed, it becomes safe to speak of this conversion as quite peculiar, in that none of the ordinary means preceded it, in that it was from utter irreligiousness to a complete consecration, and became the triumph over hindrances, and the continuance and consistency of testimony to its reality, show that we are right in judging it to be as genuine as it is extraordinary. Paul's was not so sudden and exceptional, because he had been intensely religious after the strictest sect, a Pharisee, only he had not found "the true light which lighteth every man that cometh into the world," until it shone round him on the road. But in the case of my friend, it was midnight, moral darkness, set down into mid-day light, without a dawn or growing day between.

INDIANS IN CIVILIZED CLOTHES.—The Indians that have been at Hampton between two and three years, are now beginning to learn the value and use of clothes. They see that it is a little more trouble to get a suit of clothes than a blanket, which they could make answer for hat, coat, vest and pants. The girls who were accustomed to keep both body and head buried beneath heavy shawls on all occasions and in all places, are begining to leave them off more frequently. A few mornings ago, a girl came in the class with her shawl all drawn up round her head. One or two of the girls began at once to motion and pull at her. She very soon dropped it from her head. One of the girls seeing that I had been noticing what was going on, said: "Indian girls at Mr. H.'s school wear shawls in their heads, but Hampton girls do not do it." Suspecting that they had been recently lectured on the subject, I replied, "I am glad they know better." Several times in the same class a girl would unconsciously gather her shawl about her head, but a mere nod or look from the others was enough to make it drop. I think a reform in this matter has begun. The not accustomed to deal with the Indians would be surprised at the large amount of clothes required for the first one or two years after taking off the blanket. To say that the boys are hard on clothes is to put it too mildly. The first two years they found many strange uses for their bed clothing. Blankets would be cut up and decorated for fancy pants, sheets would be turned into strings to serve their many purposes, and even now if a boy is in need of them he will not hesitate to use his coat linings. Whatever is new must be worn in preference to anything else. If a boy has a new Sunday suit, it is hard to make him understand why he should not wear it in February. They think they ought to be permitted to wear a new pair of cotton overalls to the exclusion of the woolen pants, for a few days, till the novelty of them is gone. The following is about the average of the principal garments needed for a boy for the first two years: eight outside coats, nine pair pants, two overcoats, ten pair shoes, eleven outside shirts, fourteen pair socks, nine neckties, six pair suspenders, eight hats or caps. Southern Workman.

CARLYLE'S INDIGESTION.—I had parted with his wife a day or two before her death, at the railway, after a little visit she had paid me, in an agony of apprehension lest something should happen to her on the brief journey, so utterly spent was she, like a dying woman, but always so inquisitive, suffering no one to accompany or take care of her. Her clear and expressive face, in ivory paleness, the hair still dark, untouched by age, upon her capacious forehead, the eloquent mouth, scarcely owning the least curve of a smile at the bright wit and humorous brilliant touches which kept all her hearers amused and delighted, seem still before me. She was full of his Edinburgh Reojorship, of the excitement and pleasure of it, and profound, heartfelt, yet half-disdainful satisfaction in that, as she thought, late recognition of what he was. To this public proof of the honor in which his country held him both he and she seemed to attach more importance than it deserved; as if his country had only then learned to prize and honor him. But the reader must not suppose that this gallant woman who had protected and fought for him through all his struggles, showed her intense sympathy and anxiety now in any sentimental way of tenderness. She had arranged everything for him to the minutest detail, charging her deputy with the spoonful of stimulant that was to be given him the moment before he made his speech—but all the time shot a hundred little jibes at him as she talked, and felt the humor of the great man's dependence upon these little cares, forestalling all less tender laughter by her own. I remember one of these jibes strange, when so many brighter and better utterances can not be recalled, during one of the long drives we took together, when she had held me in breathless interest by a variety of sketches of their contemporaries. In immediate chapter being one which might be called the "Lives of the Philosophers." I interrupted her with the foolish remark that Mr. Carlyle alone, of all his peers, seemed to have had no good motive in doing it, it served religion a high and by calling in question many visions, dreams and miracles which usual to pass for religious experiences; and done so by proving them to be products of nothing but physical disorder. "By their fruits ye shall know them." This infallible

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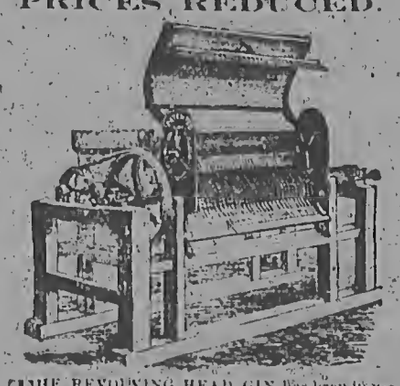
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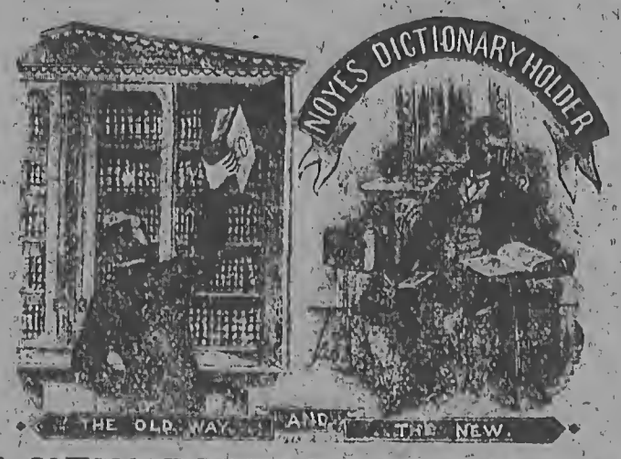
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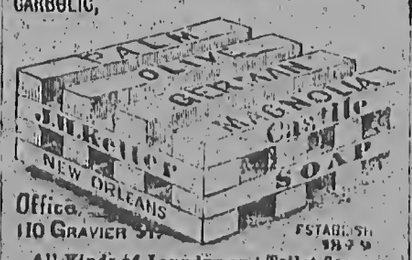
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Paint for Farming Tools,
and for machinery, and household fixtures
To Paint a Farm Wagon,
to re-varnish a carriage, to make plaster casts.
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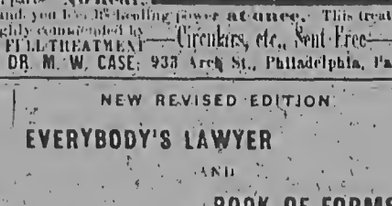


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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, June 6, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Ago.
Cotton, ₱ lb.		
Low ordinary	6	8½
Ordinary	7¼	9
Good ordinary	8½	8½
Low middling	9½	9½
Middling	10¾	10¾
Good middling	11¼	11¼
Middling fair	12	12
Sales to-day	2,600 bales.	
Receipts since our last	2,852 bales.	
Receipts previously	1,514,714 bales.	
Sugar, ₱ lb.:		
Fair		5
Fully fair		5¼
Prime		5¾
Choice		6¼
Yellow clarified	9	9½
White clarified	9¾	10
Powdered		
Crushed		
Molasses, in bbls., ₱ gallon:		
Common	20	22
Fair	26	27
Prime	35	40
Choice		
Rice, Louisiana, ₱ lb.:		
Common	3½	
Fair	4¾	5¾
Prime	5¾	6
Choice		

GROCERIES.

Butter, ₱ lb.:		
Western	13	25
New York		
Coffee, ₱ lb.:		
Rio, ordinary	9	9¾
Rio, fair	11	11¾
Rio, prime	12¾	12¾
Cheese, ₱ lb.:		
Western factory		
English dairy		
Candles, ₱ lb.:		
Best brands		11
Corn Meal, ₱ bbl.		
Choice K. D.	3 50	3 75
Flour, ₱ bbl.		
Superfine	3 00	
XX	4 25	4 50
XXX	5 00	5 25
Choice XXX		
Choice fam.		
Fish:		
Mackerel, No. 1 in bbls.		6 75
Half barrels		3 75
Kits		75
Mackerel, No. 2 in bbls.		5 75
Half bbls.		3 15
Kits		70
Mackerel, Nos. in bbls.	5 00	5 75
Half bbls.		2 90
Kits	60	
Codfish, ₱ lb.		4½
Herring, ₱ box	23	25
Oils, ₱ gallon		
Coal, lubricating		
Coal, oil bbls		
Linseed, raw	57	60
Linseed, boiled	61	64
Cotton seed	36	39
Lard	75	85
Soap, ₱ box:		
Magnolia		2 00
Olive		2 50
Palm		3 25
Castile		3 75
Soda, ₱ lb		
Starch, ₱ lb		7½
Salt, ₱ sack		
Coarse		2½
Fine		1 85

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		60
White		67
Mixed		57
Oats, ₱ bushel:		
Western		40
Red rust proof		
Bran, ₱ 100 lbs:		
Choice		90
Hay, ₱ ton:		
Prime	21 00	22 00
Choice		24 00
Cow Peas, ₱ bushel		
Mixed		2 00
Clay	2 70	2 75

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	10½	11
Shoulders		7
Sides, clear rib		9½
Sides, clear		9¾
Hams, sugar-cured	10	11½
Mess Pork, ₱ bbl		17 37½
Dry Salt Meat, ₱ lb.:		
Clear rib sides		
Clear sides		
Shoulders	6¼	6¾
Lard, ₱ lb.:		
Choice, in kegs		11¾
Choice, in tierces		11¼
ESCULENTS.		
Potatoes, ₱ bbl:		
Irish	2 75	4 00
Sweet		2 00
Onions, ₱ bbl	5 75	6 00
Apples, ₱ bbl.		
Cabbages, ₱ box		
Sour Krout, ₱ bbl		

BALING STUFFS.

Bagging, ₱ yard:		
India		
Jute		
Baling Twine, ₱ lb		17
Ties, ₱ bundle		
80 lbs and 100 lbs		1 65

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens		5 00
Young do.	1 50	2 00
Ducks	3 00	3 50
Geese		4 00
Turkeys	10 00	15 00
Eggs, ₱ dozen:		
Western	9	15
Southern	18	20
Honey:		
Strained, ₱ gallon		
Comb, ₱ lb		
Pecans, ₱ lb.:		
Louisiana		
Texas	8	10
Oranges:		
Louisiana, ₱ bbl		
Foreign, ₱ box	3 50	4 00
Wool, ₱ lb.:		
Louisiana	23	24
Texas		
Feathers, ₱ lb.:		
Geese		
Hides, ₱ lb.:		
Country green	6	8
Dry salted	10	11
Dry flint	12	13
Ox Horns, each		6
Tallow, ₱ lb	6½	6¾
Cotton Seed, ₱ ton		
In sacks		
Meal	29 00	30 00
Oil cake		
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 65
Half barrels		1 05
Kegs		70
Oak Staves, per 1000:		
Kegs		
Barrels		
Extra claret	95 00	100 00
Extra hogshead	135 00	140 00
Extra pipes	155 00	160 00
Tobacco:		
Low lugs		4¾
Medium		
Good to fine		
Low leaf	5½	6½
Medium	6½	7
Good	7½	8
Fine	7½	8
Selections	10	12

The list of Mr. Geo. I. Seney's gifts in the past two years, including his latest donations to Southern Methodist institutions, is as follows: Wesleyan University, $260,000; Long Island Historical Society, 62,000; Brooklyn Industrial Home, $20,000; For Hospital, $270,000; Church at Bernardsville, $15,000; Emory College, Oxford, Ga., $50,000; Wesleyan Female College, Macon, Ga., $60,000. Total, $727,000.

There is More Strength

restoring power in a 50 cent bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

HUDSON, N. Y., June 1.—The General Synod of the Reformed Church in America convened in annual session this afternoon. The number of delegates present is very large, and unusual interest is manifested.

ABERDEEN, Miss., June 1.—The sixteenth annual Press Association of Mississippi met here to-day at 2:30 P. M., when B. F. Jones, Esq., the president, delivered the annual address. A large audience was present, and the press of the State was well represented.

NEW YORK, June 1.—It is stated that the Vicksburg, Shreveport and Pacific Railroad has been purchased for the Erlanger syndicate, which will give the Alabama and Great Southern a through line from Chattanooga to Texas, making connections with the Texas Pacific. The Nashville and Chattanooga Company propose to complete the Lebanon branch to Bristol, there connect with the Virginia line, thus giving Nashville a direct connection with Norfolk and the seaboard.

MEMPHIS, June 1.—The State Supreme Court at Jackson, Tenn., this morning rendered a decision holding the present taxing district government liable to suit on debts of the old city of Memphis.

NEW YORK, June 4.—Negotiations for the transfer of the Panama Railroad to the De Lesseps Panama Canal Company, which have been pending for some time, have been virtually concluded. The necessary papers will be signed immediately.

Negotiations have been concluded on the part of the canal company by the American committee. It is understood that the control of the railroad company is obtained by the purchase of its stock. The price agreed upon is $250 per share, but the assets of the company are retained for the benefit of stockholders.

WASHINGTON, June 5.—It is getting to be the opinion in political circles that there will be no election of Senators this summer at Albany. It is the obvious interest and avowed purpose of the Democrats to have the election go over so as to allow a popular expression in the autumn.

It is now believed that the stalwarts will maintain the deadlock, and eventually that an adjournment will be the outcome of the struggle.

MORGAN CITY, La., June 5.—Active work on the Morgan Louisiana and Texas Railroad bridge, to span the bay from the shore to Berwick, a distance of about 2000 feet, commenced to-day. A large concourse of people assembled on the Berwick shore to witness the driving of the first pile, under the supervision of the well known contractors, Messrs. Putnam & Tobias. It is expected the work will be completed early in the ensuing year.

FOREIGN.

LONDON, May 31.—There was a special meeting of the cabinet to-day. It is understood that the state of Ireland was discussed.

ATHENS, May 31.—A decree has been signed, granting M. De Lesseps concession to cut a canal through the Isthmus of Corinth. Work will probably be commenced in 1882 and be completed in two years.

CLONMEL, Ireland, May 31.—There was a riot to-day at a public sale of tenants' interests in twenty-one farms. The most of the farms were knocked down to the emergency committee. The mob stoned the police and soldiery; the police charged once and the hussars three times, using the flats of their sabres. One soldier, one policeman and some civilians were injured.

LONDON, May 31.—The Times, in a leading article this morning, says: It is believed that the Irish executive has strongly represented to the cabinet the necessity for adopting measures for the suppression of the Land League. The writer adds: If the league is permitted to continue its work it will bring the masses of the Irish people into physical conflict with the British crown.

LONDON, May 31.—At a consultation last night of the members of parliament and others belonging to the Land League it was decided to fill the place of Mr. Kettle as an organizer forthwith; and it was decided, in the event of the suppression of the League, to transfer its duties in Ireland to the Ladies' Land League, and if that was interfered with, to conduct the organization through the committee sitting at Holyhead.

LONDON, June 1.—The Manchester Guardian's London correspondent says: It is not in the least likely that the government have determined to deal with the Land League as an illegal organization, but it is understood that communications have passed, since the arrival in Dublin of Mr. Forster, chief secretary for Ireland, go to show that the government are determined not to delay using their powers under the coercion act, to crush intimidation.

LONDON, June 2.—According to the recent census, the population of London is 3,814,571.

KIEFF, June 2.—The ringleader of the anti-Jewish riots here has been sentenced to three and a half years penal servitude and loss of his civic rights. Three of his most active accomplices have been sentenced to eighteen months, and twelve others to short terms of imprisonment.

CITY OF MEXICO, June 2.—Congress has adjourned *sine die*, its labors giving entire satisfaction. The action taken on the tariff question, it is calculated, will increase the revenue four or five million dollars. No action was taken in regard to the English debt. The Iturbe banking bill, which failed in the senate, excluded this debt from the banking scheme. The executive will very soon make use of his authorization to contract for the New Orleans Railroad. The Tepic Guaymas Railroad scheme will probably fall.

LONDON, June 3.—The Daily Telegraph says: The government has received such serious news from Ireland during the last few days, that measures calculated to deal with the exceptional state of affairs there, is, we believe, engaging the attention of the ministers.

The Chronicle says: We understand that the government is considering the question of the suspension of the Irish jury laws and will probably introduce a bill for that purpose, in the course of the present session of parliament, without interfering with the land bill.

PARIS, June 4.—The remains of M. Emile Littre, will be buried to-day with religious rites. He was baptized while dying. This circumstance has caused much comment.

MONTREAL, June 4.—Joseph McKay, one of the most liberal business men of the firm of Joseph McKay & Brother, is dead. His wealth is estimated at $5,000,000, all of which he has devoted to public and religious objects. He was never married, and leaves only one brother, who is also a millionaire. His business extended all over Canada. He

Re-arrangement and Reduction of the Prices of Our Sunday-School Series.

The price at which Sunday-school papers, or any other publications, can be furnished to the subscribers depends very largely on the number to be issued. The expense for furnishing each subscriber diminishes as the list increases. The work of preparing the copy and setting the type is tedious and expensive, and costs the same for a hundred scholars as for a thousand. The words have to be written down one at a time, and the little types set one at a time; but when the form is ready, and on the press, the mere work of printing is done rapidly, and with little expense. If the list of subscribers increases, the first cost of preparing the form is distributed over a great number of papers, and the price of each may be made lower, or the papers may be enlarged or improved. Our lists have enlarged—some of them more than others—and we have concluded to enlarge or improve some of our publications, and cheapen the price of others.

We have had many calls for a cheaper Quarterly, and in the re-arrangement of prices we have thought it well also to re-arrange our series to some extent, and establish another Quarterly. We now issue one for *advanced classes*, known as The Sunday-school Quarterly, larger than the Quarterly formerly issued; and one for *intermediate classes*, entitled The Intermediate Quarterly, of the same size and general appearance as the old one, but at half the price. In sending out these Quarterlies to subscribers whose orders are always on our books, we have concluded to send half of the number due in the advanced Quarterlies, and the remainder in the Intermediate Quarterlies. If any school, on receiving them, finds that it wishes the proportion changed, we will arrange this for the next quarter, as may be requested; but all new subscriptions will be taken at the new prices, as given in the schedule below.

The Illustrated Lesson Paper will be sent to the subscribers to Our Little People as formerly published; and we are sure this change will make a great improvement.

The Infant Class will be discontinued, but a paper will still be published, called Our Little People, smaller than the original publication of that name, and this will be sent to the subscribers to The Infant Class.

It will take a little time to get accustomed to the new arrangement, but, as soon as understood, we are sure the series will be more complete and better adapted to the different classes of scholars, and the reduced prices and better quality will certainly please everybody.

Before sending new orders, or changing present subscriptions, please examine our publications carefully, and become familiar with the new schedule of prices. We much prefer that subscriptions should be made for one year, and paid for in advance; but to accommodate schools, we will take subscriptions for a shorter time. This will enable schools to increase their orders during any particular quarter without changing the permanent subscriptions. Let all orders be written very plainly, giving the name of the paper wanted in full, also the name of the person to whom the papers are to be sent, the post-office, county, and State. We have a great deal of trouble in filling orders, because they are not always written explicitly.

As the lists increase, we hope still to improve our papers, or cheapen them further, if there should be a call for it. Let every Methodist Sunday-school send us its orders, remembering the weighty words of one of our Bishops: "All the moral and religious reasons that call for Methodist preachers in Methodist pulpits call also for Methodist literature in Methodist Sunday-schools."

PRICE-LIST OF THE SUNDAY-SCHOOL PERIODICALS PUBLISHED BY THE METHODIST EPISCOPAL CHURCH, SOUTH, NASHVILLE, TENN.

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Single subscription, in separate wrapper 20c.

Address, SOUTHERN METHODIST PUBLISHING HOUSE,
July 1, 1881. NASHVILLE, TENN.

The rapid return of the South to an assured prosperity, after the terrible ordeal through which she passed under the Radical regime, is a most astounding fact and a most suggestive Providence. Take these nine States, Alabama, Arkansas, the two Carolinas, Georgia, Florida, Louisiana, Mississippi and Texas. Their united State debt in 1868 was a fraction more than fifty million dollars. Three years later, under Republican spoliation, it became $216,066,391. Their local taxes in 1860, while they were prosperous, aggregate about 11½ million dollars; ten years later, while they were prostrated under carpet-bag misrule, they summed up in round numbers, $26,020,232. In connection with all this, consider the difference in the acreage and value of the land under cultivation: 1860, 58,548,993, valued at $1,217,587,857; 1870, 31,078,858 acres, valued at $54,979,015.

—The Theological Seminary at Princeton has one hundred and eleven students.

COMMENCEMENT.

PORT GIBSON COLLEGIATE ACADEMY.

Sunday, June 19.—11 A. M. Commencement Sermon by Rev. C. G. Andrews, D. D.

Monday, June 20.—10 A. M. Competitive Reading; Anniversary Polymnian Society; Annual Meeting Board of Trustees. 8 P. M. Concert.

Tuesday, June 21.—10 A. M. Anniversary Alumnæ Association, address by Gen. J. D. Vertner. 8 P. M. Address by ——. College Festival.

J. A. McJONES, President.

CAMP MEETINGS.

The camp meeting at William's Camp Ground, Pensacola District, will commence Thursday night, June 30. Friends who made subscriptions for the benefit of the camp ground last year will please pay their subscriptions as soon as possible, as it is greatly needed. Those good sisters who promised comforters for the preachers' tents will please bring them along when they come to the camp meeting. Preachers are cordially invited to be with us; provision has been made for their entertainment.

The grounds have been improved, a new hotel built, and other provisions for the comfort of visitors made.

S. H. COX.

DISTRICT CONFERENCES.

NOTICE.—The Woodville District Conference will be held in Amite City, July 28 to 31, inclusive. Sunday School Institute will hold its annual session on the third day of the Conference, Saturday, at 10 o'clock, A. M., as a part of Conference business. Pastors will please have their reports in writing, upon subjects indicated in the Discipline, pp. 53, 54.

We would suggest that the report on item 3 (schools) be separate; they will be called for on Saturday of the session. Brethren will have their Quarterly Conference Journals at Conference for inspection. Public preaching each day of the session, at 11 A. M. and 7½ P. M.

Annual Sermon to the Conference on Thursday night by Rev. L. B. Robertson, of Ellisville, La.

22 JAS. A. GODDEY, P. E.

The Brandon District Conference will meet at Forest, June 30, at 9 A. M., and continue to July 3. Rev. G. Bancroft will preach the opening sermon. I hope pastors will have written reports.

22 JAS. M. GANN, P. E.

The District Conference for Williamsburg District, Mississippi Conference, will convene at Columbia, on Friday, July 1, 1881, at 9 o'clock, A. M.

D. A. LITTLE, P. E.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Kosciusko and Durant		June 25, 26
Richland		July 2, 3
Zilpha		9, 10
Newport		16, 17
Winona circuit	Thursday	21
Winona and Vaiden	Friday	22
West Station		23, 24
French Camps		Aug. 6, 7
Lexington	Friday	12
Black Hawk		13, 14
Walthall		20, 21
Aldalia		27, 28
Greenwood		Sept. 3, 4
Carrollton		10, 11
Kosciusko circuit		17, 18

The Hazlehurst Conference will be held at Goodman, July 29, 31. Preaching on Thursday night, the twenty-eighth.

E. A. JONES, P. E.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—THIRD ROUND.

Auburn station		June 18, 19
Tallassee station		25, 26
Hurtsville circuit, at Sixbeech		July 2, 3
Salem circuit, at Lebanon		9, 10
Elmore circuit, at Liberty Chapel		16, 17
Crawford circuit, at Mt. Zion		23, 24
Tuskegee circuit, at Union		30, 31
Lonchapoka circuit, at Gold Hill		Aug. 6, 7
Franklin mission, at Camp Ground		13, 14
Tallapoosa circuit, at Centerport		20, 21
Tuskegee station		27, 28
Montgomery station		Sept. 3, 4
Dis-lika station		17, 18

The District Conference will meet at Notasulga, July 21, at nine o'clock A. M. The introductory sermon by Rev. J. R. Peavy, at eleven o'clock A. M.

The Recording Stewards will please send the names of delegates and members to Rev. M. P. Dickinson, Louchapoka, Ala., as early as practicable.

22 L. F. MANGUM, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Logansport, at Salem Chapel		July 23, 24
Mansfield, at Pine Hill		27
North Bossier, at Collinsburg		30, 31
South Bossier, at Cotton Valley		Aug. 3
Shreveport		6, 7
Caddo circuit, at Cypress Camp Ground		13, 14
Mansfield		20, 21
Coushatta		27, 28
Springville		Sept. 3, 4
Natchitoches		10, 11
Natchitoches circuit		14
Amacoro		17, 18
Moss		24
Pleasant Hill		24, 25

22 T. H. DOUGLASS, P. E.

PENSACOLA DIST.—THIRD ROUND.

Pensacola		June 4, 5
Warrington		5, 6
Millview		11, 12
Pollard		18, 19
Milton		25, 26
Pollard		July 2, 3
Perdido		9, 10
Stockton		9, 10
Yellow River		16, 17
Georgiana		23, 24
Evergreen		30, 31
Brewton		30, 31
Mooreeville		Aug. 6, 7
Monterey		13, 14
Sepulga		20, 21
Andalusia		27, 28

23 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

McComb and Summit, at McComb		June 11, 12
Hazlehurst station		18, 19
Brookhaven and Wesson, at Brookhaven		25, 26
Adams and Bogue Chitto, at Ebenezer		July 2, 3
Brandywine at Brandywine		9, 10
Bayou Pierre, at Tabernacle		21, 24
Scotland, at Osceyville		30, 31
Crystal Springs 4 P. M.		Aug. 6
Spring Ridge, at Forrest Hill		13, 14
Beauregard, at Providence		20, 21
Magnolia, at Tapnaw		27, 28
Georgetown, at Georgetown		Sept. 3, 4

The District Conference will meet at Osceyville, fifteen miles west of Brookhaven, Thursday, July 28. The opening sermon will be preached at eleven o'clock; Thursday, by Rev. W. H. Leith.

Those who can do so will please go in their private conveyances. Others will have conveyances furnished them from Brookhaven, without charge, if they will give G. Mr. David McCree, Osceyville, Miss., a week's notice of their intention to attend. All delegates who expect to attend will please notify Rev. H. R. Caldwell, Osceyville, Miss.

The Recording Stewards will bring their records with them, or send them.

Bishop Keeney has been invited to preside.

22 H. F. JOHNSON, P. E.

SEASHORE DIST.—THIRD ROUND.

Ocean Springs, at Orange Grove		June 11, 12
Handsboro and mission, at Bay St. Louis		18, 19
Biloxi		20
Red Hill		June 30
Amboth	8 P. M.	July 1
West Pascagoula, at McLendon's		2, 3
Whittington, at Whittington		9, 10
Biloxi, at Biloxi		16, 17
Pedrington, at Gainesville		23, 24
Biloxi		30
West Pascagoula, at Clark's Chapel		Aug. 6, 7
Hampton		13, 14
Moss Point, at Moss Point		20, 21
Biloxi		28

12 T. S. WEST, P. E.

BRANDON DIST.—THIRD ROUND.

Marvin circuit, at Harrisville		July 9, 10
Brandon station		16, 17
Fannin circuit, at Bethlehem		23, 24
Ludlow mission		27
Lake circuit, at Camp Ground		30, 31
Cato circuit, at Mt. Helron		Aug. 7
Trenton circuit, at Camp Ground		13, 14
Raleigh circuit		20, 21
Newton circuit		27, 28
Beech Springs		Sept. 4
Mt. Hebron mission, at Spring Chapel		8
Philadelphia circuit, at Mars Hill		10, 11
Walnut Grove circuit		17, 18
Carthage circuit		24, 25
Forest circuit		Oct. 1, 2

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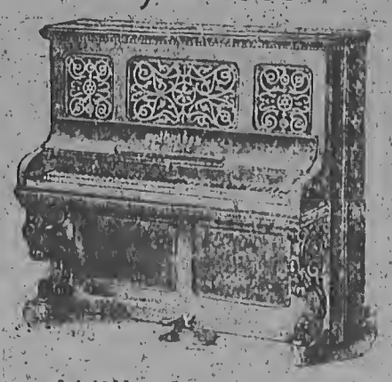
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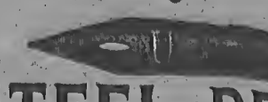
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Christian Advocate.

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"THE NEW SOUTH."

BY REV. JOSIAH BARKER.

Land of my adoption—beautiful land!
Of all dear Israel's sons, the Joseph, thou:
So late struck down by fratricidal hand—
Up, and fulfill thy glorious promise now!

Not long in durance shalt thou mourn,
For sun and moon thy greatness prophesy;
Some day, not distant, shall thy bonded corn
Blow the lean multitudes that else would die!

Thou hast what others struggle for in vain—
The trusting, patient faith, that works and waits
Till God shall send the fructifying rain,
And pour the ripened fruit through all thy gates.

'Twas envy sold thee, that thy limits restrains,
And hides thy youth behind its prison-bars—
No crimes were indicated by thy chains—
No foul dishonors written in thy scars!

No traitor Arnolds from thy lobs have sprung—
Ephraim and Manasses are thy true sons—
The high, heroic deeds thy harps have strung,
Were saintly Jackson's—Lee's, and Washington's.

Up then, and still thy radiant course pursue—
Let thy young branch go climbing o'er the wall;
Abundant be thy rain, and light, and dew,
And blessing Joseph—God shall bless us all!

Land of my heart, so long the wanderer's home—
My daily, fervent prayers, ascend for thee—
The strength of death alone can rend me from
All that thou art, all which thou hast been, to me!

SUMMERFIELD, ALA., June 8th, 1881.

Kentucky Correspondence.

One of the greatest productions of our State is tobacco. Whether its cultivation be right or wrong we have nothing to say at this time. There are millions in it." Almost every farmer, through what is known as the Green river country, is engaged in its production. It is a crop that requires careful attention—scientific handling. The prices for better grades of wrappers are from eight to fifteen dollars per hundred-weight. There are some fancy varieties that sell higher, and low leaf much cheaper. The heavier tobaccos are shipped to foreign markets, particularly Germany and Africa. The fancy wrappers are used in the United States. Air-cured tobacco is frequently bought here in large quantities and shipped to Virginia for manufacture, being wrapped with Virginia wrappers, and then returned to us, as genuine Virginia chewing tobacco. Kentucky is said to be the largest tobacco-growing State in the Union. About a week ago, there was a fine season for planting. The bulk of the crop is usually set from the first to the fifteenth of June.

The writer would judge, that the hemp production has fallen off; but this fact has no necessary connection with the practical abolishment of capital punishment a few years ago. Our present law allows the jury, in its discretion, to hang a murderer or put him in close confinement for life. Our penitentiary is full and foul. Crime has been on the increase. There has been a lax administration of the law and many think, even some of our most prominent secular editors, that the pardoning power has been abused by more than one of our governors. Good people had become alarmed. Mob law began to assert itself. Mutterings of indignation were heard like the distant roar of a coming earthquake. Last fall at our general election, candidates for circuit judges and. commonwealth's attorneys were made to commit themselves fully to the faithful administration of the laws for punishing crimes. The newly elected officers have taken hold in earnest. Five men were sent to the penitentiary for life at the spring term of the Todd County Court for the murder of one man. It was a most aggravated case. This is regarded here as an auspicious sign. We hope that the "carnival of crime" is ended.

The Louisville Conference mourns the loss of another of her veterans—Rev. Robert Fisk. Brush, Shelton and Fisk have all passed away since Conference. They were "lovely and pleasant in their lives." Brush was a man of rare good sense, brilliant wit, a little quaint in his humor, pungent in style, with a clear voice, distinct articulation and a happy face. He had been a very popular and successful preacher. Many will rise up "in that day and call him blessed." He was a member of the famous Louisville Convention of the Southern Church, May, 1845—where the Methodist Episcopal Church, South, through the delegates, by the authority granted them, entered into a separate ecclesiastical organization. He was, subsequently, frequently elected to the General Conference.

John W. Shelton came to us from the South. He was a sweet-spirited, deeply consecrated man, a ready speaker and a fine classical scholar.

Robert Fisk was a native Kentuckian. In person, he was tall, raw-boned and angular. His character was an upright column. His mind was clear, his judgment sound. His reading was extensive. He was an excellent sermonizer; and, in his prime, a most useful preacher on circuits and districts. He was a member of the General Conference at Nashville, 1858. Bro. Fisk's name was third on our Louisville Conference roll, while that of G. W. Brush stood first. Our fathers are passing away—full of years, full of honors; and what is better still, full of faith. One by one they go to swell the cloud of witnesses. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead."

In the Central Methodist of May 28, is a very noticeable article on the use of the Greek prepositions, *en* and *eis*, from the pen of Rev. G. Hayes, D. D. Dr. Hayes is the logician of the Louisville Conference. He has made the mode of baptism a special study. He is a good critic. He has not written in haste. This writer read his contribution in manuscript several months before its publication. What he has written he will not be likely to change. He says, "*eis* not only does express motion towards, with the idea of *in*ness; but is the preposition used whenever that idea is expressed in the New Testament. I do not say that it always expresses the idea of *in*ness as accomplished by motion towards; but when that idea is expressed, *eis* is always used. It is a fact, and I presume not an accidental one, that *eis* is never used to connect *baptidzo* with water. When a preposition is used at all it is always *en* and not *eis*: I baptise you *en* with water—not *eis* into water."

Again, "now what I mean to say is, that the word *baptidzo* is never, in the New Testament, so connected with water, by a preposition, as according to the usage of the Greek language, to make this transfer of the subject to, or into the bosom of the water, nor of anything else with which men are said to be baptized." Therefore, the learned Doctor squarely repudiates immersion for baptism. Let those interested in the discussion, by all means, get his article.

It was the privilege of your correspondent, on May 27, to attend a social picnic, as they are called here, on the top of Pilot rock, in the north of Christian county, in this State, and on the waters of the Pond river. Judge S. E. Shaw, of Missouri, was the honored guest, who, after an absence of 40 years, revisited the scenes of his childhood and met his numerous relatives and surviving friends on the lofty height which commands a view of almost the whole country lying between the county-seats of Christian and Todd counties—Hopkinsville and Elkton, a distance of twenty miles. It was a happy day. The rock rises from the top of a high ridge running back from the waters of Pond river. Its height from the bed of the river to its summit, is estimated at from five to six hundred feet. The rock itself covers about a half-acre of ground and rises abruptly with almost perpendicular walls ranging on its several sides from fifty to one hundred feet above the ridge. It is a great natural curiosity. If located in New York or Pennsylvania, it would have a world-wide fame. There are a few trees on its top of stunted growth. It is the home of foxes, but singularly free from serpents. Vines and ferns and wild flowers and grass cling to the crevices of its mossy sides. There is a house built under and in the rock and plenty of cold water near at hand. There are legends and stories of interest connected with its history which serve to beguile the hours of pleasure seekers.

VENOSA.

May 30, 1881.

Convention of Conference Sunday School Secretaries.

MR. EDITOR: An invitation was extended by Dr. W. G. E. Cunnyngham, our Sunday-school editor, to the Conference Sunday-school secretaries of the Annual Conferences of the Methodist Episcopal Church, South, to attend and take part in a Convention to be held in Nashville, Tenn., May 3 and 4, 1881. In accordance with this invitation, some nineteen or twenty secretaries met at the appointed time and place.

The convention was called to order by Dr. Cunnyngham, who was elected president. The object of the convention, as stated by Dr. Cunnyngham, was to confer with the Sunday School Committee of the Methodist Episcopal Church, South; and consider the general interests of our Sunday school work, and by mutual conference and consultation to encourage and strengthen each other in our special labors. Dr. Cunnyngham submitted the following questions for the consideration of the convention:

1. Is the legislation of our church in regard to Sunday schools, and Sunday school work, entirely satisfactory?

2. How is the Sunday school officially related to the church though the pastor and Quarterly Conference?

3. What is the office and work of a Conference Sunday school secretary? and how is he supported? is he expected to report officially to his Annual Conference? Has he any prerogatives in an Annual or District Conference? What is he expected to report to the Sunday-school editor?

4. Is the Sunday school literature furnished by our church satisfactory in quality and price? What improvements can you suggest?

5. Are our Sunday schools, generally, properly organized? What is the best form of organization for a Methodist Sunday school? What would you advise as to a Sunday school constitution? Have you any suggestions as to a ritual for Sunday schools, containing opening and closing exercises, order of business, etc.?

6. What can be done to promote greater efficiency in the department of instruction—more systematic and thorough teaching? What would you recommend concerning institutes, normal classes, teacher's meetings, lectures, etc.?

7. How can District Sunday school Conferences or conventions be rendered more useful? How can a District Conference be best utilized in the interests of the Sunday school cause?

8. How can greater prominence be given in our Annual Conferences to the Sunday school interests? What do you think of a Conference Sunday-school Board, having supervision of all the Sunday school operations within the bounds of the Conference?

Concerning the first question, it was resolved that the General Conference be memorialized to so legislate that a Sunday school Conference be held annually in each presiding elder's district, either during the session of the District Conference, or at some other time during the Conference-year; and that the Sunday school secretaries shall provide, in advance, a programme for said Conference or Convention,

Also, to amend the law of the church so as to add to Question 3, on page 60 of the Discipline, the words, "and the pastoral instruction of children," thereby securing conformity to Section 11, on page 122, entitled, "Of the children of the church."

That we memorialize the General Conference also to specifically empower the preacher in charge, in case a vacancy occurs in the superintendency of a Sunday school during the interim of the Quarterly Conference, to appoint a superintendent to serve until the next Quarterly Conference; and that the preacher in charge be empowered to appoint superintendents for any schools that may be organized during the period between the Quarterly Conferences; so to amend the law concerning Sunday schools as to direct the Annual Conferences to establish a Conference Sunday school Board, which shall have supervision of all the Sunday school operations within the bounds of its respective Conference.

The Sunday school secretary of the Conference shall be *ex officio* the secretary of this board, and shall make a report to said board at its annual session, which session shall be held at the time and place of the session of the Annual Conference.

It was also recommended that the Conference Sunday school secretary be styled Conference Sunday school superintendent.

It was resolved that these, and all other memorials to the ensuing General Conference, adopted by this convention, be placed in the hands of Dr. W. G. E. Cunnyngham, chairman of the Sunday school Committee, to be presented by him to the General Conference, which is to convene in Nashville, Tenn., May, 1882.

Opinions and Recommendations.

1. That it is the sense of this convention that all Sunday schools, whose superintendents are appointed by the Quarterly Conference are considered *Methodist* Sunday-schools, and none other.

2. That each Conference Sunday school secretary be requested to use all means in his power to ascertain what Sunday schools in his Conference do not use our Sunday school literature, and to advise the Book Agent of the name and address of the pastor and superintendent of such schools, and request said Agent to send sample copies of *our literature* to all such schools.

3. That it is the judgment of this body that the statistical report of the preacher in charge should include the whole number of officers, teachers and pupils who were enrolled members of the school for any part of the Conference-year being reported upon.

4. That the number of Methodist pupils in *Union Sunday schools* should be separately reported to our Annual Conferences.

The convention recommended that teacher's meetings, Institutes and Normal classes be organized to promote greater efficiency in the department of instruction. The Sunday school literature, edited by Dr. Cunnyngham, received the hearty approval of the Convention, which pledged itself to circulate more extensively than ever the *Sunday school literature of our church.*

The convention requested the Book Committee to consider the propriety of publishing a weekly paper, devoted to the interests of Sunday school officers, teachers and advanced scholars. An "Order of exercises," to be observed in opening, conducting and closing Sunday schools, was recommended, to secure greater uniformity among Methodists. The sessions were pleasant, and the deliberations quite satisfactory. It was good to be there, *me judice.*

CHAS. R. WILLIAMSON, Sec.,
MOBILE, ALA.

Vanderbilt Commencement.

We copy as follows from the Nashville Christian Advocate:

On Tuesday evening the contest for the R. A. Young prize medal drew together a large audience. Dr. Summers presided. The speakers were R. W. Jennings, Jr., of Nashville, Tennessee; J. F. Colville, of Georgia; R. C. Lee, of Mississippi; and H. G. Henderson, of Kentucky. All the speakers acquitted themselves well, their speeches showing they had learned how both to think strongly and to express themselves clearly. The successful contestant was Mr. Henderson, to whom the medal was presented by Bishop McTyeire. This oratorical tournament was a very satisfactory exhibit of the metal of the Vanderbilt boys and of the methods of mental training and classic literature pursued in the institution.

The *Alumni* of the University held their annual meeting Wednesday morning at the University, about sixty being present.

The address to the *Alumni* was delivered by Percy W. Gardner, of Missouri. He took as his subject, "The Agencies of our National Progress," which he handled in a masterly manner. At the close of the address a resolution was adopted tendering the thanks of the *Alumni* present to Mr. Gardner.

The following officers were elected for the ensuing year: President—Dr J. T. McGill, of Arkansas. Vice-presidents—J. H. Bryant, of Tennessee; J. J. Tigert, of Kentucky; D. O. Herbert, of South Carolina; W. R. Sims, of Missouri; H. L. Crumley, of Georgia. Secretary, A. V. Lane, of Louisiana. Treasurer—E. T. Fleming, of Tennessee. D. P. Fletcher, of Georgia, was elected orator for the next meeting. The President-elect announced the following Executive Committee: Lytton Taylor, Dr. R. W. Steger, P. D. Maddin, Dr. Robert Eves, and Lewis Powell.

A large and brilliant audience greeted Gov. Colquitt, who delivered the Annual Address on Wednesday evening. The Governor was greeted with hearty applause on his entrance. Governor Hawkins, of Tennessee, presided. The two Methodist Governors represent not the same political ideas, but the Christian sentiment, which is more and more making itself felt in the public affairs of these United States. The time has come when it is no longer a disadvantage for a candidate or incumbent of a public office to be a Christian—and it has come to stay.

On Thursday, Commencement Day, the audience was very large, and the exercises culminated in interest. Prayer was offered by Dr. Summers.

Solon E. Rose, Jr., of Tennessee (we quote from the Daily American), class representative, then delivered a speech which bore evidence of careful and intelligent study, on "Free Trade," pointing out with great clearness the effects of such a policy.

A. Davisson, of Virginia, representing the Biblical Department, spoke concerning the "Weights of the Balances." He spoke of the mind, and its cultivation, as far better and preferable to mere physical development. The levers of the mind, he urged, were the weights of the balance that ruled the world. His address was a very creditable performance.

C. W. Beale, of Tennessee, representing the Academical Department, was the next speaker. His subject was "The Age of Calhoun, Clay, and Webster." He showed the great influence which great minds have exercised on the world, made a careful comparison between the three statesmen named, and contended that the opportunities for the development of statesmanship which existed then do not exist now.

Chancellor Garland then delivered the University Address, which was worthy of him and of the occasion.

Chancellor Garland then proceeded to award the honors to successful students, as follows:

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German—A. C. Boozer, Georgia; S. Cooney, Tennessee; A. E. Howell, Tennessee; J. Mihadovitch, Georgia; J. Stephan, Texas; C. L. Thornburg, West Virginia.

English—A. C. Boozer, Georgia; A. H. Burns, Kentucky; J. A. Cook, Mississippi; W. T. Matthews, Louisiana; F. W. McConnel, Tennessee; D. C. McMillin, Tennessee; H. M. Meriwether, Kentucky; S. E. Rose, Tennessee.

History and English Literature—C. W. Beale, Tennessee; G. L. Beale, Tennessee; J. H. Bryant, Tennessee; R. C. McMillin, Tennessee; S. E. Rose, Jr., Tennessee.

Moral Philosophy—C. W. Beal, Tennessee; A. Davisson, Virginia; G. C. Greer, Texas; J. H. Harrison, Tennessee; D. E. Hydrick, South Carolina; W. H. Isaacs, Florida; D. C. McMillin, Tennessee; H. M. Meriwether, Kentucky; S. L. Rose, Tennessee; C. L. Thornburg, West Virginia.

Mathematics—(University Class)—R. L. Cartwright, Texas; G. C. Greer, Texas; P. D. Maddin, Tennessee; F. W. McConnell, Tennessee; W. B. Toon, Tennessee.

Physic and Astronomy—G. L. Beale, Tennessee; D. E. Hydrick, South Carolina; D. C. McMillin, Tennessee; P. D. Maddin, Tennessee; S. E. Rose, Tennessee.

Chemistry—E. H. Bowser, Kentucky; G. L. Beale, Tennessee; V. L. Cunnyngham, Tennessee; C. B. Hatfield, Kentucky; C. Jungerman, Tennessee; M. P. LeGrand, Alabama; E. R. Lyons, Alabama; P. D. Maddin, Tennessee; M. C. McMillin, Tennessee; J. C. McReynolds, Kentucky; E. N. Morgan, Tennessee; W. E. Myer, Tennessee; H. Redmond, Texas; J. E. Shipp, Tennessee; A. Z. Trammell, Arkansas.

Natural History and Geology—C. W. Beale, Tennessee; J. C. Boozer, Georgia; E. H. Bowser, Kentucky; V. L. Cunnyngham, Tennessee; C. B. Hatfield, Kentucky; C. Jungerman, Tennessee; M. P. LeGrand, Alabama; E. R. Lyons, Alabama; P. D. Maddin, Tennessee; M. C. McMillin, Tennessee; J. C. McReynolds, Kentucky; E. N. Morgan, Tennessee; W. E. Myer, Tennessee; H. Redmond, Texas; J. E. Shipp, Tennessee; A. Z. Trammell, Arkansas.

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Civil Engineering—A. V. Lane, Louisiana.

School Graduates.

Certificates of graduation are conferred upon students who complete with distinction the entire course of study in any school.

Latin—S. L. Jones, Louisiana.

Greek—S. L. Jones, Louisiana.

History and English Literature—S. L. Jones, Louisiana.

Mathematics—J. H. Bryant, Tennessee; A. V. Lane, Louisiana.

Chemistry—J. C. Boozer, Georgia; S. P. Gilbert, Georgia; James N. Gunnels, Alabama; John N. Gunnels, Alabama.

Graduates in the Biblical Department.

Entire Course, including Greek, Hebrew, etc.—H. L. Crumley, Georgia; A. Davisson, Virginia; W. G. Isaacs, Florida; H. G. Henderson, Kentucky; G. C. Stovall, Texas.

Two Years' Course—G. L. Beale, Tennessee; E. B. Graham, Tennessee; J. W. Stoval, Texas.

Degrees.

Bachelor of Philosophy—D. B. Cobbs, Alabama; W. G. Isaacs, Florida.

Bachelor of Arts—J. H. Harrison, Tennessee.

Bachelor of Science—P. D. Maddin, Tennessee; C. L. Thornburg, West Virginia.

Master of Arts—C. W. Beale, Tennessee; G. L. Beale, Tennessee; D. C. McMillin, Tennessee; S. E. Rose, Tennessee.

Civil Engineering—A. V. Lane, Louisiana.

Doctor of Philosophy—J. T. McGill, Arkansas.

Bachelor of Laws—E. E. Bryan, Mississippi; W. R. Chambers, Tennessee; R. P. Conner, Texas; E. T. Fleming, Tennessee; W. H. Goodpasture, Tennessee; J. E. Gracey, Tennessee; J. O. Harwick, Tennessee; G. R. Harsh, Tennessee; D. O. Herbert, Georgia; R. E. Jackson, Tennessee; W. W. Lacey, Kentucky; C. H. Mayfield, Texas; P. Moorscheidt, Texas; C. F. Rawls, South Carolina; J. M. Smedes, Mississippi; Eugene Smith, Kentucky; John Somers, Jr., Tennessee; J. L. Whitworth, Tennessee.

Undergraduate Prize Scholarships.

Value $100 Each—D. E. Hydrick, Greek, South Carolina; C. T. Cole, Latin, Tennessee; H. E. Harlan, Modern Languages, Mississippi; E. L. Brunlette, History and English Literature, Texas; H. M. Meriwether, Moral Philosophy, Kentucky; G. C. Greer, Mathematics, Texas; J. C. McReynolds, Physics and Astronomy, Kentucky; J. H. Kelly, Chemistry, Tennessee; W. E. Myer, Natural History and Geology, Tennessee; E. H. Bowser, Engineering.

Medals.

Owen Prize Medal—J. T. Curry, Biblical Department, Tennessee.

Founder's Department Medals—C. W. Beale, Academic Department, Tennessee; A. Davisson, Biblical Department, Virginia; G. R. Harsh, Law Department, Tennessee; J. E. Hill, Medical Department, Tennessee; J. N. Gunnels, Department of Pharmacy, Alabama.

Fellowships.

A. V. Lane, post-graduate fellow. J. T. McGill, post-graduate fellow. C. L. Thornton, graduate fellow. C. W. Beale, graduate fellow. Solon E. Rose, graduate fellow.

—The churches of Richmond, Va., added 1,395 to their membership the past year, above all losses. The Catholic population of the city is 5,021.

From the Work.

MOUNT LEBANON, LOUISIANA.

MR. EDITOR: Ringgold is a beautiful little village in the southwestern portion of Bienville parish, in the bounds of Webster circuit, Homer district, Louisiana Conference. It has a population of about one hundred and fifty inhabitants. A kind, hospitable and intelligent people. At this place, we have just closed a very interesting meeting which lasted twelve days, resulting in about twenty conversions and fifteen accessions to the church. Rev. John A. Miller was with us doing some able preaching. Our loyal brethren, Revs. Philip Burket, Prothro, Davis and Wimberly rendered us valuable assistance. The farming interest is very flattering at this time, although the copious showers have given the farmers plenty of grass; but the last few days we have had some beautiful weather which has combled them to destroy it in a measure.

Yours in Jesus,

C. L. MCNEILAND, P.

JONES'S BEND, LA., May 27, 1881.

YORKSHIRE DISTRICT CONFERENCE.

The Conference met in the town of Fayette on the morning of June 3. Rev. J. A. Ellis, P. E., presided the first day. In the afternoon Bishop Keener arrived fresh from Centenary commencement, having come through the country in a buggy. The Conference was harmonious, well-attended and withal profitable. Reports from the charges were encouraging in all respects, save a lack of revival spirit. This was felt and prayed for. Next Conference will meet at Utica. Delegates to Annual Conference: E. J. Bahin, H. Key, T. A. Holloman and Rev. W. C. Millsaps.

C. L. M.

EDEN'S SPRINGS, MISS., June 9, 1881.

The Grenada District Conference closed last Sunday. It was a very profitable session and the charges were all represented but one; the feast was truly a time of refreshing. The reports represent the church in pretty good condition throughout the district. We have revivals at some points. The country is healthy and the prospect for crops is flattering. Prohibition is growing more popular, every day and the people are waking up to the great evil of intemperance. Wish you and ADVOCATE well.

THOS. A. RAMSEY.

GOODMAN, MISS., May 27, 1881.

MY DEAR DOCTOR: The ladies of this place have recently organized a Woman's Missionary Society with twenty-one members. The officers are: Mrs. B. W. Cooper, president; Mrs. Tom Norwood, vice-president; Miss Iowa Caruth, recording secretary; Mrs. A. Norwood, corresponding secretary; Mrs. C. M. Sitman, treasurer. We take courage. May a glorious success attend the Woman's Missionary Society!

Yours,

INMAN CHERRY.

PLEASANT HILL CHURCH, ALA., May 2, 1881.

We are in the midst of a revival in the town of Benton, which commenced last Sabbath. Rev. J. S. Roucher is with us filled with zeal for the salvation of souls. Four have united with the church and others are at the altar.

Respectfully,

SAMUEL NEEDLES, P. C.

SUMNER, MISS., June 6, 1881.

MR. EDITOR: The Lord has most graciously blessed his people here. Our meeting closed last night with thirty or more clear conversions and twenty-two accessions. With a very few exceptions, we now have a converted, working membership, with the weekly young ladies' and men's prayer-meeting, the class-meeting and Sunday-school in full blast. We thank Bros. W. H. Leith, W. B. Lewis and Elijah Tarver for assistance. Our people read the ADVOCATE. All the praise be to God.

Your brother fraternally,

W. W. HOREN.

WALNUT GROVE, MISS., June 9, 1881.

MR. EDITOR: The second Quarterly Conference of Walnut circuit Grove has just been held with encouraging reports. The prospect for crops is very flattering, but there is rather too much rain. The measles is spreading, but nothing serious, as yet, has occurred. Carthage, on the adjoining circuit, has, and is now enjoying a gracious revival, such as never before was there. At this writing twenty-four have joined; we trust, in good faith, some evincing a happy satisfaction, for which God be praised.

J. W. ELLISON.

WINONA, MISS., June 2, 1881.

Last night we closed a series of meetings of two and a half weeks' continuance. A gracious revival, both in and out of the church. About twenty-five professions of faith. Seventeen have joined our church, and there are others to join. Several parents in influential families are finding the saved. Our splendid new parsonage will be ready for occupancy in three or four weeks. Religiously we are looking up.

Very truly yours,

J. W. LOWRANCE.

Christian Advocate.

THURSDAY, JUNE 16, 1881.

LINKED TO HEAVEN.

I have a boy, an angel boy, I can not tell his age;
They reckon not by days and years in heaven's recording page.

He only came and smiled on us, his mother dear and me,
Then sought that better, brighter world where God's good angels be.

I do not know what form he wears how bright his beaming brow,
Fondly know he waits for us in God's eternal Now.

I can not see what thoughts he has in realms beyond the sky;
But I feel that he will tell us all and know us by and by.

"Come unto me, ye little ones," was all on earth he heard;
'Twas Jesus spoke and knowing it, he took him at his word.

He fell asleep in Jesus, that sweet eternal rest,
And now is safely folded on our Saviour's loving breast.

One only hope to us is left, his mother fond and I,
We'll meet our angel lady in bliss beyond the sky,
When God shall wipe away our tears and soothe the cruel pain
We felt in yielding, though we knew we'd have our child again.

—Church and Home

Confirmation.

A divine of the church requested that I examine the doctrine of "laying on of hands." I have done so with pleasure.

1. The laying on of hands was a form of ordination, or setting apart for a specific work, as the ordination of the seven deacons and of Paul and Barnabas. To this I have no objection; and it is of right perpetuated in the church.

2. The laying on of the apostle's hands was a means of receiving the Holy Ghost in its miracle working power. Bear in mind the fact that it was conferred in this, and in this sense only, by the imposition of their hands. Twice was the Holy Ghost thus conferred: by Peter and John at Samaria, and by Paul at Ephesus. It was as many times received, in the same sense, without the imposition of hands, as upon the day of Pentecost, and when Peter preached to Cornelius.

The Catholics and Episcopalians rely upon Acts viii, 17-19, to prove confirmation. There is not the shadow of an evidence for it in either. Catholics exalt confirmation to the dignity of a sacrament. They believe that upon the imposition of the hands of the properly-authorized persons the Holy Ghost is conferred, provided it is not prevented by a mortal sin on the part of the recipient, and provided also the priest intends to convey this blessing. The refutation of this is in its absurdity. The idea entertained by the Episcopal Church is not quite so shocking, but it is all [illegible] confirming in the church, those who have been baptized, by the imposition of the hands of the Bishop. It is also contended that the Holy Ghost is conferred by this act, provided the person confirmed is worthy. It is not regarded as a sacrament, but as a "supplement to baptism." If it is a supplement to the sacrament of baptism, it becomes a part of this sacrament, and is as much a sacrament as baptism itself. It seems to me to be a contradiction to assert that it is a supplement to and, therefore, a part of a sacrament, and yet deny that it is a sacrament. If it be objected that it can not be a sacrament, because it is only a part, upon the same ground we may object to baptism being a sacrament, because it is only a part. Episcopalians do exalt it to the dignity of a sacrament, notwithstanding their disavowal. The truth is confirmation is not a supplement to baptism, and was never practiced by the apostles as it is now practiced by the Episcopal Church. The apostles never dreamed of laying their hands upon those who had been baptized as an act of confirming them in the church, and they never did it. Will any one assert that they confirmed in this manner the three thousand, the household of Cornelius and his friends, the household of Stephanus, of Lydia, and of the jailor and the eunuch? Certainly not. If confirmation is as important as the Episcopal Church regards it, it certainly deserved as much mention as their baptism. They were never confirmed, because there was no such thing as confirmation.

Again: The very circumstances, upon which the Episcopal Church depends, are very far from proving confirmation. I freely admit that Peter and John laid their hands upon some of the disciples of Samaria, and possibly upon all, yet I do not believe it; and also that Paul laid his hands upon twelve at Ephesus; but I stubbornly deny that they laid their hands upon them as an act of confirmation, or to bestow the Holy Ghost in its sanctifying graces. I will repeat that they laid their hands upon them for one purpose, and for one purpose only, that they might receive the Holy Ghost in its miracle-working power, a special gift to some in the apostolic age. I asserted that hands were not laid upon them as an act of confirmation, or to bestow the Holy Ghost in its sanctifying graces.

1. As to confirmation. I can not believe, from the reading and from the spirit manifested in the eighth chapter of Acts, that the apostles ever laid their hands upon Simon; it is very evident to my mind that they did not. Poor Simon was never confirmed in the church! But this will not do; they can not get along without Simon; he is the very kind they want, and they will turn creation over before they will consent to leave him out.

Let us see if they can get any consolation from the nineteenth chapter. "And all the *men* were about twelve," upon whom Paul laid his hands. Were there not more Christians there than twelve? It is unreasonable to convey there were not. Paul had labored there once before, Apollos had labored there, Aquila and Priscilla were laboring there. Neither did Paul lay his hands upon the women, only upon the men. Is this agreeable to the idea of confirmation? If the Episcopal Church is anxious to follow apostolic precedent, let the Bishop lay his hands only upon the men. Thus it is evident that the laying on of hands for this purpose was not general, but special.

2. As to receiving the Holy Ghost in its sanctifying graces. The men at Samaria had already been converted under the preaching of Philip. They had believed, and were baptized. "There was great joy in that city." Joy follows, but does not precede conversion. So with the disciples at Ephesus. They had already exercised faith, and, I have no doubt, that faith which purifies the heart. Certain I am that the Holy Ghost was not conferred in this manner by the imposition of the hands of Paul.

Such is untrue, because it is contrary to Scripture. The Bible nowhere says that we are regenerated or sanctified by the laying on of hands, but everywhere the sacred writers testify, with perfect unanimity, that we receive the Holy Ghost, in its sanctifying graces, by the means of faith. "Thy faith hath made thee whole," "Thy faith hath saved thee," "Them which are sanctified by faith," and many others of like import. Tell me where the Bible says, in one single instance, or even insinuates, that these blessings are conferred by the imposition of the hands of the apostles, and I will yield the palm. But, if it is by faith, it can not be by the imposition of hands.

It is illogical. If the Holy Ghost was formerly conferred in one way, by the imposition of hands, it is illogical to conclude that it is now conferred in entirely a different way by the imposition of hands. Beautiful logic this is! The Holy Ghost, in its miracle-working power, was conferred by the imposition of the hands of the apostles. Therefore, it is now conferred in its sanctifying graces by the imposition of the hands of the Bishop. It sounds more like the logic of a seven-year-old school-boy than of intelligent, educated men.

It is mathematically absurd. Things which are equal to the same thing are equal to each other. Every effect has an adequate cause, and the same effect is produced by the same causes. Faith, unquestionably, is the cause of our receiving the Holy Ghost in its sanctifying graces; if, the imposition of hands [illegible] receiving the Holy Ghost in the same manner, then faith and the imposition of hands is all one and the same thing. The conclusion is unavoidable, but who is willing to admit that they are the same? Episcopalians must either deny their own position or admit a conclusion which is so evidently absurd. Let them choose either horn of the dilemma.

Being unscriptural, illogical and mathematically absurd, it is none other than an arrogant, arbitrary assumption on the part of some to possess such a power. Such an unscriptural dogma can not be condemned in too strong language. Frequently great violence is done to truth in suffering such errors to go unnoticed. I could give other reasons why this doctrine can not be true, but it is hoped the above are sufficient and satisfactory.

My only hope in writing this is, that it may be the means of satisfying some doubting mind, or of convincing some who have already been beguiled by soft, enticing words to believe it necessary to have the hands of the bishop laid upon them, that such a thing is a myth, and has not even the shadow of a virtue.

JAS. E. M'CANN.

FORKLAND, ALA.

Vanderbilt Commencement and Else.

MR. EDITOR: Wednesday, Thursday and Friday of Commencement Week of Vanderbilt University, I spent in Nashville. Lodging in the hospitable home of Dr. Redford, I dined and took tea with various old friends, and no little converse and communion did I enjoy with them and others, from the old time regions of the South, where many itinerant days were spent. Let me first speak of those from afar. First, Rev. C. D. Oliver, with whom I was junior preacher, at Montgomery, Ala., my first year, in 1853. He had preached a sermon before the theologues on Sunday afternoon previous, of which the Nashville papers spoke in high terms. Dr. Oliver has not broken at all, nor seemingly changed at all. It would have been a great refreshment for me to have met his highly-endowed wife. From her I heard criticisms twenty-seven years ago that then I little realized to be true; but now they so fully accord with my later thinking, it is with pleasure I speak of it, and make acknowledgement. Rev. Thomas Y. Ramsey, one of the presiding elders of the North Mississippi Conference, who was for three years at Columbus my presiding elder, and two years before at Livingston, Ala., the same, was in attendance, and it was most grateful to embrace him, and with him talk over much of the past. Between us there had been never a ripple, for one as solidly true as he could not give occasion, much less cause, for distrust. Time has touched him gently, and he is as single-eyed toward duty as ever. I much regretted he could not come to Bowling Green with me, and spend a Sunday. Bro. Marton, of the North Mississippi Conference, whose bold, manly, outspoken words on the Conference floor, when some of the orthodoxes attacked *to be neutral regarding* what I had spoken, inspired me with admiration, was on hand. He first attracted my attention in the General Conference, in 1866, in New Orleans, and he looks now not a day older than then. Hon. James Cobbs, of Mobile, Ala., one of the truest friends I ever had, when I served as preacher in charge at Livingston, Ala., in 1857 and 1858, and whose elegant son is a student at the university, seemed as much joyed to meet me as I felt to again grasp his liberal, honest hand. With what a zest we came over old memories, for we loved and honored the same men and women. That the people have honored and trusted him and his brother, Thomas Cobbs, with highest honors and responsibilities, does them credit. At Dr. Garland's, Bishop McTyeire's, Dr. Summers', Prof. Lupton's and Prof. Granberry's I had most cordial greetings, and with their families very pleasant hours. The feasting was grateful to one who takes up the cross of appetite, and seeks to meet properly what is given with evident purpose that it be "richly enjoyed." I confess to a weakness for victuals, such as is provided around Vanderbilt. I heard Gov. Colquitt's address on Wednesday night. It has been reproduced in the papers. It reads better than it sounded. He was confined to his manuscript in delivery, and the points he made, while fine, nevertheless were suggestive of issues that I, for the time, would have preferred to have been oblivions of. Every shoemaker wonders why the world was not made out of leather; preachers, when they make speeches, are apt to preach; and so when a politician is engaged, we may expect the water to taste of the gourd somewhat. There was not the dash about the governor I expected to see, but there was compensation for the lack in a manifestly solid, direct, intelligent manhood, and as a son of the South, and a servant of the public, take him all in all, I doubt if Georgia has his superior. Gov. Hawkins, of Tennessee, introduced him to the audience. He received a note while on the platform, from some one then unknown, alluding to his Republicanism, and asking what *he* was doing there? Of course as soon as this was known by the professors and students there was indignation, and a lad came before the students and confessed, in tears, that he did it, offering to make any just apology. When I heard that the little fellow had thus come forward, I could but exclaim: "God bless and protect the boy!" And, as I now write and prophecy that this experience will be as a rich lump of fertilizer at the root of character in him. I have little doubt but that Gov. Hawkins has taken pains to assure the boy.

The young gentlemen of the college acquitted themselves most creditably throughout, but of their speeches, discussions, etc., I can not speak in detail. The gymnasium of the institution was the attraction one afternoon, and to see how skilled the young men have become on the ropes, rings and poles is astonishing. Not to be prolix, I simply say that Vanderbilt won upon me from the jump, and I came away rejoiced that a timely providence had secured so brilliant a center to our educational system. I called on my old Alabama friend, Rev. George W. H. T. Price, president of the Female College. If the Nashville people do not rally to him, and put the enterprise they have induced him to venture beyond contingency, theirs is the loss, and it will reflect seriously upon them. I learned, before leaving Nashville, that Rev. J. J. Tigert, of the Louisville Conference, had been elected to a fellowship in Vanderbilt, and the gratification was greater than surprise. It is the place for him. Take him all in all, I have never known a more gifted man come into the service of the church, and that he is incorporate with our chief educational movement at so early a period in his life is as it should be. What an opportunity for one with such aptitude for scholarship! with such a zest for the pursuit of the true and the good! Tigert has already attested signal ability as a writer, and from his pen, in the future, we may confidently expect something that will tell.

I neglected, among the personals, to mention Dr. Anson West, of the North Alabama Conference, who has so recently been bereaved of as lovely a wife as Alabama contained. Oh! the sweet quiet of the grave! The folded hands! The upturned faces! They are all abroad over the dear Southland.

Of Dr. Messick's commencement sermon I heard vexacious things. Everybody was delighted with it. I asked them please to moderate a little, as I wanted to be the biggest man in the Louisville Conference. Here it is now: Morton goes to the Ecumenical, Tigert goes as fellow to Vanderbilt, Messick is declared to be A No. 1, and suitable for anywhere and any what, Settle has gone and covered himself with glory in an enterprise, now consummated, at Owensboro; and where are we? There is Emerson, wearing gracefully the crown of martyrdom, and I am not allowed even a share of that. "Prophets and kings desired it long," etc.

I have just read this over to one who calls me Joseph, and she says "I don't like one word of it; it's commonplace, and too much of it." So I must get it in the envelope and to the post as soon as possible, or I may do as often before with such, namely, tear it up.

Dr. Summers gave me some heavy love licks, as usual. Somebody had been telling stories about my doxy, and he is jealous over his Alabama boys with a godly jealousy. I came over the [illegible] with him, and he replied. "That's right; that's right!" So I came home, patting myself on the back all the way. I told the doctor never to believe my one who endeavored to disparage another. *It is impossible for such to tell the truth.* The doctor remarked that his experience was that people most generally got things wrong. God bless the sunny-souled old saint. Amen.

JASPER B. COTTRELL.

BOWLING GREEN, KY.

Colportage Sketches—No. 7.

BY C. M. JONES.

"THEY GITS ALL THE MONEY."

"I tell you, sir, you are at the right place to sell a Bible. We has bin wantin' one for more nor two years. Just look at the hooks, a whole box full, more than you can sell in a year. The store-keepers about here never has sich a thing as a Bible or hymn-book, but you can always git plenty of mos'n cloth an' snuff an' backer, an' some of um has whisky to make men drunk. They is mighty pice, an' I 'spose cheap enough; but I likes this best of all. What did you say is the least you will take for it? You must put it down mighty low, if we trade, for I tell you I don't give none of yer big prices for things these days. We used to have plenty of money, an' could git anything we wanted, before the people turned sich big fools and got up that war. Since then money is mighty scarce. Don't know what folks want to have wars for. They might knowed somebody would git kilt. Well, the rich folks lost the niggers anyhow for their smartness, an' has to go to work like the rest of us. Did you say this is worth forty cents? Well, if that is the best you can do I will take it, but you must let me read it two hours first." These sentences were uttered in rapid succession by a lady who appeared to be forty-five years of age, medium height, slender form, with small, keen eye, sharp nose and thin lips. I was driving but one horse, and he was hot and tired, having traveled twenty miles during the day, and stopped at a score of houses. I looked at my watch. The sun was only an hour high, and eight long miles further to go before resting for the night. I was already impatiently hot, as kindly as possibly, said: Madam, it will be dark in two hours, and I must go eight miles before stopping; it is impossible for you to read the book so long. "That is always the way," she keenly returned. "Some folks never has time for anything. It is a wonder they takes time to eat. Well, if you don't let me read it two hours I won't buy it then, that's all." Wishing to end the conversation and drive on, I said: Madam, how long have you been a widow? "I am not a widow at all, I thank yer, sir. My husband is in the plantation. We live out here in this little cabin for our health, but have good land, an' everything else anybody wants, down on the crick." I intended no offense at all by the question, but thought you were a widow, and intended to give you a Bible and go on. "I am no beggar, I thank you, sir, and don't want you to give me a Bible. I am able to pay for one, if I want it. I like this one very well, and think I would buy it if you would let me read it two hours." When she gave me time to speak again, I asked her why she wanted to read it two hours? "I want to see if it is like my old one." Let me see your old one, and I will tell you in a moment. "It is not here; I give it to my oldest daughter when she moved to Texas, two years ago." Do you have no Bible at all? "No, we don't; if we had I wouldn't be out here a talkin' to you about yourn. What do you think a body would want with two Bibles?" As you have no Bible, I insist on you taking one, as it may be a long time before you have another opportunity. "I don't care; I won't buy anybody's Bible without readin' it two hours, because I said, a long time ago, that I wouldn't, and won't either." Why did you say that? "Well, I didn't want to tell you, because you may be one of them very men, but, as you asked me, I will tell you." You must talk fast, Madame, because it is getting late, and I must be going. "Well, a Methodist man come to our house one day, a long time ago, an' brought a Bible, an' he called it a Baptist Bible. He did it just to make me an' my old man mad, too. He said the Bible wouldn't prove the doctrine of the Baptist Church, an' the Baptist an' the Cumbelites made them one that would. When he read that book (I don't call it a Bible,) an' laughed at us about it, I was so mad at them Yankee Baptist an' Cumbelites that I could hardly see. They might knowed sensible people wouldn't have such a book as that, an' call it a Bible." In the midst of her talk, for there seemed to be no stopping-place, I ventured to ask if there were many changes in the Baptist Bible. "I tell you I don't call it a Bible. You never saw sich nonsense as that Methodist man read an' laughed at that day. He read about John, the immerser, an' him immersed in the Holy Ghost, an' all sich stuff as that. I asked him if there was any more sich books as that, an' he said lots of um. He said they had lots of money, an' was makin' a heap of sail in New York, an' was goin' to send um all over the country. I said, then, I would never buy a Bible without readin' it two hours, an' I am going to keep my word, an' you can't blame me neither. You say these Bibles were made in New York, an' they may be the same sort. How do I know if I don't read it." Her style was original, and conversation somewhat amusing, but a half hour of my precious time was already gone, and it was highly important that I should be going. I said: Madame, I assure you this Bible is not like the one you speak of; if I had time you might read it as long as you please, but can not stay longer now. It is a very cheap book, only costs forty cents; take it, and if I should ever pass here again, and you don't like it, I will return your money. "You are always talkin' about um bein' cheap. I would like to know what makes um cheaper than anybody else's Bibles." Not having time to explain at length, I simply stated that good men gave their money to make them, and they were sent to the people at the cost of publication. "Yes," she replied, in a whining tone, "that's the way of it; good men sends out to us, but them who brings um they gits all the money." Having exhausted my skill, and utterly failed to supply her with the Holy Scriptures, I had no more time to spare, and moved on my way. The roads being level and good, by a half hour after dark I had made the eight miles, and self and horse, both tired and hungry, were in comfortable quarters for the night.

What Does It Mean?

Almost every week our religious journals bring to us the cheering intelligence that some rich Christian man or woman has given five, ten, fifty, or even a hundred thousand dollars, to some Benevolent, or Christian enterprise; and, while these gifts have seemed slow to find their way into the South, I for one thank God, they have commenced to flow in this direction, and I trust they will continue to flow till the stream of Christian benevolence spreads all over this country, bearing its noble charities to all our institutions of learning, many of which are now struggling for existence.

Not to speak of smaller gifts, all of which have their reward, there was first the magnificent gift of the noble Vanderbilt, founder of the university bearing his name, at Nashville, Tenn., of one million dollars. This, more than any act of his life, will immortalize his name, and endear it forever to Southern hearts; and especially the hearts of all Southern Methodists.

Next comes the recent gift of Mr. George I. Seney, of New York, of one hundred thousand dollars, in aid of Emory College, Oxford, Ga., and the Wesleyan Female College, Macon, Ga.

As Mr. Seney yet lives, we forbear eulogy of this noble charity, but like Gov. Colquitt, of Georgia, and as a Southern Methodist preacher, I can not refrain my gratitude and prayer that the blessings of Heaven may rest upon him; and that his charities may continue to flow. Would that the benevolent heart of some rich man might be touched in favor of the Southern University, at Greensboro, Ala.

Now to my question: "What does all this mean?" It can not be that such gifts proceed from mercenary motives, such as the editor of the Atlanta Advocate charges upon Mr. Seney. I spurn the ignoble thought.

Bishop McTyeire's "acquaintance and familiarity with the noble Vanderbilt, and Dr. Haygood's thanksgiving sermon," and subsequent acquaintance and correspondence with Mr. Seney, may have been the occasions causing these gifts to take the particular direction they have taken; but the true interpretation, is this: First, God is answering prayer.

Being present on one occasion at a meeting of the Board of Trustees of the Southern University, at Greensboro, Ala., I remember how earnestly Bishop Marvin prayed that God might touch the heart of the world's wealth, and bring it into the church of God. Thousands of Christian men and women all over the land have prayed and are now praying upon the same line. God is answering these prayers, and the stream of Christian benevolence has set in. Let the prayers increase and the stream flow on.

Again: In fulfillment of prophecy, God is opening the hearts of Christian men, to pour their wealth into the lap of religion. "And to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised. His name shall endure forever. All nations shall call him blessed. Blessed be the Lord God of Israel, who only doeth wondrous things. And let the whole earth be filled with his glory. Amen and amen."

G. HAWKINS.

TUSKUMBIA, ALABAMA.

The erection of the museum building at Chautauqua before the next Assembly is an assured fact. Mr. Jacob Miller, of Canton, O., has subscribed $2,000; J. J. Vandergrift, of Oil City, $1,000, and another gentleman $1,000.

Marriages.

DISMUKES—JACK.—At the Methodist Episcopal Church, South, Natchitoches, May 17, 1881, by Rev. Robert Randle, Mr. Marcus L. Dismukes to Miss Katie C. Jack, both of Natchitoches.

NUNN—EDWARDS.—April 28, 1881, by Rev. J. W. Shores, Mr. Ira C. Nunn to Miss Nellie Edwards, all of Autauga county, Ala.

JEMISON—HOWARD.—May 25, 1881, by Rev. J. W. Shores, Mr. R. M. Jemison, of Talladega, Ala., to Miss Minnie Howard, daughter of Dr. C. M. Howard, of Autauga co., Ala.

LAFAYE—CLARK.—At the residence of the bride's mother, April 25, 1881, by Rev. J. M. Beard, Mr. J. Paul Lafaye and Miss Margaret E. Clark, both of this city.

HOOPER—KOFFSKEY.—At the residence of the bride's father, May 25, 1881, by Rev. J. M. Beard, Mr. James G. Hooper and Miss Elizabeth Koffskey, both of this city.

Obituaries.

COLLIER.—MRS. SARAH F., wife of Rev. B. S. Collier, of the Louisiana Conference, and daughter of Capt. B. F. and F. L. Thomas, was born near Ringgold, La., March 12, 1863, converted and joined the Methodist Episcopal Church, South, in 1877, married September 4, 1879, and died at her father's residence, near the place where she was born, April 18, 1881.

In this short and beautiful life, we have another glorious illustration of the power of the gospel to elevate human nature into the highest scale of moral excellence, and adorn it with all the gracious fruits of the spirit that make life attractive and profitable, and death but a door of entrance into joys above.

Sister Collier, with a heroism that commends itself to all, had just consecrated herself, with her husband wholly to the itinerant work; left her father's house with all its ample comforts, to wander among strangers, suffer all the ills of itinerant life that souls might be saved, and for this work she seemed to be specially adapted. With soul on fire, gushing with the tenderest emotions, she obtained her full consent, to live to make others happy, and was herself happy in the work of her Saviour. But, alas! how soon is such a bright light to be quenched! and on what short notice to herself or friends! well in the morning, dead at night. But all who knew her knew her to be ready for the field or the shroud, as the Master might choose, and though death came charged with tempestuous night, yet above the stormy billows she waves an adieu to earth and grasps the victor palm beyond the river.

Kind and obedient to parents, tender to brother, sister and friends, devoted to her husband and gentle to all, and loved by all. Her soul was too pure for earth.

She leaves father, mother, sister, brother and husband, and a great circle of admiring friends to weep, but not as "those who have no hope."

J. W. HEARD.

HARRINGTON.—LEVI H., second of Benjamin Harrington, and daughter of Laurence and Martha Barker, was born in Kemper county, Miss., January 5, 1853, and departed this life in Lauderdale county Miss., May 1, 1881, aged twenty-eight years, three months and twenty six days.

His life was short, but full of pain and suffering being confined to her bed eight weeks previous to her death. She was unconscious during the last three weeks of her suffering. It was the belief of all who saw and conversed with her, that she was willing to die and meet her God. She would often say, during the latter days of her life, "I want to go home." She was a devoted member of the Cumberland Presbyterian Church during the last ten years of her life. She felt assured that she was going to a far better world than this.

The subject of this memoir was deprived of her parents while quite young. Her father was slain in one of the battles while fighting for the Confederacy, and not her mother was called from her earthly home to a brighter one above a few months afterwards. She, with another sister and two brothers, were taken by their grand parents and reared up to manhood and womanhood. She was brought up by good old Methodist soldiers, to love and fear God. After her marriage to her surviving husband she joined the church of his choice, and lived a devoted member to the day of her death. She leaves to mourn her death a kind husband, one sister and two brothers, with many other kind relatives and friends. We should believe that our loss is her eternal gain in a far better world, where she has gone to meet her parents, and little babe, who preceded her many years. While on her death-bed she requested her relatives and friends to meet her in heaven.

MORGAN.

SPILLMAN.—NANCY SPILLMAN, nee Ambrister, was born in Wythe county, Va., June 20, 1802. She made a profession of religion in 1811, and joined the Methodist Church, of which she remained a faithful and devoted member for seventy years. On the tenth of February, 1829, she married R. W. Spillman, and journeyed with him in affectionate companionship until May 10, 1881, when she calmly fell asleep in Jesus. In pioneer times Mrs. Spillman's remains were brought to Columbus, where she had spent twenty-three years of her life, and were interred in the beautiful Odd Fellows' Cemetery, to await the resurrection. Her venerable husband and three children survive her to mourn their loss; yet there is no place for tears. Full of years and ripe for heaven, why should they hold her back? Rather let them be ready to meet her above, when the message shall come. May the grace of God sustain our venerable Brother Spillman in his solitude and heavy affliction.

S. A. STEEL.

Nashville Christian Advocate please copy.

CLARK.—MRS. SARAH E., wife of B. A. Clark, and daughter of Nathan G. and Nancy Slay, was born in Terry, Hinds county, Miss., August 20, 1855; removed with her parents to Copiah county in 1863, thence to Simpson county, in 1867, where she was married to B. A. Clark, February 20, 1879. She departed this life April 9, 1881, aged twenty-five years, seven months and eighteen days. She died from childbirth.

Sister Clark joined the Missionary Baptist Church in her thirteenth year, at Bethlehem, Simpson county, Miss., in which she lived a consistent member until her death.

The writer of this sketch was informed by the father of the subject of these lines, that she was, from a child, religiously inclined; when a child she would never lie down at night without first going to prayer. And when she had barely crossed what we sometimes call the line of accountability, she felt that it was her duty to fall into line with the people of God, the Baptist being the church of her choice. In her decease the church has lost one of its brightest jewels. No one knew her but to love her, no one spoke of her but to praise, not for her beauty but for her social qualifications and religious course in life. She was in ill health for some two months before her death, but she bore her afflictions with more than usual fortitude.

A few minutes before she breathed her last she asked her father to pray for her, and, we all bowed while the dear father commended his child into the hands of her blessed Saviour, and in a very short time she fell asleep in Jesus, like an infant in its mother's arms. She leaves a young husband to mourn her loss. Her sweet babe survived her one month and twenty days. She now sleeps in her mother earth with two infant babes, in the burying ground at Salem Church, Cato circuit, Mississippi Conference.

T. C. CLARK, L. P.

EVANS.—ADELINE C. EVANS, was born in Claiborne county, Miss., May 12, 1812; was married to D. H. McIntyre January 1, 1829, in Franklin county, near Meadville, Miss., and died at her residence, in Claiborne county, Miss., May 20, 1881.

She was for many years a member of the Methodist Church, and during her many years as a member of the church here below, she was a most consistent member, and always at the post of duty, ready to work for her master. She will be much missed in the community, for by her kind and lovely disposition she had gained the love and esteem of all around her. During her long sickness she was never heard to murmur or complain, but bore her affliction with Christian fortitude, and often expressed herself as being ready to go whenever Jesus called her to that beautiful land, and rejoiced in the hope of meeting those of her friends who had gone before her. What a joyful meeting it will be when husband and wife, mother and children, shall meet, and meet to part no more! She leaves one son, two daughters and many friends.

W. W. SIMMONS, Pastor.

FAULKNER.—Little TOMMY FAULKNER, son of J. C. and E. B. Faulkner, of Bolivar county, Miss., was twelve years old the eighth of last January, and died May 25, 1881. He was a most excellent little boy, a model; obedient to his parents, truthful and in every way a good boy. That blessed Saviour that has said: "Suffer little children to come unto me and forbid them not," has taken little Tommy to himself. About six months ago he took the little brother younger than himself. Though they were children, yet what a blessed reunion around the throne where parting will be known no more forever.

R. T. PEARSON.

When darkness gathers round my path,
And all my song-birds cease to sing,
I know it is not sent in wrath,—
'Tis but the shadow of thy wing.
When dancing sunbeams round me shine,
And Joy and Peacefulness embrace,
I know the radiance is not mine,—
'Tis just the brightness of thy face.

—W. M. L. Jay.

Christian Advocate.

THURSDAY, JUNE 16, 1881.

HANDEL.

BY MARGARET JOHNSON.

Bare and cold the garret chamber,
Gloomy with its shadows dim;
Hung with dusty, drooping cobwebs,
Drapery weird and grim.
Rattled loud the loosened casement,
Bleak the night-wind rose and fell,
In the pauses of its wailing
Tolled the midnight-bell.

Suddenly, from out the shadows
Of the old, deserted room,
Came a strain of faintest music
Through the ghostly gloom.
Fiercer howled the wind and stronger
Swelled the strain, exultingly,
Till there rolled among the rafters
Waves of melody.

While the night grew still to listen,
Soft and slow the music sighed,
And in melting arbor measures,
Into silence died.
Say, what skillful, rapt musician,
In the lonely room apart,
Thus made glad the sombre midnight
With his wondrous art?

From the moon, now bright, now hidden
In the clouds that crossed her way,
Through the misty garret window
Shot a slender ray—
Glanced upon an ancient spinnet,
O'er whose keys, with dust defiled,
Ran the eager dainty fingers
Of a little child!

Boy, in after years the master
Of all mighty harmonies
With more than child-like rapture
In thy life-eyes
Surely to the garret chamber,
Dim with shadowy mystery,
While the world slept in the midnight,
Angels talked with thee.

St Nicholas.

Notes of Life.

BY MAJOR ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

Mr. Childress was a character, and is to-day my *beau ideal* of the best class of the old-field school-master sixty years ago. He had evidently enjoyed in early life good educational advantages, had mingled in society, and was a gentleman in his manners. He was a married man; his early history was unknown, and his family lived apart from their neighbors. In statue he was below average height, with clear-cut Grecian profile, and had become a gallant soldier in the war of the Revolution, in which he had lost an eye. He was grave and reticent. Seated behind his table, with his back at the wall, in one corner of his large school room, where his single eye could readily take a view of the whole house, he ruled as a monarch of all he surveyed. The emblems of his authority were kept within arm's reach, and consisted in a few well-trimmed, tough young hickory sprouts, more for use than ornament, and employed occasionally to excite the sensibility of his younger and less studious subjects. Now was this means of persuasion applied only to youthful dullards, but the fun-and mischief-makers, and all who were caught violating the rules of the school, who were not above the whipping age, were subjected to the same penalty. His fame as a teacher and governor was wide-spread. His curriculum was not extensive; but in reading, writing, arithmetic, and certain parts of mixed mathematics, as a teacher he was considered superior. What he professed to do, he did thoroughly. For instance, he would take an abstract of a deed for land lying near, and require the class studying surveying, to take his instruments, survey the tract, and present a perfect plat of it, and an estimate of its contents. This had to be done until the whole class was practically acquainted with the science and the use of the instruments. He loved to teach. His only fault was, that every Saturday he went to town, and after spending the day with his old comrades of the army, would come home full of wine or rum, and with an empty purse. Even then he would be silent, and Monday morning would find him at his post to work hard till next Friday night.

The popularity of Mr. Childress as a teacher and manager induced the best communities in the country to bid for his services, and after changing his location once or twice, the opening of 1813 found him with a large school at Flat River Church. Having followed him in all his removals, of course I was his pupil here, as it was near our residence. Leaving the State in the spring of 1814 for the West, I know not what became of him, but shall always retain feelings of respect and gratitude for his fidelity and devotion to the duties of his humble, but useful and honorable vocation.

We had scarcely settled quietly down in our Tennessee home, when we were notified that an examination was going on near us, to be closed by a day of public speaking of the students. This was both a surprise and a pleasure. We attended and found a large number of students—boys and young men, and a respectable and deeply-interested audience. Upon inquiry we learned the teacher was a Mr. William Brown, son of a wealthy planter, an emigrant from Virginia. Having recently graduated at the University of North Carolina, and not inclined to be idle, he had yielded to the request of the neighbors and opened a school. I was at once entered as a pupil, and profited by the instructions of a man so competent for the position. During a part of his engagement his younger brother, A. V. Brown, taught in his place. He, too, had recently graduated at Chapel Hill, and is well-known as a member of Congress and Governor of Tennessee in after-years. At that school were Sterling T. and H. H. Brown, cousins of the teachers and brothers of my future step-mother.

When the school closed by the retiring of the elder brother to engage in planting, and the younger to study law, I spent a year as clerk in the house of H. Hagen & Co. This was a new firm from Nashville, and did a good large business, considering the time and population, and as my employer was absent at least two months at a time in going to and returning from the East for goods—for this was before steamboats and railroads were used—I had a heavy responsibility, insomuch as I then had the entire charge, both of the store and the postoffice. Living in the kind family of Mr. Hagen, and adjoining the store-house, with Dr. Gilbert D. Taylor for room-mate, the year's work was pleasant, and I may add profitable in imparting some knowledge of book-keeping and business affairs generally.

Before the term of my engagement expired, I gave notice to Mr. Hagen that I would leave at the close of the year, and by consent of my father, and against the remonstrance of my friend and employer, I did so. I thirsted for an education, and resolved to make myself a scholar and a lawyer. Just at this time a classical academy had attracted attention in a populous neighborhood near Limyille, in the northern part of the country. The Rev. Dr. D. C. Weir, a Presbyterian minister and a college graduate, was the principal, and Mr. Alexander, his assistant. Dr. Weir was a fine preacher, a painstaking teacher and hard student. Mr. Alexander was a scholarly young clergyman, who became eminent, and died at Princeton, N. J., much lamented. They were both conscientious and successful instructors.

Having been well-grounded in the rudiments of the English language and literature, as well as mathematics, according to the standard of that day, I eagerly pursued the study of the "Classical Course," and when I left that academy had about finished the Latin and advanced somewhat in the Greek. My teachers encouraged me and gave me special private attention, as they saw I took great pleasure in trying to do my duty as a student. We had a large class of young men, several of whom afterward distinguished themselves in their various professions.

I am aware that it is not unusual now to hear the study of the dead languages decried on account of the time and money required, but to a professional man they are invaluable—especially the Latin—and to the preacher, the Greek is equally so. While filling my appointments as an itinerant, and particularly during my connection with La Grange College, I derived much gratification from reviewing and extending my studies in this department, adding some knowledge of Hebrew and French, but confess that, owing to the want of access to a first-class college and my early entrance upon the duties of a traveling preacher, I have never approached my ideal of a regular and thorough education. When I entered the Tennessee Conference, I was probably among the best-educated young men in it, and have never ceased since to be a student, yet I have always deplored the lack of a thorough training such as our best institutions now afford. Often have I asked myself if I did wrong to go into the ministry so soon: "Might it not have been better to finish my education first?" Conscience settled that question in 1817. I shall not open it in 1881. Every man's conscience must respond for himself.

As I am writing for the gratification of my friends, and to find employment which may divert my attention from chronic suffering, and do no injury to others, I will mention two things which took place at this school. David X. Smith was a classmate of mine—the only child of wealthy parents, amiable, bright and loved by everybody. On a summer afternoon many of us were bathing in a bayou near at hand, and in the midst of merriment some one proposed a general baptizing, and I was unanimously called for to act as "John, the Baptist." As our teachers were Presbyterians, and most of the young men were from families in that church, while I was of Baptist ancestry, and felt disinclined to that kind of fun, I objected; but they insisting, I threatened, if I must do it, I would do as I believed John did, *immerse them*; and that, too, head foremost. They still insisted. In carrying out this matter, using some ludicrous words instead of the scriptural and usual formulary I plunged young Smith head foremost into the water and turned back to the shore; but the poor fellow went under laughing, and strangled. When I heard the cry from the shore, "He is drowning," and looked back, I caught a glimpse of his head as it sank out of sight. To return and seize him by his hair just as he was going down the next time, take him to land and resuscitate him, was done with difficulty. Thank God, Smith lived. In later years I changed my views of the mode of John's baptism, and have never preferred immersion since. Smith, I believe, was more than satisfied. I have no taste for *religious fun* or mummery. God baptizes by pouring, and I prefer to *follow him*.

The other thing referred to was as follows: When I first entered this academy I boarded with Dr. Weir's brother William. McElroy and I were roommates. He was several years my senior, a close student and more advanced in his education. He dressed neatly, was taciturn, moral, and never joined us, his juniors, in our jokes or sports. He was our philosopher. Very unlike in temperament and manner, yet he suited me, and we liked each other. I was ambitious, and studied ardently. So with him; but permanent contentment on earth is only a poet's dream. When the gate of Paradise closed it fled, and has not since returned. There were three rules in this school, under the rigorous execution of which Mac began presently to chafe and complain. First. Every student was to attend preaching by Dr. Weir on Sunday. Second. Every boarder at our house must attend family prayer. Third. None boarding with our host must leave the lot on Sunday except to attend preaching. Mac demurred to the church-services, as too long: had timed them by his watch—psalm and prayer, thirty minutes; preaching, etc., two hours. Doctrinally, the web of the discourses was predestinarian Calvinism, which is consistent with itself; the woof, Hopkinsianism, which is consistent with nothing. Family worship, on Sunday mornings, he said, was entirely, and always the same—his knees tender and the puncheon-floor too rough and hard; and, finally, young men were not allowed to take a walk Sunday afternoon. In vain I sought by example and persuasion to quiet him. I submitted, because I could study without interruption, and did not feel annoyed so much. He would not. Closing our books at midnight, after having lately suffered some special grievance, he turned upon me for yielding. "It was silly and cowardly—a despotism to be resisted." He had been silent and moody all the evening, but now his pent-up feelings poured out. He more than once intimated that I, and all others like me, were slaves and fools for believing in the Bible—that it was all priestcraft and delusions, and a terrible imposition upon the conscience and liberty of the ignorant and superstitious. He pitied me for my religious notions, and said if I would read certain books which he had in his trunk and would loan me, I would discard the Bible, and get free from superstition. Among other books he offered to lend me was Paine's Age of Reason, Voltaire's and Bolingbroke's works, etc. I heard him in silence. Never before had I heard the like. It surprised and amazed me. What was the matter? This calm, moral, exemplary young man had assumed a new character. Why? I could not then tell. After he had exhausted himself of this diatribe against the Bible, the church and the ministry, there was a long and profound silence. I made no reply, but opening my purse I took out some money, and handing it to him, said calmly:

"Mac, here is the change I borrowed lately."

He drew back, and said,

"Why this? Never mind now."

My reply was: "I may forget it. After to-night we part; I go to another boarding-house."

He remonstrated, but I persisted, telling him he might do well enough without the Bible and religion, but I could not, being thoughtless and easily led into wildness. I needed the restraints they afford, and I not only believed the Bible to be true, but would do so until I would be able to examine the subject. I had been taught it as true—believed it to be so, and feared he might make me an infidel and ruin me. He was nonplussed, and upon his solemn promise not to speak so again, I agreed not to leave there.

—Nashville Christian Advocate.

Religious Intelligence.

MISSIONARY.

—Much missionary work is being done among the Jews. Eight societies in Great Britain are laboring for the conversion of this people. The London Society for the Propagation of Christianity among the Jews is the oldest and largest. It alone occupies thirty-four stations in the leading Jewish centers in Europe and along the shores of the Mediterranean. It has also thirty-six missionary agents in Abyssinia. It has an income for its work of £10,000 (about $200,000) a year.

—The East London Training Institute for home and foreign missions, which is in charge of Mr. H. Grattan Guinness, of the Plymouth Brethren, has sent out in the last six years 150 missionaries, some of whom are in China, some in Central Africa, and some in other foreign fields, while many labor as home missionaries.

—Mr. Robert Arthington of Leeds, has offered to the Baptist missionary Society, $20,000 in aid of its Congo Special Mission, particularly for the purchase and permanent maintenance of a steamer on that river and its affluents. He stipulates for the establishment of mission stations at the mouths of the Ikutu and Ikelimba rivers.

—The Board of Mission of the Wesleyan Church in Australia has recently determined to sell the John Wesley, and to purchase another vessel, which will be engaged in doing work for the missions in and about the many islands of Fiji, and in paying the visits necessary to New Britain, Rotumah, and elsewhere.

—Among the statistics of the work accomplished by Foreign Missions during the past century, are these: Converts from heathenism, 1,500,000; languages into which the Bible has been translated, 226; copies of the Bible circulated, 15,000,000; Lacarous languages endowed with grammar and literature, 70.

—Bishop Coxe, in a recently published paper, speaks of persons who, with jeweled fingers, will give ten cents to foreign missions and then sing:

"Lay me gently at Jesus' feet,
There shall be my best, my first day all."

The Churchman fears that the bishop has put the sum contributed too high.

—"I wish the steamer to be maintained on the Congo and its affluents until Christ and his salvation shall be known all along the Congo, from Stanley Pool to the first cataract of the Equatorial cataracts of the Congo beyond the mouths of the Arzzwimi and Mobura rivers." So said Mr. Arthington to the Baptist Society on presenting them with a steamer.

—The Buddhists have over 3,000 gods, and claim two-thirds of the population. Let us pray earnestly that the time may soon come when all these false gods shall be cast aside, and the One True God be acknowledged by all the nations of the earth.

—Rev. Justin W. Parsons, a missionary of the American Board to Nicomedia, while on a missionary tour in the mountains east of Ismid, was shot during the night by two Zuruk shepherds and robbed of the money on his person.

—There are eighteen different evangelical societies at work in Syria. Those employ eighty foreign preachers and teachers and 300 native helpers. They seek to reach the total population of Syria, which numbers 2,000,000 souls.

—An exchange says: "Within sixteen years nearly five hundred sets of irons for fanning-mills have been ordered from a single New York firm through missionaries at Harpoot, Eastern Turkey." Missions help commerce.

—The M. E. Church, South, has a church of Mexicans at Laredo, on the Rio Grande, with about 78 members, and a Sunday school of 62 Mexican pupils, 18 of whom are men and women, "some aged and gray haired."

—A Missionary Conference, embracing a great number of Protestant Missions in the East, will convene at the Bible House, Constantinople, June 3rd 1881. An important programme of exercises has been devised.

—The Daily News, London reports that the Jesuit priests in Madagascar are making serious trouble for Protestant Christians, breaking up schools, interrupting worship, and threatening general persecution.

—The Presbyterian Board has received in money and real estate from the estate of the late Mrs. Lapsley, of New Albany, Ind., $215,000. Some $60,000 or $70,000 more will be received from the same source.

—The Livingstonia Mission of the Free Church of Scotland has already stopped the slave trade about Lake Nyassa, whence 10,000 slaves were annually carried off.

—The Sultan of Zanzibar has sent an order to the Mission Press at Beyrout for a complete font of Arabic type, and for a native compositor to manage his Imperial Press.

—Rev. Mr. Clough, a Baptist missionary among the Teloogoos of India, baptized 2,758 converts in 1880. He asked for five new missionaries to assist him.

—The friends of Great Britain expend $40,000 on the missions in Madagascar, Syria and India. They have two congregations in Palestine of about 500 hearers.

—The people of Calcutta are becoming weary of idolatry. The manufacture of idols is declining, and the attendance at the temples is irregular and falling off.

—In Catholic Italy there are to-day a hundred and thirty-eight Protestant churches and about two hundred and fifty pastors and evangelists.

—Last year the Chinese of California, connected with Congregational church missions, gave nearly $2,000 towards the support of the work.

—The number of persons baptized last year at Oneole, the chief mission station of the Baptists among the Telugus, was 1,875.

—An auxiliary to the Home Missionary Society, of the M. E. Church, has been formed in Atlanta, Ga., by Mrs. R. S. Rust.

—There is to be held a great assembly of the Shinto priests in Japan, to decide how the tide of missionary success can be staid.

—The Wesleyan Methodists of Great Britain give for the support of foreign Missions at the ratio of two dollars per member.

—The Methodist Theological Seminary at Bareilly, India, has sent forth a class of thirteen to labor in the mission field.

MISCELLANEOUS.

—The order of St. John of Jerusalem held its annual commemoration service recently in London. The order was founded in 1092 for the maintenance of a hospital at Jerusalem, and subsequently the defense of Christian pilgrims on their journeys to and from the Holy Land. It afterward became a knightly institution, but ever preserved its hospitals.

—It is stated that the munificent bequest left by Mr. Muter for the Sustentation Funds of the English Church and the Free Church of Scotland, and which fell into Chancery, is in a fair way of being secured, and that each church will receive something like £10,000.

—The Rev. Solomon Cosby, a colored Baptist minister, educated in the institute at Richmond, Va., under Roy. C. H. Corey, is now laboring in West Africa, at Lagos and in Yoruba, in connection with Rev. W. J. Lloyd, who was formerly a student in the Crozer Theological Seminary.

—The late Mrs. Bayard began her labors among the London poor in St. Giles twenty-five years ago with five Bible women. Before her death over $1,500,000 had been voluntarily given by the benevolent in all parts of the world to aid her great work.

—Two thousand five hundred and thirty four preachers in the Methodist Episcopal Church are pursuing the regular courses of conference study. The number of preachers in classes for admission on trial to conference is 568.

—The Baptist began work thirteen years ago in Colorado, and have now twenty-five churches, and about 1,000 members. A house of worship was recently completed at Leadville and one will soon be commenced at Cheyenne.

—The English Congregational Union has determined to celebrate next year the jubilee of its foundation, to invite the Congregationalists of other countries to participate in its jubilee meetings, and to found a special jubilee fund.

—M. De Laveleye, the distinguished Belgian economist, who withdrew some time ago from the Roman Catholic, has connected himself with the Protestant Church. He is about to publish his reasons for his course.

—The Presbyterian Church in England has ten Presbyteries, two hundred and forty-nine ministers, and fifty-nine thousand two hundred and fifty-nine communicants. The receipts for all purposes last year were $500,000.

—The Russian emigrants in Asia Minor, belonging to the Old Believers sect have sent a deputation to St. Petersburg with a letter from Constantinople Patriarch to the Metropolitan, asking for union with the Orthodox Church.

—It is proposed to organize a Young Woman's Christian Association at Swansea, England, as a memorial to the late Frances Ridley Havergal, whose late address was given at that place.

—A correspondent of the Evangelist asserts that there were added to the Presbyterian churches of this country in 1876, 70,500 members; in 1877, 61,500; in 1878, 53,000; and the present years 19,000.

—Among the soldiers in the British army in Zululand, are sixty or seventy Natal Kaffirs, who are professing Wesleyans, and every morning and evening they hold prayer meetings in their camps.

—The Waldensian Church in Milan has purchased for £1,000 the Church of San Giovanni, in Como, a church which is know to have been in existence A. D. 878 and may not have been new even then.

—Dr. Samuel Harris, of Chicago, recently elected to the Episcopal diocese of Michigan, has signified his acceptance, but his election must be confirmed by the House of Bishops.

—The English Wesleyans had in 1836, same, 350 circuits and 857 ministers, now they have 704 circuits and 1,627 ministers, an increase of 32 circuits and 767 ministers in 43 years.

—A parish priest of a large commune near Verviers, Belgium, states that since the struggle against the new school law began the parish has lost half its communicants.

—The American Baptists have two churches in Stockholm, Sweden, and are about to form a third. There was an increase of 200 members the past year.

—The pope has made a monsignor of the oldest son of Lord Petrie; so there is to be a Romanist bishop and perhaps a cardinal in the British house of lords.

—Ex-Gov. Joseph E. Brown has presented to the Southern Baptist Theological Seminary at Louisville, Ky., $50,000 for the endowment of a professorship.

—The Presbytery of Neosho, Mo., at its last meeting ordained a full-blood Semhole Indian named John Ko-wa-ha-cho, to the work of the ministry.

—It is said Cardinal McCloskey has asked and received permission to erect three new bishopries in the United States, to be under his jurisdiction.

—Marshall MacMahon's mother-in-law, the Countesse de Castries, has organized a Protestant congregation at Montargis, near her chateau.

—The German Lutheran church of Newark, N. J., under the management of Pastor G. Schambach, numbers one thousand communicants.

—The Southern Presbyterian Church has a Presbytery among the Indians, with 24 organized churches and over 1,000 communicants.

—At St. Petersburg the Bible is being translated into the Mongolian language, at the expense of the British Bible Society.

—The average age of Congregational ministers who died in 1879 was 68 years, and their service nearly 40 years.

—The Roman Catholic authorities have sanctioned the publication of the New Testament in Spanish.

—The Calvary church, New York, raised $6,000 for the Baptist City Mission on a recent Sunday.

—The banner Baptist State is Georgia with its 235,381 members. There were 12,033 baptisms last year.

—Dr. Ryle was consecrated to the Bishopric of Liverpool on June 24 at York.

Our Young People.

COURTESY.

BY MRS. L. C. WHITON.

Summer said to the Spring, "What a wonderful thing
It is to bring to so much sweetness and grace—
I am sure that to you my blossoms are due,
And I feel I am taking your place."

"I never can blush, but I think of your dush,
And the eyes of the flowers at evening are wet
There was something so gay in your innocent air
That your going we can but regret."

"You beautiful Comer," said Spring to the Summer,
"I lived out my life but to brighten your way,
I heard the buds swelling, and could not help telling,
For I knew you would see them some day.

"It was only my duty to bring you the beauty,
And to help one another is lesson for all;
And perhaps you'll be willing your mission to fulfilling,
To leave something to brighten the Fall.

White Awake.

Boy-Divers in the Red Sea.

"Here we are at last, Mr. Ker," says the captain, as we cast anchor off the coast of Arabia, a little after sunset, about two-thirds down the Red Sea. "It's to dark too make out much to-night, but you'll see a rare sight when you come on deck to-morrow morning."

The worthy captain's mention of "coming on deck" is dumbness from force of habit, for neither he nor I have been anywhere but on deck for more than a week, except perhaps to look for something which we have left below. Most of my time is spent in the rigging, where what little wind there is may generally be met with, and our table-cloth is spread on the "after hatch," while our arrangements for going to bed consist merely of throwing a blanket on the deck, and stretching ourselves upon it, undisturbed save by an occasional scamper of two or three frolicsome rats over our faces.

When I awake the next morning, I find the captain's promise amply made good. The sun is just rising, and under its golden splendor the broad blue sea stretches westward as far as all eye can reach, every ripple tipped with living fire. On the other side extends a sea of another kind—the gray, undulating level of the great Arabian desert, melting dimly into the warm dreamy sky. In front, the low white wall of a Turkish fort stands out like an ivory carving against the hot brassy yellow of the sand hills that line the shore; while all around it are the little cabins of mud-plastered wickerwork that compose the Arab village, looking very much like hampers left behind by some monster-picnic. Here and there, through the light green of the shallower water along the shore, a flash of dazzling white, keen and narrow as the edge of a sword, marks the presence of the dangerous coral reefs among which we have been picking our way for the last three days, with the chance of running aground at any moment.

"You were right, captain," say I, as the burly skipper rises and stretches his brawny arms, like a bear awaking from its winter nap. "That is a sight worth seeing, indeed."

"Ah, *this* ain't what I meant," chuckles the captain; "the best of the show is to come yet. Look over the side. D'ye see anything in the water?"

"Well, I think I see something swimming—sharks I suppose."

"Sharks, eh? Well, *land-sharks*, you might call 'em, perhaps. Take my glass and try again."

The first look through the glass works a startling change. In a moment the swarm of round black spots which I have ignorantly taken for the backs of sharks, are turned into *faces*—the faces of Arab children, and as I perceive with no little amazement, of very young children, too, some of the smallest being apparently not more than five or six years old! Our vessel is certainly not less than a mile from the shore, and the water, shallow as it is, is deep enough at any point to drown the very tallest of these adventurous little "water-babies;" yet they are evidently making for the ship, and that, too at a speed that will soon bring them along side of her.

"Are they really coming all this way out without resting?" ask I.

"Bless you, that's nothing to an Arab!" laughs the captain; "these little darkies are as much at home in the water as on land. I've heard folks talk a good deal of the way the South Sea Islanders can swim; but I've seen as good swimming here as ever I saw there."

And now, as the Lilliputian swimmers draw nearer, we begin to hear their shrill cries and elfish laughter; and now they are close enough for their little brown faces, and glittering teeth, and beady black eyes, to be easily distinguished; and now one final stroke, of their lean sinewy arms carries them alongside, and the blue water swarms with tiny figures, looking up and waving their hands so eagerly that one might almost expect to hear them call out, "Shine, boss?" and see them produce a brush and a pot of blacking. But instead of that, there is a universal chorus of "*Bakshees, Howadji*"—a penny, my lord!

"Chuck 'em a copper, and you'll see something good," says the captain.

I rummage the few remaining pockets of my tattered white jacket, and at last, unearth a Turkish piastre (5 cts.) which I toss into the water. Instantly the smooth bright surface is dappled with a forest of tiny brown toes, all turning upward at once, and down plunge the boy-divers, their supple limbs glancing through the clear water like a shoal of fish.

By this time nearly all the crew are looking over the side and encouraging the swimmers with lusty shouts; for, used as Jack is to all sorts of queer spectacles, this is one of which he seems never to tire.

"There's one of 'em got it!"

"No, he ain't!"

"Yes, he has—I see him a-divin' up with it!"

"And there's the others a-tryin' to take it from him—hold tight, Sambo!"

Sure enough, the successful diver is surrounded by three or four piratical comrades, who are doing their best to snatch away the hard-won coin; but he sticks to it like a man, and as he reaches the surface, holds it up to us triumphantly, and then pops it into his mouth—the only pocket he has got.

But this is a sad mistake on his part. In a moment a crafty companion swims up behind him, and tickles him under the chin. As his mouth opens, out drops the coin into his assailant's hand, from whom it is instantly snatched by some one else; and a regular hue-and-cry ensues in the water, which splashes up all around them like a fountain-jet, while the shouts and laughter make the air ring.

"Aren't they afraid of sharks?" ask I of the captain, who has just increased the confusion tenfold by firing a gun in the very midst of the screaming throng.

"Not they. They make too much row for any shark to come near *them*. Sharks are mighty easy scared, for all they're so savage. You'll never catch 'em cumin' too near a steamer when she's goin'—the chappin' of the screw frightens 'em away. See, there's two of 'em comin' along now, and you'll just see how much the boys'll care for 'em."

And, indeed, the sudden uprising of these gaunt black fins, piercing the smooth water as with an unexpected stab, seems to produce no effect whatever upon these fearless urchins, who paddle about as unconcerned as ever. Moreover, it soon appears that the sharks themselves have other business to attend to. A shoal of flying-fish come driving past glistening like rainbows in the dazzling sunshine as they leap out of the water and fall back again. Instantly one of the "sea-lawyers" dashes at the rear of the column, while the other, wheeling around its front, heads back the fugitives into his comrade's open jaw; and in this way the two partners contrive to make a respectable "haul."

But at this moment the garrison-boat is seen putting off from the shore, with one of the Pasha's officers in the stern sheets. At sight of the well-known oriflamme flag, our water-babies scatter like wild-fowl, and the next moment all the little black heads are seen bobbing over the shining ripples on their way back to the shore.—David Ker, in Wide Awake.

GIVE US THIS DAY OUR DAILY BREAD. "I wish I could wear my best suit every day," said Harry, on Sunday evening in a rather discontented voice, as he was getting ready for bed. "My play-clothes are so shabby. Willie's mother don't darn *his* clothes hardly *ever*. Oh, dear! I wish we were rich, too."

"What would you do with your money, besides buying clothes, if you were rich?" replied his mother as she went to the closet to get the every-day suit out for to-morrow.

"Oh! I'd build a house as big as the White House, where those Garfield boys live, and I'd fill several rooms full of the nicest beautiful toys I could find, and you should have a room *full* of dresses just like a queen's, and one room I'd pile up with gold and silver, and I'd have millions of picture-books, and I'd send lots of money to the missionaries."

Here Harry stopped to take breath.

"I am afraid that you would need a place larger than the White House," said his mother, laughing.

"Oh! then I'd build another," Harry began again, "and till that toll and——"

"You remind me, my dear boy," his mother said, taking him on her knee, "of last Sunday's lesson about the covetous man who wanted to pull down his barns and build greater ones to store away his crops in. Didn't you pray to-night, 'Give us this day our *daily* bread?'"

"Yes, but, mamma," replied Harry, "*you* wouldn't be *very* happy if you had only bread every day, any more than I could, you?"

"Some people have been very happy for a long time with only bread and water," said his mother. "Jesus meant to teach us when he gave us that prayer that we don't need anything to make us really happy but the simplest, plainest wants us to be satisfied with a little if we can't have a great deal of money. We shall all be rich one of these days, darling, if we are loving children of our Father in heaven. The Bible says, 'He that overcometh shall inherit all things.' Wouldn't it be better to be poor here, if it is God's will, and rich in heaven?"

Harry did not know just what answer to make to this question, then, but after his mother left him, as he lay awake listening to her sweet voice singing his father's hymn, "Jerusalem the Golden," he prayed that, whether he was rich or poor, he might be sure at last to reach the Golden City.—The Intelligencer.

THE FIRST WRONG BUTTON. "Dear me!" said little Janet, "I buttoned just one button wrong, and that made all the rest go wrong;" and Janet tugged away and fretted, as if the poor buttons were quite at fault for her trouble.

"Patience! patience!" said mamma, smiling at the little fretful face, "and next time look out for the first wrong button; then you'll keep all the rest right." And, added mamma as the last button was put in its place and the scowling face was smooth once more, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet remembered how, one day not long ago, she struck baby Alice; that was the first wrong deed. Then she denied having done it; that was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one went wrong—because her naughty little hand struck baby! The first thing she could do to make it right again was to tell mamma how naughty she had been, and ask her to forgive her; but that was much harder than just to do the buttons again.

Janet thought it all over, and between the buttons and her very unhappy day I think she learned never again to forget to look out for the first wrong deed.

The pieces of armor which a knight of the olden time wore when fully equipped were 15 in number. He commenced his steel toilet by enclosing his feet in "sabatynes," a sort of clog and proceeded by putting on, in the following order, "greaves," or shin pieces; "cuissos," or thigh pieces; a breeching of quail; "tuilettes," or hip pieces; "cuirass," or breastplate; "vambraces," or arm plates; "rere braces" on the upper arms; dagger, short sword, mantle, tomlet, long sword and shield. The great weight of all these accoutrements tends to prove that our ancestors were much more powerful men than the descendants. The horses which carried these warriors were also clad in steel, and must have been far ahead of the steeds of the present day as weight carriers.

A BIRD-CATCHING CAT. On the plains of Nevada, a mile away from any house, a gentleman noticed a cat, a huge one. It lay on its back, its feet uppermost, and was apparently dead. Around it, feeding unsuspectingly, was a flock of small birds. Just as he was thinking how much easier it would be for the animal to feign death and catch a bird by deceiving it than by slipping up to it, he was astonished to see the cat suddenly roll over and grab one of the feathered tribe that was very near. The other birds flew away a hundred yards or so and alighted. The cat only made one or two mouthfuls of the game and then crept around to the windward of the birds, laid itself out again, and once more successfully played the dead dodge.

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Experimental Knowledge.

This is as old as the records of religious history. Job knew that his Redeemer lived, and that in his flesh he should see God. Enoch, before his translation, "had this testimony, that he pleased God." David waited patiently for the Lord, and he inclined unto him and heard his cry. God was his refuge and strength, a very present help in trouble. Paul speaks of knowing that all things work together for good to them that love God; and, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." John declares: "We know that we have passed from death unto life, because we love the brethren;" "and we have known and believed the love that God hath to us." We might collate largely from these declarations that express, not so much the knowledge which flows from inspiration, as that which results from ordinary spiritual illumination, and belongs to the experience of believers in all times.

The things included in this knowledge are as clear and certain as are any facts in history, or any objects recognized by the senses. Such, for example, are the forgiveness of sin, peace with God, an indwelling Saviour, heaven and a blessed resurrection. These things are matters of knowledge to him who has the experience of a new and spiritual life. They are assured to him who has the experience, and to none other. The unconverted man may hold them true as matters of general assent, but he can not say "we know," as the men of faith can. It is a knowledge that does not avail for others. The testimony of the Christian is worth something, but his knowledge can not be imparted to another. If we would know what he knows, we must also have his experience. The path is open alike to all, but none can reach the goal of assurance, except through that which all God's children have trodden. We stand in *the outer court*, amidst the evidences *of Christianity*, where there are strong and beautiful pillars of truth, and where there are impressive symbols of God, but we can not be said to know until we enter the inner sanctuary, where the light streams from between the cherubim. The gospel may be all it claims to be, but we do not know it as the power of God unto salvation until that power is felt in our own hearts. Surrounded by miracles, prophecy, and the collateral testimony of history and philosophy, men may doubt. With Christ in them, the hope of glory, every shadow of skepticism is dispersed.

The knowledge of experience, in one aspect, is narrow. The forgiven sinner knows that his sins are forgiven, that Christ is the divine Son of God, and that he is himself a child of God. This would appear to be about the limit, and yet this experience attests the truth of many other things. The blind man whom Christ healed knew this one thing: "that whereas I was blind, now I see." But if he had cared to press the argument, as he did afterward, he might have shown how the character and claims of Christ were fully established by what he felt. A man saved from sin by the gospel knows the gospel to be true, and he knows the Bible to be true. He knows God, he feels sin bowed by the resurrection power, and he has in the Holy Spirit the earnest of the future and heavenly life.

This experience will not make him an unerring critic of the sacred text; it will not give him the right exposition of Genesis, nor the key to the interpretation of Revelation, but it does, to him, stamp the Bible as the Book of God, and sets at rest all doubts about life and immortality. With such knowledge as this experience affords, he can be calm while the conflict between science and revelation rages. Critics may differ about the authority of this reading or that, about versions and revisions, but the word of God remains for him unshaken. Infidelity may assault the gospel with every ingenious and plausible device, but it can not move him. He has received a kingdom that can not be moved.

It is well, however, in these times of unsettled opinions, and of doubt and unbelief, to look to this matter of experience. To insist upon it, and to lead men to it, was never more needful than now. More than anything else, it is the citadel of the faith, and the stronghold that will baffle and roll back the waves of unbelief. As long as Christians keep themselves in the love of God, maintain a deep religious experience, and calm and realize the blessing of assurance, they will be invulnerable. It is when they exchange experience, or when backsliders in heart, that they are drawn into the current of doubt, and are led to surrender to the spirit of atheism.

Can a Christian, who has known God by experience, ever become an infidel? We think he can. If by unfaithfulness he departs from Christ, the gracious Spirit will be withdrawn, and he may, under the delusions of sin, persuade himself that his experience was no better than a cunningly-devised fable. The only safety is in walking closely with God, and by prayer and watchfulness, maintaining a life invigorated by the consciousness of Christ's abiding presence in the heart.

An Occasion for Searchings of Heart.

The increase of membership in our connection last year was not large. In comparison with several years past it was very small. In 1851 the increase was 37,000. For 1879 it was, we believe, over 50,000. The increase of the past year is only about 15,000. Last year was, therefore, a lean year. It was a year of revived material prosperity. Our greatest increase, it will be seen, was during the hard times. Last year was the year of the Presidential election. The attention of all classes was much occupied with political conventions, and with an excited political canvass. This may have had something to do with the decline in increase of membership. There has been an advance in the collections for missions, and for other objects. Apparently our church activities were never so manifold, nor so busily industrious. The one point of comparative failure is in the number of people converted, in the number gathered into the church out of the world.

This falling off is real. It can not be attributed to defective or incomplete statistics. These were as full and accurate as usual. The best we can make of the situation is, that after a year of large increase, in which revivals prevailed extensively, some reaction followed, and that many who came in upon this flood-tide soon fell away. The pastors may have become more careful in receiving members, and in revising the church registers. So that the reports of the past year represent more accurately than usual the actual membership, and a more thorough and permanent work. It may be truly said that we have done as well as other churches, and better than the most, but we have come sadly short of ourselves, as indicated by the history of several years past. Explain the matter as we may, there is occasion for searchings of heart, and for an earnest effort to achieve better results this year.

As the increase of fifteen thousand is over the deaths, withdrawals and expulsions, it actually represents a much larger number of conversions and accessions, but still it is small for a church having nearly 850,000 communicants, 4,001 traveling preachers and 5,868 local preachers. With all these preachers, with our thousands of churches and Sunday-schools, and with our abundant church literature, we ought to have done more. Can it be that we are getting into a mechanical and perfunctory way of preaching, and of working our church organization, and that we are relaxing our efforts to bring men directly and immediately to Christ? Is there a growing disposition to give up our old Methodist altar-work, and an attempt to follow other methods?

The meaning of the statistics may be, not that the additions were less last year, but that the losses were greater. We have no means of determining this point, but, should it be so, then we have failed in training and building up the young converts, and in keeping them in the church. The class meeting has been neglected, religious reading has not been supplied, pastoral oversight has been defective. From the current reports of last year, as we observed then in the church papers, we expected a better grand total than the figures of Dr. Summers indicate. We have no probationers to drop, but somehow there is a falling away. With no special class of this sort to watch and to instruct, the pastor may lose sight of those who need his special care. Our growth in numbers has been something wonderful since the probationary feature was abolished, but the losses incidental to that system are sure to come in somewhere, unless there be carefulness in receiving members, and in their subsequent training. While we emphasize the need of greater efforts in the work of conversion, and of bringing people into the church, we must not overlook the importance of training and keeping the members we have.

The comparatively meager increase of last year may be due, in almost equal proportions, to the neglect of young converts, and to a loss in aggressive power. To these aspects of the subject we would direct prayerful attention. We have reached the middle of another year. Revivals of great power have occurred in some places. Shall we not work and pray for the awakening presence of the Holy Spirit?

Going to London.

The Ecumenical Conference may not do as much as some people expect, but it certainly will do some things very important, and other things, perhaps but little less important, will follow indirectly from its meetings and actions. Preparations, on the scale of most generous hospitality, are being made, and writers and speakers and preachers have been appointed. It will be a great gathering of great men, where a few will make world wide fame, because the fitting opportunity will be presented of momentarily over-topping their brethren—brethren, too, who may not be their inferiors in any element of piety, culture or manhood. The sermons, speeches and essays will, doubtless, all be excellent, but not a whit better than what we have read and heard over and over again at home. The occasion, however, will give them greater influence and more general circulation.

Our church, the second largest Methodist body in the world, will be ably represented. The men appointed are strong, and, though there may be some chagrin at having special friends left out of the list, still the church is satisfied with the delegation. There is hardly a Conference but could supply others as competent as those appointed. Had the Alabama Conference been permitted to elect, no doubt that Dr. Summers, who was first appointed by the Bishops, would have been the unanimous choice, and we all deeply regret his inability to go.

Dr. M. S. Andrews has been put in his place, so that now we have Col. Wm. Chambers and Dr. Andrews, both of whom are in some respects peculiarly fitted for this illustrious honor.

One of the chief goods (because it will speedily produce other good results,) will be the increased respect and esteem for Southern Methodism and Southern manhood our representatives will secure by their associations with distinguished foreigners. For nearly fifty years the world was taught to deny our claim to a place in the catalogue of Christian churches. The connection of the Southern people with African slavery, and their natural and lawful resistance to the degradation and agony of being ruled by the emancipated negro, and their fixed purpose, based in the instincts of their Anglo-Saxon and Teutonic blood, and in the simplest principles of pure morality, as applied to civil government, *never to be ruled by him*, but always, as long as he remains here, to rule him in righteousness and mercy, these facts maliciously perverted or ignorantly misunderstood, have constituted the ground of a half century's most damaging misrepresentation of our church and people. For years and years, in the isolation of a flat, formal rejection, we stood ostracised by the great Methodist family, as if there flowed in us only the base blood of bastardy and crime, while all that time we were willing, yes anxious, to be recognized at any cost, save that of conscious falsehood against ourselves and downright betrayal of the high trust committed to our keeping by the Master. But this disgrace has been, in a large measure, removed already by those whose malice or misguided notions of right put it upon us. This Ecumenical Conference will be the occasion on which, we hope, the very last vestige of this stain will be forever wiped out by the conduct of our representatives. And for one I am glad it has come. For we want, have always wanted, fraternity, genuine fraternity; not a miserable *simulacrum*, made up of platitude greeting and mercenary courtesies, and which, for paltry gain of any sort, prostrates at the feet of wealth and power, or pours contempt upon the labors and lives of the dead and the living, but an honest brotherhood, which candidly recognizes the birthright and dignity of all true Christians, and especially Methodists. We hope that every Southern delegate will be there.

The Alabama Conference resolved to pay the expenses of her two men. And it is time we were about the work of raising the money. By education, culture, piety and personal manhood, Bros. Andrews and Chambers both are well qualified for all the duties of the position. Nor are they novices in the ways and methods of such deliberative bodies. If any men in Alabama are familiar with the history of the Southern people and church, with our genius, methods, spirit, polity, past and present, these men are. They can and they will take care of themselves, of their section and of their church, both in the homes of their hosts and on the floor of the Conference.

The Pensacola district has assumed $75. Let this be the basis of collection, and let us, preachers and laymen, go to work at once, *for the time to start is almost here*. Bro. T. F. Mangum, of Auburn, would, no doubt, act as treasurer. And as he will see Col. Chambers and Dr. Andrews both frequently, it is suggested that he act as treasurer of this fund, which no doubt he will do most cheerfully. Want you, Bro. Mangum?

J. W. HINSON.

Silver Creek.

Yazoo, a silvery stream, about forty feet in width, gracefully winding for thirty miles through an open alluvial plain, with banks sloping gently upward for a hundred yards from the water's edge, carpeted with Bermuda and other grasses, with here and there a clump of trees or a solitary oak, or a majestic cypress or a bower of thick growing vines, enlivened by swimming fowls and leaping fish and singing birds and grazing herds, bestudded throughout its length with neat cottages, every few hundred yards on each side, with now and then a landlord's mansion ensconced beneath inviting shade, and you have an idea of Silver Creek in the month of May. It lies near the northwestern border of the county of Yazoo, in the State of Mississippi, flows southward, and, it is thought, once furnished an outlet for the surplus waters of Yazoo river, carrying them into the Sunflower, some twenty miles above its union with the Yazoo. Now, however, all connection between Silver Creek and Yazoo river is cut off by a levee, leaving the creek only the water collected from its banks and the adjoining plantations, and making it in the dry season, in places, stagnant pools filled with aquatic plants, and in others a very gently flowing stream of semi-transparent water.

Settlements were first made here about forty years ago, and one of the first places opened was named Potosi, after the celebrated silver mines of that name. The land is very fertile, and is cleared for about a mile on each side of the creek. The highest land is here, as in all alluvial countries, next to the banks of the stream, and slopes off with a scarcely perceptible declivity, till it seems to meet a miniature wall of tall timber a mile or more away.

The fields appear to be as level as a floor, and the growing corn and cotton spread like a sea of green before the eye. The plantations are generally large, containing from five hundred to five thousand acres each, so that the sixty square miles of open land on the creek are owned by a few persons, most of whom reside in distant parts of the country.

The land is cultivated almost exclusively by negroes, who constitute by far the largest portion of the population. I estimate six thousand negroes and not more than one hundred whites on the creek. The blacks seem contented, and work well. A small garden and a few fruit trees are seen by almost every house. They have churches and schools, and are not without regard for neatness. The clean white shirts of the laborers are conspicuous from afar in the fields.

The whites consist of scarcely over twenty families. A few merchants, a few managers, and a very few land owners, with their families, constitute the sum. The scarcity of whites may be illustrated by an incident. An excellent public road follows the bank of the creek throughout, whose smoothness is a constant temptation to those fond of driving. Good horses pass over it at the rate of eight or ten miles an hour with surprising ease. A short time since a prettily dressed white baby was taken out by its parents on an evening drive. The little negroes ran out from the houses along the way, expressing the greatest wonder and admiration at the sight of a white baby, never having seen one before. Some of them begged for the baby, saying they wanted to make a doll baby of it.

Several white families have recently removed from the creek, and the tendency seems to be to a decrease in the white population. Out of the hundred whites now on the creek, I estimate about thirty bachelors. I do not insist that young ladies shall make special note of this, yet, if they should, who would blame them?

Health is said to be good here during most of the year. One physician is able to do the practice for about ten thousand people on the creek and river. There is but one church for whites on the creek, located at Silver City. We have also a small parsonage. Ministers of the gospel are highly respected and duly appreciated by the people. A Methodist preacher has been sustained among them for the last twelve years. The people are cordial and hospitable, and the few who profess religion are quite as pious as Christians elsewhere.

The greatest obstruction to the progress of the gospel here is the fact that the boats, on both the Yazoo and Sunflower, pass more frequently on Sunday than any other day. This is not wholly the fault of the boat owners, but the people want it so. It is also said that the United States mail must be carried on that day. All this Sabbath breaking is unnecessary and wrong, and the God of the Sabbath will make all engaged in it suffer therefor.

W. L. C. D.

Eureka Springs, Arkansas.

MR. EDITOR: Everything here is a marvel. We had heard much said of it, but the half had not been told. The whole country around here looks like it might have been struck with lightning at some time, torn assunder and left in ruins. These mountains are almost literally formed of limestone rock, and rise up, at an angle of forty-five degrees, to the height of from one to three hundred feet, and the valley between not wide enough for a wagon road. The city is along the sides of these mountains from top to bottom. When we got here, looking from one standpoint only, we concluded that what had been said about there being a population of fifteen thousand was an exaggeration; but, after going round for a few days, we concluded that no man could ever find out how many people there are here. You go down one of these ravines (they call them gulches here) to a terminous, and look up another one, and you see another city, which you had not seen before; so you never find the end, and would not know it if you did. Before coming to the place we never could understand how the thousands of people who live and visit here could be supplied with water from one spring; but Eureka Spring means forty other springs, more or less. The Eureka Spring is at the base of a pile of rocks, almost perpendicular, and reaches to a height equal to the rest. It is a basin in a solid rock, looks somewhat like a druggist's mortar, and holds about two gallons of water. It will run full when dipped dry in about one minute. This is the great place of resort, while many contend that the water of the other springs is just as good, and is used by thousands; yet the most of the people prefer this, and we have no doubt it is the best by far. To give you some little idea of the immense crowd here, the first night we could get no fresh water, and it was doubtful whether what we did get was Eureka. We got up early next morning, went to the spring, and determined to have a drink from the fountain head; but when we got there from two to three hundred persons were in before us. We waited some time, and asked how long before the crowd will retire. The answer was they don't retire at all. We said to a by-stander: We came a thousand miles to get a drink of Eureka water, and have been here twelve hours and have not had a taste. A man with a bucket smiled, and gave me a drink. Next morning we got up before day, took our pitcher, and thought we would get ahead of the crowd, but there was at least a hundred buckets in before us. We pushed our way till it looked like rudeness, when a good-natured looking fellow gave back and said, pitch in *old man*; now is your time. Well, we got our pitcher filled anyhow. This scene would remind any one of the pool of Bethesda, where the multitude of sick people waited for an opportunity in the days of Christ. If this whole thing is a humbug, then it is certainly the grandest one ever practiced upon any people. To-day for the first time we went to the postoffice. Here we witnessed another scene, which would seem marvelous anywhere else. A line is formed, and they follow up each other, passing the place where letters are distributed, the head man waiting to get his mail, and then leaves. This line is composed of from fifty, perhaps, to three hundred persons. We fell into ranks; the crowd was immense, and marching very slowly, so we counted the number as well as we could, and by the watch timed the post-master in reference to the time it took to serve one, and, on making the calculation, found that it would be about six hours before our time would come. Think of it, under marching orders, six hours in a crowded house, of all sorts of people, to get a chance to ask for a letter! We thought it was a time when a little maneuvering was admissible, so, seeing a lad near the head of the line, we offered him a dime for his place. He said: I'll take a quarter. I gave him twenty-five cents, and, like a school-boy, marched up third in head, and got my mail in good time. The first Sabbath here we went to the Sunday-school at nine, to the Methodist Episcopal Church, South. Rev. S. N. Burns, of the White River Conference, is pastor, a young man of good promise. About one hundred persons were in attendance at this school. At eleven we heard the Rev. C. A. VanAnda, of the Methodist Episcopal Church, and Minnesota Conference. He preached one of those finely-finished and well-delivered sermons, which was listened to with interest. At three we heard Mrs. J. E. Wecden lecture, on temperance, at the Opera House. She had made no labored preparation, but evidently was well posted upon the temperance question. Her manner and gestures were anything but graceful. Work, total abstinence and prohibition were features of the subject that she dwelt upon. She had a good hearing. At night we heard Wm. McFerrin, of Tennessee, and brother of J. B. McFerrin. He is one of the old-style of Methodist preachers. He preached with great vehemence, and manifested great confidence in the gospel which he preached. He told us he was seventy-two years old, and still leaned upon Christ, with full assurance of a full salvation.

As to the virtue of this water, you can hear of marvelous cures which have been made every day. It looks like this pure mountain air, which blows almost incessantly, day and night, with the pure sparkling waters gushing from these rocks, cold enough without ice, is enough to insure health though they had no medicinal virtues. Everything here seems to be vastly temporary, and wonderfully mixed and mingled. You may read signs within a few feet of each other, such as dressmaking, sawdling, attorney at law, Smith's saloon, all styles of coffins sold here. Just over a grocery, open on Sunday, I heard one of the familiar Methodist hymns, softly and sweetly sung by male and female voices to the tune of "Auld lang syne." Upon the whole, if the author of the Arkansas Traveler is living, and has any inclination to write another book, here is the place for him to get the material. The maimed, the halt and blind are in great numbers from everywhere.

J. F.

Southern University.

MR. EDITOR: My information is that there are engaged in the active ministry about twenty graduates of the Southern University, nine in the Alabama Conference, some in North Alabama, some in Texas, some in Louisiana, some in Arkansas and perhaps some in other Conferences.

Many more young men have attended this school, from one to three years, and have entered the itinerant ranks without waiting to graduate.

Of course all of these young men could have become useful ministers without going to college. But are they not now better prepared for their responsible work than they would have been if they had not availed themselves of the advantages of this church school? Nobody doubts it. How many of them could have gone to a Methodist school outside of the State? Only a few. Then the church has been the gainer by this school.

I do not live in Greensboro, and do not own any property there, to be increased or decreased in value by the rise or fall of the school. But I do live in Alabama, and am interested in the prosperity of the Methodist Church in the State; and, therefore, I am interested in the success of this church school. For, in my judgment, no enterprise of the Conference is so important to the prosperity of the church as this church school. If it can be properly sustained it will, every year, send into the pulpit consecrated and educated preachers, and into the pew cultivated and devoted laymen, and these will work together for the church.

Are there not one hundred laymen in the Alabama Conference each of whom will either give or raise among his neighbors $500 for an endowment fund? It can be done, if the proper men will undertake it. Not a dollar need be spent upon agents or in traveling expenses. With such a fund success of the school would be assured, for each one of the one hundred contributors would become so enlisted in the matter that he would also try to get scholars for the school.

What say the laymen of the church?

LAYMAN.

Another distinguished Wesleyan preacher has recently died, William Overend Simpson. The London Watchman says:

The Wesleyan year 1880-81 will for a long time be looked back to as one of the most disastrous and terrible in the annals of our ministerial *personnel*. It is within a year of half-a-century since anything like the same degree of mortality occured among the most distinguished men of our Connection. In 1832-33 our people were shocked and alarmed by tidings of the death of some of our then leading men, one after another, in quick succession. The list is headed by the name of Adam Clarke,

L. D., who died on August 2d, 1832. In October 6, of the same year, he was followed by Thomas Stanley, a man greatly beloved and respected. On the 7th of the following month John Mann, one of the Missionary Secretaries, a [illegible] and [illegible] man, a powerful preacher and an able, faithful, eloquent and popular platform speaker, was seized in the midst of his work and his days, and was laid low. At the time of Mr. Junes's death his illustrious colleague at the Mission-house—Richard Watson—was confined to his bed through severe and long-continued illness; and on the eighth of January, 1833, he rejoined his much-loved friend and coadjutor in the heavenly home. The death-roll of that disastrous year numbered thirty names, each of which belonged to men who had done good service to Methodism in their day. But the names we have mentioned were universally recognized as belonging to the foremost ranks of the ministry; and the Connection felt terribly bereaved by their decease. We do not take note of the eminent men who during the same period were removed to their eternal rest, as there is no documentary evidence at hand. But the year in question has ever stood out, that is to say, until recently, as the most tragic in our history. It has stood out, that is to say, until now. But the current Methodist year bids fair to rival it, if indeed it does not in some respects surpass it. True, there is no name among those who have passed away so conspicuous for theological and biblical learning, and for the exposition and illustration of the truth as God us were those of Clarke and Watson. Such men as these are given once in a generation to a church; but the men whom we have recently lost moved on as high a plane, though in a different way, as their illustrious predecessors Samuel Coley, Frederick J. Jobson, William Morley Punshon exerted an influence, and gained an eminence in their day and generation surpassed in any previous period of our history as a church, and now we have to add a name hardly, if at all, inferior to theirs. William Morley Punshon, the last of the noble confraternity who have been called home, was worthy to rank with the best and most powerful of his fellows; and his sudden and awful removal from the midst of his brethren and the field of his discharge of his duties has produced a shock and inflicted a sorrow, the effects of which will long remain. The death of such men in such rapid succession will make our present Conference year, from a human point of view, the blackest we have ever known. On the other side, however, we may, we shall, if it be true, as Robert Hall has somewhere, that in such cases heaven enriches itself with the spoils of earth. They who dwell on this side, and our departed brethren with them, sing in every case "A child is born," while we, widowed and bereaved, sigh and mourn, "that a man is dead."

Rev. S. A. Steel, writing to the Memphis Christian Advocate of the Southern Baptist Convention recently held at Columbus, Miss., says:

"The Convention is really a bigger humbug than I understood it to be. It has no other legitimate work, despite a number of other matters committed by courtesy. This indicates to my mind, very clearly the policy our Baptist brethren feel of their organization having a general supervision over all their interests, and is to our advantage over them at present. On the other hand, there is a fear that the annual gathering in large places of so many of their people to discuss the subject of missions gives them a great advantage. It confirms me in my opinion, long since, that our Mayes ought to be held in different places every year. No one who has witnessed the salutary effect on the community of such enthusiastic missionary services as we have just had can doubt that such a policy would greatly help the cause. It would bring into prominence in the centres of culture and capital, and distribute the spirit of an annual assembly of the most distinguished men. Can't we persuade Nashville to divide with our Baptist brethren, have missionaries in China, in Italy, in Mexico, among the Indians and the Chinese in California. The reports showed all the fields to be prospering, and urgently in need of reinforcements to occupy the new openings of Providence. The Convention was much pleased with the consideration of New Orleans as a strategic point for distributing Christianity over the two Americas. Its arguments. Every word they said on this point deserves to be emphasized additionally by the Baptist, but by every Protestant body in the city. New Orleans has a future before no other city in America can claim. Midway between the oceans, on the verge of two zones, with sixteen thousand miles of inland navigable waters flowing by her door, and the natural lines of travel pointing from all directions to her wharves, with a rapidly-developing railroad system, and a boundless country of indescribable fertility around her in every direction, it is simply impossible for the mind to appreciate her future greatness. The growth of all this wonderful development in the future is what makes the work so urgent. The very air down there is beginning to be charged with the spirit of progress, and in the next few years are destined to witness a material development of the South, particularly of the Southwest, to which the past history will not afford a parallel. Now is the time to get a foothold there. We have a good start—better than the Baptists, but far, far from what we ought to be.

"Lozman," writing to the St. Louis Christian Advocate, May 25, from Whitworth and President Johnson as follows:

"Some remarks relative to the sale of Whitworth College have brought out Dr. Johnson in the NEW ORLEANS ADVOCATE. The Doctor is slightly in error with regard to two things; viz., 1st, that it was a statement of mine relative to the sale of the half-interest in the college; and second, That I was directly or remotely to intimate that the school was not "bona fide" a Methodist institution but a private enterprise. If the Doctor will re-read the paragraph in question, he will learn that I alluded to a paragraph going the rounds of the papers to the effect, that the property had been sold; i. e., the half-interest. He will also discover that that paragraph strikes at no one of the editors whose ignorance of ecclesiastical matters is equaled only by their self-conceit. If the Doctor will read a letter written by me June 1st, 1877 as he has it) he will see that I gave him, Bro. Millsaps and Vanderbilt credit for their liberality. And here allow me to say, that the Methodist Church in Mississippi never had three better men than that trio just named, each of whom I prize as friends as well as acquaintances; hope never to forget them, and expect that I am not on their list." I am not a puff-writer, as Dr. A., perhaps knows, but I am half disposed to publish what I think of him. He is a modest man, and I believe that he will prudently restrain himself from anything tending to provoke me in that direction. Certainly I will write approvingly, have done so in the past, expect to continue it to the end of the chapter. I am glad he wrote what he did and told us what he is doing. I am glad I wrote what I did, for it has extorted some valuable information from him, all most creditable to himself. The candle is no longer under a bushel. Let it shine.

—The New York Legislature is daily balloting for the election of United States Senators. The return of Conkling and Platt is very doubtful. The Republicans are divided, and neither faction is strong enough to elect their men. It now looks as if the Garfield wing would triumph. To fail in an election, and leave the matter to be settled by another Legislature, bodes disruption and ruin to the Republican party. We imagine they will find some way to break the present dead lock, and thus save the party from disintegration and defeat. Conkling's ambitious aspirations can only be realized in his party. Unless he regards his case as absolutely desperate and hopeless, he will yield rather than bring about the overthrow of Republicanism. The Democrats seem to be watching and waiting, and perhaps expecting that something will turn up to their advantage. Gen. Grant has come out squarely for Conkling, and it now looks as if both he and Conkling would go down together, and be buried in the same political grave. Worse things than this might happen to the country. We still have hopes that good will come out of this political family quarrel.

—The total eclipse of the moon, Saturday night and Sunday morning last, was a novel and interesting sight. Precisely at the time predicted a brown shadow began to creep up on the lower or southeastern rim of the moon, and gradually deepened and spread until, like a semi-transparent veil, it covered the entire disk. The moon was visible through the shadow, but the light was so subdued that the stars, previously invisible, became wonderfully brilliant, and the milky way seemed to glow with almost preternatural light. The beauty and splendor of the Southern sky, where the veiled moon hung, were simply indescribable. For a time the earth was as dark as a moonless night. Gradually, softly and solemnly the shadows came and as gradually they fell away. The galaxy and the hosts of bright stars melted from sight, and the world was again flooded with the beams of a full moon shining in a cloudless sky.

—Respecting the medicated glasses advertised in this number of the Advocate, we would anticipate all inquiries by saying that we have used them for a short time, both for day and night reading, and that they have given perfect satisfaction. We find them equal to the pebble which we have used habitually for several years. Whether these medicated glasses are all that is claimed for them we can not tell without longer trial. We are acquainted with several persons who are using them, and who are delighted with them. They appear to be a very superior quality of glass, white and hard, and prepared with scientific accuracy to help and strengthen the failing sight. So far as our experience with them goes, we do not hesitate to recommend them.

—From Bro. Norsworthy's communication, in last week's Advocate, it is manifest that East Mississippi Female College, Meridian, Mississippi, has had a prosperous session, and that its prospects for the coming year are brighter than ever. The College is finely located to command a large patronage, and its management has been such as to secure the confidence of the people. It is an institution that deserves the liberal support and patronage of the Methodists of Mississippi. The Mississippi Conference is fortunate in having two such flourishing Female Colleges, as East Mississippi and Whitworth, in its bounds and under its control.

—On Wednesday evening, June 8, the Steamboat John H. Hanna, when but a few miles above the city, exploded a flue. A number of deck-hands were fearfully scalded, several of them have died.

CRYSTAL SPRINGS CAMP MEETING.—I. V. Enochs informs us that the meeting will begin August 4, and continue one week. Dr. H. F. Johnson, presiding elder of Brookhaven district, will have charge of the services. This is a camp ground almost unequaled in the South in its improvements and accommodations, and probably has the largest attendance. It is located one mile from Crystal Springs, Miss., and of easy access by the New Orleans and Jackson railroad.

SUMMER SCHOOL OF CHRISTIAN PHILOSOPHY.—We publish Syllabus of Lectures and other information concerning this enterprise, on our eighth page this week. Our friends in the South who may be going North about the time of the holding of this School will be abundantly rewarded by attending. The Summer school combines health, pleasures and instruction.

Rev. Robert B. Dowler, who has been for some months traveling on business for this paper, writes, Natchez, Miss., June 8:

"An accident that occurred at Port Gibson, while attempting to get into a buggy, has disabled me for awhile. I will have to return to my home until fully restored. Nevertheless will be for the present at Ocean Springs, Miss.

Rev. J. M. Boon, writing to the Memphis Christian Advocate, June 2, says:

"We are having a glorious revival in Holly Springs. Between twenty and twenty-five conversions to this writing. Forty-four penitents last night and twelve conversions. The entire community is deeply interested. House crowded every night. About one hundred at sunrise prayer-meeting. Morning service largely attended. The entire charge is revived.

Both houses of the Michigan Legislature have passed the amendment to the liquor-tax bill, whereby the tax on retail sellers of malt liquors is raised to $500, and distilled liquors to $500. Wholesale malt liquor dealers' tax is raised to $200; distilled liquors to $500.

Sea Shore District Conference.

The Conference for the Sea Shore District convened in Moss Point Church, Mississippi, at nine A. M. on the twenty-sixth. Rev. T. S. West, P.E., in the chair. Attendance good. On motion, J. W. Stewart was elected secretary. The usual committees were appointed, and reports received from the various charges. The spiritual condition of the district is good, and a growing interest is manifested in our Sunday schools; our own literature is almost exclusively used; the different assessments are, with a few exceptions, paid to date. The NEW ORLEANS CHRISTIAN ADVOCATE has a large circulation in the district, and is aiding very materially in advancing the cause of our church. The following were elected trustees for this district of Sea Shore camp ground: Dr. E. F. Grilla and Henry Ware. The following laymen were elected delegates to the annual Conference: G. Wood, H. Ware, E. Miles and J. W. Stewart. Alternates: G. W. Brown and J. W. Starr. It was decided to hold the next Conference in Pearlington. After a protracted debate on temperance, and the usual vote of thanks, the Conference adjourned.

JOS. W. STEWART,
Secretary.

MOSS POINT, MISS., May 28, 1881.

Personal and Other.

—A French Monsignore has discovered a great catacomb before the S. Pancrazio gate at Rome. It has ten chapels, and extends as far as the foundations of the Villa Doria Pamphily. All the graves have been previously opened, but the discoverer hopes that he may still come upon some which have been left undisturbed. He believes the catacomb to be connected with that of St. Julius, Pope.

—Miss Abigail Judson, sister to the Rev. Dr. Adoniram Judson, celebrated her ninetieth birthday on the 20 ult. She was the second child of her parents, her brother Adoniram being the first, and was nearly twenty-one years of age when, in 1812, her brother departed for India. Thus her life covers the whole period of modern missions, she having been born one year before the Baptist Missionary Society at Nottingham, October 2, 1792.

—Karl Blind, from whose pen German treatises on "Zulu History and Religion" have repeatedly issued, is about to treat the subject in an English essay, showing the traces of connection between the cosmogonic views of Semitic and other races and those of the Zulu, in whom he thinks there is a combination of Negro, Semitic, and Turanian blood.

Rev. Dr. Charles H. Hall, of the Episcopal Church of the Holy Trinity, Brooklyn, has been elected to the rectorship of the Calvary Church of New York city, to succeed the late Dr. Washburn. Dr. Hall and Dr. Washburn both left the Congregational ministry for orders at the hands of Bishop Potter, of New York, many years ago.

—M. Desire de Charnay, the archeologist, who is engaged in making excavations in the ruins of ancient Mexican cities, has returned to France. He will resume his investigations in October. The results of his work thus far have been highly satisfactory.

Rufus Choate believed in hard work and struggle. When some one said to him that a certain fine achievement was the result of accident, he exclaimed: "Nonsense! You might as well drop the Greek alphabet on the ground and expect to pick up the Iliad!"

—The name of James E. Brown, of Kittaning, Penn., is entitled to a place on the roll of princely givers, his bequests to foreign and home missions, education and other charities aggregating the extraordinary sum of $1,680,000.

—Mr. Hugh Meharry, who died at Dermot, Ill., in his eighty-fourth year, recently, had given $50,000 to Christian charities. He was one of the founders of the Nashville (Tenn.) Medical College for Freedmen.

—Mrs. Garfield is described as having a strong sense of personal dignity, and much reserve of manner. She is clever and judicious, having a "business head," and planned not only her Washington house but also the improvements of the Mentor cottage.

—The manufactories of New Orleans in 1870 employed [illegible] hands, and their aggregate product was worth $30,980,278. In 1880, 10,977 persons are employed, and the aggregate product is worth $20,361,017.

—The twelfth of December was observed in English Wesleyan Churches as "Temperance Sunday," with special services in behalf of the temperance reform.

—Algeria and Tunis are now united by a daily postal service, and letters are sent for fifteen cents each to all stations on the line.

—Victoria, Princess Imperial of Germany, and Princess Royal of Great Britain and Ireland, has just passed her fortieth birthday.

—Julian Hawthorne is editing the Belgravian Annual.

Books and Periodicals.

BIBLE TRANSMISSION; OR, RELATIVE TO [illegible]. All inquiry into the origin [illegible] a spiritual [illegible] Author [illegible] by Rev. B. J. H. Petingill, A. M. Philadelphia: The Bible Banner Association.

The author of this book advocates the doctrine of the immortality of a class [illegible] regenerate in Christ" the attainment of a revival from death and a change to immortality of those who are divinely fitted to "live forever." He spends principally, in this work to an investigation of the sense of the principal crucial words in the Scriptures, such as Soul, Spirit, Life, Death, Hell, Eternal, Punishment, The Second Death, Everlasting Destruction, The Life Everlasting, the Unspeakable Gift, Discarded Scriptural Terms, etc., which convey its revelations regarding the future life. We are of course not in sympathy with the views of the author. He displays much laborious research, but his labors land him in grave error. The ultimate annihilation of the wicked, the immortality of the good are the main points in the discussion. Price, cloth, 90 cents; strong manilla, 75 cents.

THE END OF THE WORLD; with now [illegible] Interpretations of History. By William R. Huntington, M. D. Philadelphia: J. B. Lippincott & Company.

We are indebted to the author for a copy of this work. We need hardly say that it is excellent in style and that it displays a wide range of reading and much careful study of history and of the Bible. It is however in the author's well-known mystical vein of thought, and presents the Swedenborgian views of the doctrines of redemption, the resurrection, the judgment and the future life. The gifted author sustains his positions with as much plausibility as is possible. He is very severe on the orthodox churches, his indictment of them is fearfully elaborate and numerous. The New Church, however, is to be the church of the future, and all will be well in the end. Much truth is mixed up with these most extravagant errors. With sincere personal regard for Dr. Holcombe, and a high appreciation of his merits as a writer, we must protest against his doctrines.

THROUGH THE PRISON TO THE THRONE. By Rev. Joseph S. Van Dyke. New York: I. K. Funk & Co.

The subject of the book is a 12mo of 215 pages, is "illustrations of life from the biography of Joseph." This inimitable Bible story has been the subject of books, sermons, lectures for centuries. It has engaged the pens and tongues of the most gifted and devout, and it has been exhibited in every possible light, but it is as fresh and charming and instructive as ever. Mr. Van Dyke in his study of the subject brings out nothing new, but his treatment of it is entertaining and its many valuable lessons are clearly and forcibly presented.

—Through the Winter is the title of an illustrated 12mo of 360 pages, published by the American Sunday School Union, Philadelphia. It is a moral and religious story designed especially for the entertainment and instruction of young people. Our examination of it has been too hasty to enable us to judge of its merits. Issued by the American Sunday School Union, it ought to be a good book, and we presume it is.

—Traveler's Official Guide of the Railway and Steam navigation lines in the United States and Canada, for June 1881, has been received. It is an immense work and complete. Published by National Railway Publication Company, Philadelphia. Price 50 cents.

LITTELL'S LIVING AGE.—The numbers of The Living Age dated June 4, and June 11, contain articles on The Unity of Nature by the Duke of Argyll, From "The Iliad of India," and Law Reform in the Days of Justinian, Contemporary; Carlyle's Lectures on the Periods of European Culture, Nineteenth Century; Margaret, Duchess of Newcastle, Blackwood; Mr. Thrale, Frazer; Lost, Macmillan; One year in a German Cookery School, Cornhill; Science in China, Nature; The Hippopotamus, Seven Years in South Africa; Hobbies, and The Industrial Ideal of Life, Spectator; The Ethnology of Eyes, Standard; with instalments of "Visited on the Children," and "The Freres," "A Bishop's Confession," and the usual amount of poetry.

—The Southern Pulpit, June 1881, has a floetable of contents. One of the five sermons in this number is by Dr. B. M. Palmer, of New Orleans, on "Christianity the Spirit of Power." The sermons and outlines are all excellent. Suggestions on Texts, Homiletical Illustrations, and Book Review are as usual well filled with instructive and entertaining matter. Conducted by Rev. H. M. Jackson, and Rev. J. J. Rafferty. Richmond, Va. Subscription price, $1.50 per annum.

—Carpentry and Building is an illustrated monthly journal, published by David Williams, New York, at $1 per year. It is profusely illustrated with fine line engravings, and contains a vast amount of information about architecture carving, finishing, and everything pertaining to the carpenters' and builders' art. It is a practical and useful magazine for mechanics, and for nearly all classes of readers. We have received the number for June, 1881.

The Supreme Court of New York has granted the order to change the name of the corporation of "Scribner & Co." to "The Century Co."—the order to take effect on the 21st of June. The July issues of Scribner's Monthly and St. Nicholas will have the new corporate imprint.

—The July number of the North American Review will contain an exhaustive article on Indian affairs by Carl Schurz, and a very lively one on "The Power of Public Plunder" by James Parton.

—Musical Herald, Boston, for June, has been received—a good number of an excellent publication.

MISCELLANEOUS.

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We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.

A little girl was eating green corn by gnawing it from cob, when her tooth became entangled with a corn silk. "Oh dear," said she, [illegible] "I wish when they cut the corn made they would pull out the basting threads."

Pedagogue: "What is the meaning of the Latin verb amasco?" Tall student after all the others have failed to give the correct definition: "I don't know." Pedagogue: "Right. Go up to the head."

A country girl at a fashionable hotel in New York noticed that all the guests beat their forks only by eating their pie. From her remarks home she reported the fact of the old lady, who comforted her by observing, "You shouldn't mind 'em, deminia, it still because they're too lazy to use their knives."

Mr. Van Smith pointing toward a couple which he supposed to be in another room: "Just look at [illegible] Miss Rosebud, demurely: "Why, I can't mirror, not a door." The young man has not appeared in public since.

A Stock-broker returning to his office the other day after a substantial luncheon with a client, said cordially, to his head clerk, "Mr. Tilkin, the world looks different to a man when he has a bottle of champagne in him." "Yes, sir," replied the clerk, significantly, "and so looks different out to the knight."

Bridegroom to his little sister-in-law at the breakfast table: "Julia, you've got a new brother now." Julia (with breath): "Yes, and my sister the other day. To see she didn't think he was much account, only it looked like Lapham's last remaining [illegible] great clutter of knives, forks and spoons.

Mr. Philip Werlein, 135 Canal street, New Orleans, is one of the largest piano, organ and music dealers in the United States. His house, located on the great Canal street, is one of the most active in the whole city. Mr. Werlein has a large and well-established business, and is strictly reliable and trustworthy. He holds himself responsible for the good performance of all instruments he sells, and gives full guarantee, and is willing to send pianos, also organs, on trial, paying all expenses if not taken. The Chickering pianos, Mathushek pianos, and Hale's pianos are light, improved piano fortes, and are recommended for purity and strength of tone, and for great durability, they are sold low for cash or on small monthly payments. Old pianos are taken in exchange at a fair reduction. Organs from Estey's, Mason & Hamlin's factories, are sold by this house at prices that defy competition. Music is sold to teachers at half price. Musical instruments of select importation are sold at 50 per cent. discount from catalogue, to dealers. All letters of inquiry will be cheerfully responded to, and catalogue of pianos, organs, music and musical instruments will be sent to any address on application. Call on or write to Philip Werlein, 135 Canal street, for anything wanted in music.

Tommy Dorkins came running into the house with this conundrum for his long-suffering mother: "If you were on the top of the Trinity church spire how would you get down?" Mrs. Dorkins thought she'd jump down, slide down the lightning rod, fly down on the goose, fall down, and then gave it up. "Why, if you wanted to get down, you could pick it off the goose," he said exultantly.

It was on the Burlington railway train, and politics had given way to theology, and the young man with the turban had the floor, and was denouncing the old-fashioned idea of hell. "I tell you," he cried, "man was never intended for such a devilish punishment. God never made me for kindling wood." "Reckon not," said the old parson, back near the stove; "look green."

If you have a cold and are desirous of getting well immediately, get a bottle of Laplace's Indian Turnip Pectoral Balm. This remedy is both good to the taste as well as a certain cure.

"If Colonel ——goes on drinking as he does now, he'll soon not have a coat to his back," said one friend to another. "Nor to his stomach, either," remarked a physician who was standing near.

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 160 pieces, for $15. Equal in looks and usefulness to French China.

Business Notices.

Faded or Gray Hair gradually recovers its youthful color and lustre by the use of Parker's Hair Balsam, an elegant dressing, admired for its purity and rich perfume.

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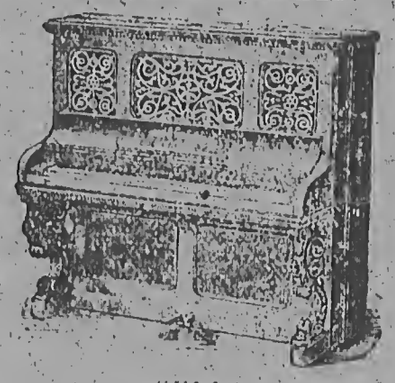
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Agricultural.

BERMUDA GRASS.—Mr. Z. L. H. Moore gives, in the Southern Cultivator, a new way to "kill Bermuda grass." He says: "Turn hogs and cattle on it for three years, and take care of them as you do of your cotton, and *you will never want to kill it.*" And we believe it. During a recent visit to Monroe county, we saw several fields of Bermuda that were considered as profitable to the owners as any cotton or corn field. Energetic farmers find no insuperable difficulty in managing the Bermuda fields so as to produce crops of oats every year, if desired, and even cotton is successfully grown. One of the chief merits of this grass depends upon its tenacity of life—also considered its most objectionable feature—by those who have been brought up to look upon grass as an unmitigated evil. We have no doubt there are men in Georgia to-day who would be willing to see every variety of it exterminated from the earth.

The possibilities of Middle Georgia with a proper appreciation of the value of Bermuda are grand. We believe the day will come when every hill and vale will be clothed in verdue and productiveness, such as few of the old settlers ever dreamed of. For twenty or thirty years past we have heard of the gullies or red clay-galls of Middle Georgia as if they were the signet of decay and desolation.

But the red clay of this section abounds in all the inorganic elements of fertility, and the soil needs only to be covered and filled with the remains of vegetable growth—humus—to teem with a prodigiveness that is rarely dreamed of by the old style farmer who believes that soil never grows better, but always poorer by cultivation.—Christian Index.

AN INEXPENSIVE ROLLER.—I will tell how I made my roller that cost me not to exceed one dollar. I do not have any frame, tongue or doubletree. I selected as round a log as possible, sawed off with a tree running saw, a solid white oak log five feet long by two feet eight inches in diameter, got a smith to furnish two spikes one foot long each, taken from a round bar of iron one inch and a half in diameter, one end pointed with barbs cut in, and a small hole punched in the other end for my linch-pin. I drove one of these in the center of each end of the roller, leaving three inches of the pin or spike stick out from the end of the roller to where the linch-pin was inserted. Next I put on that spike a wooden washer one inch thick; then I took two pieces of two by four scantling, twenty-two inches long, bored an inch and a half hole in one end of each, inserting them on the iron spikes, put on the linch-pin to hold them in their place, then I attached a single-tree to the other end by means of two small clevises, hitched on my team, lengthened my chicks so each horse would walk square in front of the draft and as close to the roller as possible. "How am I going to get my roller down a certain hill in order to get to the plow field?" This way: Make those pieces of scantling longer, so they will extend to the rear of the roller, attach each end of your log-chain to them, same as in front; fasten a chunk of proper size to center of chain in the rear. When you get to the field drop the brake and proceed. My team understand the roller so well, they never allow it to overtake them. I would rather work my team on this roller than to any ordinary two-horse plow or harrow.—Ohio Farmer.

TOADS.—French industry and sagacity take the lead of the world in little things, it nothing more. Toad culture is a regular business there with the economic people, and the demand for toads is great and increasing. The useful little animals are employed as insect-destroyers, not only in the gardens of that country, but thousands of them are packed down in baskets of damp moss and sent to other countries to be sold to gardeners. The more observing horticulturalists and floriculturists have long been aware of their value as insect-destroyers, and have utilized them to a greater or less extent. And it is not creditable to the credit of American gardeners and farmers that they have never recognized the service of this helpful and innocent reptile. Nature conducts her operations by reciprocal means; and if she gives us the hurtful creatures to eat up all our crops, she always gives us the birds, toads, etc., to eat up the insects. The farmer should keep an eye open on nature, and seek to make her manifold operations helpful, instead of casting hindrance in the way of destroying her agents. The successful farmer has great need to be a good economic naturalist. Many things, as loathsome-looking as the toad, are the best of friends.—Golden Rule.

CARE OF YOUNG CHICKENS.—A little extra care for the first few weeks given to young chickens is time and money well invested. The best food for young chicks is hard-boiled eggs chopped fine. Then feed with cake after they are three days old. I feed only cracked corn dry and bits of boiled meat; with plenty of milk for them to drink. Wet food will sour in their crops, and many chicks will die from this cause. They should be fed every hour, as they want to eat very often, and it is not best to keep much food before them. When they are two days old, rub a little kerosene and lard on the tops of their heads and under their wings. Repeat it every other day for a fortnight. There will then be no trouble with lice. If the hen must be confined in a coop for any length of time, put in some ashes, sulphur and lime mixed in dry earth, so that she can keep clear of vermin. I always give the hen full run with her chicks after they are three days old. I never set a large hen, as she kills more chicks than a light one. Old hens are better mothers as a general rule. I market all the cocks at ten and twelve weeks of age, as they bring more at that age than any other. With extra care I have them weigh two pounds and more at that age.—G. W. T. in Country Gentleman.

GREEN OATS FOR FODDER.—Mr. W. A. Armstrong, of the Elmira club says: I am very willing to offer my testimony to the excellence of the fodder made from oats cut when green; but I can not determine their precise value in the terms the chemist would employ in making up his table of constituents. I have fed many crops cut when the grain was nearly full, a period indicated to the eye by the gray appearance of the field. At this stage there is almost completed growth, but the ripening process has not begun; the sap is in the stalks and the heads almost formed. After wilting in the swath a few hours in good weather—longer time in poor weather for curing—the oats are bound in sheaves of moderate size and at once set up two-by-two in shocks, where they are left until dry enough to draw in, the degree of curing dependent somewhat on the condition of storage. If the sheaves are to be put on scaffolds and not packed to great depth, little care need be taken to secure thorough curing in the field. Now as to value, I must say oats so gathered are worth more for feeding milch cows than the best hay, if made a part of the daily supply. I have never fed exclusively on oats. Cows in milk, and doing well on good hay, will at once show increased yield when given a suitable allowance of oats, cut green and cured in the way I have described, and they will eat all the straw as cleanly as they consume the best hay. The fodder is also good for horses—better than ripe oats for horses not steadily employed, for they keep the coat good and digestion unimpaired.—N. Y. Herald.

SOUTHERN FARMERS.—The editor of the Danville, (Va.,) News, talks like a sage when he assures us that if Southern farmers wish to become more prosperous they should at once abandon the pernicious credit system. In the cotton States, particularly, it is a weighty drawback. As the system is practiced the farmer gives the merchant a lien on his crops to be grown, and the merchant, being fully secured, furnishes the necessary supplies and fixes his own prices. The farmer is thus wholly at the mercy of the merchant, and has no redress against exorbitant rates. A decision has just been rendered by the Supreme Court of Mississippi which will afford the farmers of the State some relief. A merchant who held a mortgage on the crops of a farmer foreclosed it. The lower court allowed his bill against the farmer, although it was shown that the prices charged were at least double what they should have been; but the higher court, in its decision, affirmed that the purchaser was not in a position to decline the purchase on account of the prices charged, and that he acquiesced in the price from an overruling necessity. His extorted assent to the prices fixed was without consideration, and was therefore void.

HINTS THAT MAY SOON BE TIMELY.—If flowers have been standing in the ground for many years, new soil does wonders. Rich manure makes plants grow, but they do not always flower well with vigorous growth. If new soil can not be had, a wheelbarrow of manure to about every fifty square feet will be enough. If the garden earth looks gray or yellow, rotten leaves—quite rotten leaves—will improve it. If heavy, add sand. If very sandy, add salt—about a half pint to fifty square feet. If very black or rich from previous year's manuring, use a little lime, about a pint, slackened, to fifty square feet. If the garden be full of hardy perennial flowers, do not dig it, but use a fork, and that not deeply. Dig garden ground only when the soil is warm and dry. Do not be in a hurry, or you may get behind. When a clod of earth will crush to powder as you tread on it, it is time to dig—not before. If perennial plants have stood three years in one place, separate the stools, replanting one-third, and give the balance to your neighbor who has none.

MOLES ARE NOT CARNIVOROUS.—Some years since, I noticed in the ADVOCATE or some agricultural paper, that moles were carnivorous. If in the ADVOCATE, it was in Father Gooldale's stories for children. I am prepared to state from my own observation and experience, that they *do* eat both vegetable and animal substances. I have killed them [illegible] and bothered with them at any time, take a small piece of potato, but I prefer the goober, as they seem to be very fond of them. The way to prepare it is to take the goober and cut off the end that contains the kernel, this leaves a small cavity, in which, put the strychnine. Find where they have lately been at work, then make a hole with the finger into which drop one bait, then lay a clod of dirt over the hole so as to exclude the light. They generally work from eleven to two, and about 1 P. M., and at night.

H. M. LIVERMAN.

KINGSTON, La., May 21, 1881.

ESSEX PIGS.—The Farmers' Review tells its readers that the "improved Essex is one of the best of the smaller breeds of swine," but that the breed has never been a general favorite, except for crossing and improving coarser breeds. "They are entirely black, fine haired, with shortish face, small, erect ears, body of good length, hams usually very good, the coating of hair usually very thin. They mature early, fatten very easily, and have a large proportion of fat meat; are quiet in disposition, not especially prolific." The Suffolk resembles the Essex in a number of respects, but is pure white in color. Early maturity, unusual readiness to fatten at almost any age, a quiet disposition, a well-formed carcass are points all conceded to the Suffolks, and it is also to be admitted that a cross between this breed and any of the larger and coarser breeds will often produce pigs which are scarcely to be improved."

COAL ASHES FOR FERTILIZING.—The use of coal ashes mixed into clayey soil has been found of great benefit, and its value is vouched for by many agriculturists. The Husbandman reports an experiment made with coal ashes, applied at the rate of two hundred bushels to twenty square rods, or ten bushels to the square rod. The soil was compact and heavy. The ashes were drawn on late in the autumn and spread on the ground, which had been recently plowed. In the spring the plowing was repeated, thoroughly mixing the ashes with the soil.

GRUBS.—The New England Homestead gives the following item for the benefit of next year's potato crop: "Every one will notice in grass lands, especially those that have been seeded down for two or more years, many spires that are dead and brown. This is not caused by dry weather, as most people suppose, but indicate the presence of large numbers of grubs. There is no crop that is more liable to be injured by these worms than the potato, and therefore, it should be noted where they are particularly prevalent this year in grass, and these pieces should under no circumstances be planted next year with potatoes."

WASH FOR ORCHARD TREES.—Professor Kedzie, of the Agricultural College, of Michigan, an expert chemist, recently said that a paint or wash made of skim milk, thoroughly skimmed, and water lime will render wood unrotsomable, and he proved it by experiment. He said this paint, or whitewash, is durable, very cheap, impervious to water, of agreeable color, and, as it will prevent wood from taking fire, he urged its use, particularly on roofs, outbuildings, barns, etc.

ALSIKE CLOVER.—Alsike clover gives smaller crops than red clover, but of better quality. It is especially recommended for soils liable to heaving by frost, and affords excellent pasture ground for bees.

Household.

CANNING.—A lady says in the Fruit Recorder: "We have ten acres of fruit of all kinds, and I take a great deal of pride in canning fruit. I got nearly all of the prizes at the fairs. I wish you Americans could just peep into my cellar to see my tomatoes and peaches—some canned last fall and some a year ago, not mentioning my other fruit. I will tell you how I can my tomatoes, both red and yellow. I pick the apple tomatoes—the smoothest and best shaped—and scald and skin them very carefully; take the stem out with a penknife, taking care not to cut the tomato so as to let the juice or seeds run out; then I place them in the cans, some of them with the stem end next to the can and some with the blossom ends; then I take the juice that has run out of some that I have had peeled to cook, having no seeds nor pulp, and add a little salt, and pour on my whole tomatoes until nearly full, then place them in a kettle of cold water and let them cook till I think they are hot clear through; then I seal them. I use nothing but glass jars—two-quart jars—and after the cover has been on about five minutes I take it off so they will settle, letting the gas out; then I fill up with juice and seal again, and my cans are always full to the cover. A great many have not learned this. You have no idea how nice they will look through the glass—they show every vein and rib, and look as if they were put up raw, and, when used, they are just as if they had been taken from the vines, and if you don't believe me try it this summer. I always keep my fruit in the dark and it don't fade through the glass. Now, I will tell you how I can peaches and pears. I get them as near of a size as I can, and sound, but ripe, and peel them, dropping them in cold water as fast as I peel, having my cans all ready; then I fill the jars with fruit, and to every two-quart can I melt one-half pound white sugar with water enough to cover the fruit, and pour it on, setting them in my boiler, which holds eight cans; as soon as they are heated through I take them out, having syrup ready to fill up, then I seal as with tomatoes."

SHOULDER OF VEAL BAKED.—Buy a shoulder of veal, which, according to the locality of your butcher, will cost you from eight to fourteen cents a pound. And let us say just here, that on account of the quantities of immature veal thrown on the market, you had better be sure of your butcher and pay fourteen cents, than to buy a suspicious article for eight. Untrimmed it will weigh seven or eight pounds. Have every bit of bone taken out and put them aside for stock. Make a pint bowl full of dressing, flavoring according to taste, but not strongly with any one condiment. Insert this in the pocket made by the butcher. Rub it all over with pieces of butter as large as a hickory nut. About two ounces will be sufficient, and season with pepper and salt. Bits of very nice dripping may be placed in the four corners of the pan. Dredge thoroughly with flour and place in a good oven. Baste occasionally with the gravy made by the butter, but add no water until the meat is well browned. This will be in from half to three-quarters of an hour, when you may add a large cupful of boiling water. Baste every fifteen minutes until done. It will require about two hours. Carve down straight through the middle and cut to both ends; serve with spinach. This is a most economical and delicious dish. What is left may be sliced and heated in the same, or minced for salad.—N. Y. Herald.

DRESS OF INFANTS.—Dr. Mary B. Jackson says: "The special evil of which I speak is the long skirts, dresses and cloaks which are now the fashion for babies. I feel the deepest commiseration for a delicate child that has hung upon its tender body a flannel skirt a yard long, and over that a cotton skirt equally long, and over that a dress to cover both, often weighted with heavy embroidery, and, if the child is carried out, a double cloak longer than all, so that the skirts reach nearly to the floor as the infant is borne on the nurse's arm. The longer the clothes the more aristocratic the baby, would seem to be the idea of the mother. Think of all this weight attached around the waist of the child, and hanging over the little feet, pressing down the toes and even forcing the feet out of their natural position. How much of deformity and suffering this fashion produces no one can tell; but that it is a great discomfort to the baby every thinking mother must perceive.

"High necks and low sleeves are now fashionable for babies; but how soon they may be laid aside for low necks and short sleeves can not be foreseen. That will depend on the enlightenment of women. To expose the delicate chest and arms of a young child in our cold, changeable climate is often to bring on pneumonia, and greatly to lessen the chances of life. And should life be spared, there will be sleepless nights and anxious days for the mother, as well as great suffering for the child."

MINUTE PUDDING.—Put a pint of milk properly salted, into a clean quart stew pan; have ready a dish of flour; as soon as the milk boils take some flour in the left hand and let it fall lightly into the milk, which must be kept boiling fast the whole time; stir without ceasing, adding flour until it is about the consistency of porridge, then let it boil a few minutes longer, still keeping it stirred. Turn it out on a hot dish, stick pieces of butter all over it, sprinkle sugar, and grate some nutmeg, when the butter and sugar will melt and mingle, and, running all over and around it, form a delicious sauce. Do not be too sparing of butter and sugar, and the cook need not be discouraged if she does not succeed to her first attempt, as experience alone can teach her how to sprinkle the flour properly. If it is not done very lightly, lumps of uncooked flour will be the result. It may be flavored with vanilla.

CORN SOUP.—Cover the trimmings and bones from the shoulder of veal with one quart of cold water; add an onion, sliced, a small carrot or part of one, and some parsley. Simmer for two hours and strain. There should be nearly a quart of broth. Meantime, in another saucepan boil very slowly a can of corn in a quart of water. Wash through a fine colander that will not allow the skins of the kernels to pass through. Return the saucepan to the fire, melt in it a large tablespoonful of butter and mix with two tablespoonfuls of flour; add, gradually stirring meanwhile, the corn pulp and then the veal stock. Draw to the back of the range for fifteen minutes, first adding a teaspoonful of finely minced parsley. Put a small teacupful of hot milk or cream in the batter and pour in the soup.

Never allow salt meats of any kind to boil hard.

Educational.

—Prof. Stephen N. Fellows, D.D., of the University of Iowa, makes the following statement, in a recently published pamphlet, concerning the work of his department: "Since 1873 there have been enrolled in the eight classes in didactics (including the present,) one hundred and thirty-seven students—an average of over half the number in the successive senior classes. Their scholastic and professional fitness for their work at graduation is indicated by the relatively high positions in the schools that they have secured and retained. Add to this the fact, as stated in the last report of the Superintendents of Public Instruction, that the number of principals and superintendents educated in the State University 'exceeds the number from all the other colleges and universities in Iowa,' and an estimate may be formed of the relative value of the university as a factor in the educational work of the State."

—The Educational Congress just held in Paris recommended that primary instruction in France should be rendered obligatory, and advised the creation of primary schools in hamlets three miles distant from the central town or village of the commune, the creation of sectional schools for several outlying hamlets contiguous to each other, and the establishment for each teacher of a class maximum. Forty pupils were as much as a schoolmaster or mistress could attend to. The examining system was condemned. M. Jules Ferry, the Minister of Public Instruction, assured the Congress that instruction would be rendered obligatory, and promised to fix the class maximum at forty. There are now 4,700,000 children taught in the French communal schools.

—President Potter, of Union College, Schenectady, has formally invited General Grant to take part in laying the corner-stone of the new Memorial Hall. The ceremony will take place on June 21st, the day previous to the close of the college year, and a large attendance is expected. The necessary funds have been procured by endowments from the friends of the college and ground has already been broken. The structure will be two hundred feet long and seventy-five feet wide, including the Washburne library hall, lecture-rooms and recitation-rooms. It is said that General Grant has accepted the invitation, and also given the sum of $1,000 toward the building fund.

—Lehigh University, at South Bethlehem, Pa., is one of the few collegiate institutions at which the tuition is entirely free. It was founded by the late Asa Packer in 1865, and provides seven courses of four years each, under the instruction of a faculty numbering sixteen members, of which Robert A. Lamberson, LL.D., is the President. There is a total of one hundred and twelve students pursuing their studies at Lehigh. Mr. Packer's gifts to the institution amounted in all to $2,500,000, exclusive of a tract of land containing one hundred and fifteen acres.

—Professor Bancroft, of Brown University, in a recent address commended the thorough study of the English language to schools. He said that pupils should be taught composition upon a careful plan; the foundation should be laid by giving to the pupil the works of the best authors, and also a clear idea of what he is expected to do, making him understand and follow out the plan in the simplest matters of composition. Many teachers, he said, think that the way to write is to write, and he added that indefinite aims never accomplish anything but indefinite results.

The Kitchen Garden Association is doing a work which merits the attention of all who are interested in practical education. It is designed to promote the training of children in housework on the kindergarten plan. It has successfully inaugurated the work in New York and many other places and is prepared to furnish instructions and material to those who wish to undertake this work in any part of the country. Miss Grace Dodge, 262 Madison Avenue, is the corresponding secretary.—N. Y. Independent.

The Pennsylvania schools have been making good progress during the past year. The graded schools now number 7,037; and the average attendance was 501,627 77 per cent. of the number enrolled. The school expenditures amounted to $7,682,577.77. The Normal Schools were attended by 15,151 students and 1,926 were graduated.

—After a sharp contest the Superior Council of Education in Spain has decided, by a small majority, to admit women and girls to lectures and degrees of universities and faculties, but no action has been taken on the question of allowing them to practice after they have obtained their degrees.

—Nebraska has a school population of 142,348 and an enrollment of 92,349, with 1,110 teachers. The school receipts last year were $1,294,137 and the expenditures were $1,219,703.

—The Michigan Legislature is considering a bill providing for uniform and cheaper text-books, the books to be chosen by a superintendent of instruction and four commissioners appointed by the governor.

—The Italian Government provides four female inspectors for the girls' schools under national control. These inspectors receive a salary of 2,000 francs a year and expenses, and are said to do their work well.

—Cazenovia Seminary has the largest attendance this winter for three years, and during the past twelve months it has discharged $11,000 of indebtedness through the sacrifices of her boardholders and the gifts of her friends.

The Scotch University of St. Andrews has agreed to grant separate courses of systematic university instruction to women as soon as sufficient sum of money is raised for the purpose.

Harvard College is to have a full length portrait of ex-President Hayes, to be hung in Memorial Hall, by the side of the pictures of John Adams and John Quincy Adams.

—It is complained in Milwaukee that there is too much whipping in the public schools. There were fifty cases within three weeks. There is something wrong in a system that permits this sort of government.

The Louisville School Board is considering the expediency of recompensing, by a more stable tenure of office, a longer term, and a gradual increase of salary, teachers of proved excellence, success and long service.

—The Case School of Applied Science, at Cleveland, has its endowment now so invested that an annual income of nearly $40,000 is assured.

—During the last fifteen months the sum of $19,000,000 has been given by individuals in the United States for the cause of education.

—At Harvard, last year, the Chinese course cost $1,082.15; the fees received amounted to $30.

EDUCATIONAL.

MANSFIELD FEMALE COLLEGE.

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The electric light will be prodfictive of industrial and social results little dreamed of now. These results may affect the political and moral in their influence. It is impossible to forecast the consequences of great inventions and discoveries. One of the most significant changes resultant from the electric light is already apparent. It is destined to double the working capacity of all kinds of manufacturing establishments. Every factory which is hard pushed to fill orders can turn night into day by the use of the electric light. That light is of a color truly, and is therefore superior for night work in all factories where a nice discrimination of tints is necessary. Its intensity enables the artist to perform delicate work which is impossibly by the light of gas. As the electric light throws out no appreciable heat—the whole electric energy being converted into light—one of the common objections to working by artificial light in close rooms is obviated. Another objection also removed is the vitiation of the air by gas or any other illuminating agent save electricity. The immediate result in economy is considerable. It is the universal testimony of factory owners who have used the electric light that it is a direct saving of money. The same power which drives the dynamo directly also impels the dynamo engine. The cost in addition and interest on money invested in the lightning apparatus is far less per year—some say less than the expense of supplying the same light with gas. This is already true in cities where companies charged two or three times the price by gas companies—as in New York—but even if the electric light is more than the highest priced gas it will still be profitable for other reasons to use the former in factories and workshops to catch up with orders. Manufacturers are now decided to utilize in full their capital invested in plant. This is now idle for more than a half of the twenty-four hours for the lack of lighting facilities. But with the electric light the machinery can be kept in motion continuously. It is only necessary to employ relays of workmen—three sets going on at eight hour intervals. The electric companies can not fill orders fast enough in cities where they have discovered the enormous advantage of running their works night and day in busy times. Specious croakers may croak over the possible overproduction. But we have seen in the self adjusting and self regulating power of manufacturing industry. There is no danger that the world will be injured by any political effects likely to follow from the introduction of the electric light in the world's works. Like every other valuable science it may be expected to benefit mankind in ways not yet dreamed of, and slowly develop themselves. But we are not too soon now to predict that one effect of the electric light will be in double production in factories where poor gas has hitherto been the chief reliance for night work.

It is confidently prophesied of the electric light is not strange that its use is to come to pass in a few years is another brilliant invention. When Bessemer hit on the process of converting iron into steel by the use of air in a cupola furnace, the value of his discovery was not at first scientific men. But nobody—not the inventor dared to hope for a few years the relations of steel would be completely reversed, that, because cheaper, it the world would supplant the latter in which had hitherto monopolized now takes the place of iron in all ways of the world thereby a great economy and the safety of life. It is now also beginning to supersede iron as the material for rails. Experience which has shown superior qualities for railways will only teach the same lesson on a larger scale. And the revolution now in progress will not stop when all the world is made of steel instead of iron. There is in store still other inventions for this substitution of steel for iron, let us hope. It is to be hoped that we would hail the electric light and every other secret of science that would free the grasp and made more free the human race. New Journal of Commerce.

The Moral World.

The intercourse of man with man, the influence of one upon another, the best and our utmost when we commit ourselves to his moral sense, appeal to the experience of mankind. What is the highest lesson for the teacher, and what his best method to teach certain branches of knowledge, to impart a certain amount of information as well; but this is not his highest office. What is known may be taught, skill often acquired may be taught, but the moral effect produced by education, the development of moral character attained by the pupil, is a far more lofty and enduring possession. To collect and lay hold on the heart of the pupil is the highest duty of the teacher. And when we succeed in touching and fanning the moral spark in the breast of a young man, the joy is greater than by any of the other joys of life, and one which, so long as he continues possessed of moral feeling and pupils possessed of susceptibility, will form its brightest charm. Moral influence is the first of all influences.

For when we have exhausted all other means, it is in a man's conscience that we must make the last appeal. In so doing we try to get a hold upon him in the highest dignity, and remind him of the most summary of his being. We feel that they are to be blamed, and always ready to leave anything to a man's conscience, for this may be misused, whether from ignorance or from rigorous legality, or from fanaticism. But this is only because it is not right to use a necessary thing that which is the best and the utmost. And in saying we acknowledge that no legislature can be passed on things of less than a moral one, and an obligation imposed other than that of conscience.

The worst we can say of a man is, that his conscience. We may, or at least excuse, many weaknesses and faults, and even grave errors, but lack of conscience will not with excuse. On the other hand we would express the highest confidence in the moral character of a man we say that he is conscientious. Ability is of more value in our estimation of the highest endowments, or the most winning amiability. And to do such definitions say, but that there is a moral world, and that its decisions concerning the worth or worthlessness of a man are final? Is this mere phraseology, or the expression of a truth?

We live in a world of sensible facts and experiences, and are furnished with organs of sense for the perception of the facts of this sensible world by which we are surrounded. And we all know from experience that in proportion as we use and exercise these organs, their powers are heightened and developed. What then? Is this world of sensible manifestations all, or is there not besides this the world of moral facts and truths? And does not the latter concern us quite as much as the former? If this is the case, we shall be furnished with an organ for its perception also. And in proportion as we use and exercise this organ, shall we develop its power, and enhance its vigor and susceptibility. The organ for the facts and truths of the moral world is conscience. We all bow before its claims, and acknowledge its decisions as supreme. We speak of a good conscience, and when we do so, we name the highest good and the surest pledge of happiness. We speak of an evil conscience, and regard it as the greatest torture in existence. The imagination of poets has painted the most touching pictures of its agony. The colors they used were poetry, but the portraits were faithful. When they speak of the Furies, they use figurative language, but what they represent by such figures is a fact. We may, perhaps, doubt whether the characters of Shakspeare are historical personages, but we can not doubt the moral events of which these characters are the vehicles. When we would sum up in one word the greatness and significance of Shakspeare, we call him the dramatist of the conscience.

Certain as are the truths of mathematics, indubitable as are the propositions of logic, so certain and indubitable are the facts of the moral consciousness. And if we are determined to doubt, we can more easily resolve to doubt the former than the latter. The skepticism of Kant stopped short at the fact of conscience, and the idealism of Fichte admitted this reality. The categorical imperative, "Thou shalt," was to Kant the most certain fact he knew of, and the moral system of the world was exalted by Fichte to the dignity of deity.—From "Moral Truths of Christianity," by Dr. Luthardt, Leipsic.

A Story of Wall Street.

The New York correspondent of the Boston Herald, writing of recent manipulations of the stock market, narrates the following to show the ups and downs, in this case a terrible precipitation of Wall street:

Leaning against a counter of a Broad street saloon, and nibbling the crackers and cheese on the free lunch platter, yesterday afternoon, stood a sad-faced man of sixty-five or seventy years. He wore a queer kind of a fur-trimmed cap ill-suited to the moist weather; his clothing was not especially neat, and his hair was very gray.

"There," said my companion, "is a notable example of the ups and downs in Wall street. That's John M. Tobin. He used to be the President of the New York Central railroad, and was once worth $9,000,000."

I refused to believe this, and said so. My friend dragged me over to the old man and said:

"Uncle John, here's a gentleman who refuses to believe you were worth $9,000,000."

"But I was, and possibly more than that," answered the old gentleman; "and here I am, getting a free lunch, with a five cent glass of beer."

"Uncle John," said my friend, "why was it, when you were worth so much, that you did not put $3,000,000 of it aside, where the street could not get at it, and operate with the other $1,000,000?"

"Young man," was Mr. Tobin's response, "you have fooled around here for some time; how much were you ever worth?"

My friend acknowledged to having been $20,000 ahead at one time.

"Why didn't you take away half of it?"

"Because," was my friend's response, "I thought I could use it to better advantage here."

"That's the reason I didn't save any of my nine millions," mournfully confessed the ex-president of the New York Central railroad.

"They squeezed four millions out of me in one dicker, and then I had to use heroic means to protect myself. Then they squeezed me again, and I soon found myself down to a paltry million. I gave up fighting back a-hum, and went to operating, but when they get after a man they never let up on him till they have crushed him, and that's what they did to me; they found out what I was doing, drove the market against me, and took away every dollar."

HOW SYDNEY SMITH WORKED.—He spent much time in reading and composition; his facility was threatening; I hardly remember seeing him unoccupied, but when engaged in conversation. He never considered his education as finished; he had always some object in hand to investigate. He read with great rapidity. I think it was said of Johnson, "Look at Johnson tearing out the bowels of his book." It might be said of my father, that he was running off with their contents; for he gulped through the pages so rapidly that we often laughed at him when he shut up a thick quarto as his morning's work, and said he meant he had looked at it, not read it. "Cross examine me, then," and we generally found he knew all that was worth knowing in it; though I do not think he had a very retentive memory. The same peculiarity characterized his compositions; when he had any subject in hand, he was indefatigable in reading, searching, inquiring, seeking every source of information, and discussing it with any man of sense or cultivation who crossed his path. But having once mastered it, he would sit down, and you might see him committing his ideas to paper with the same rapidity that they flowed out in his conversation; no hesitation, no pauses, no stopping to consider and round his periods, no writing for effect, but a pouring out of the fulness of his mind and feelings; for he was heart and soul in whatever he undertook. One could see by his countenance how much he was interested or amused as fresh images came clustering around his pen; he hardly ever altered or corrected what he had written (as I find by many manuscripts I have of his); indeed, he was so impatient of this that he could hardly bear the trouble of even looking over what he had written, but would not, unfrequently throw the manuscript down on the table as soon as finished, and say: "There, it is done; now I can do look it over, and put in dots to the i's and strokes to the t's" and he would sally forth to his morning's walk.—From his Memoirs, by Lady Holland.

MISCELLANEOUS.

THE MILD POWER CURES.—

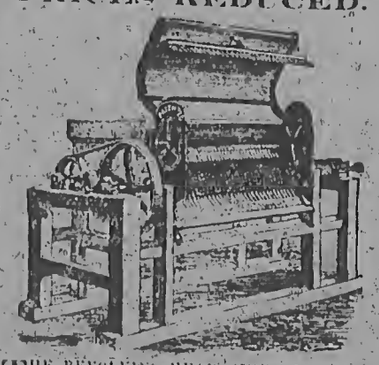
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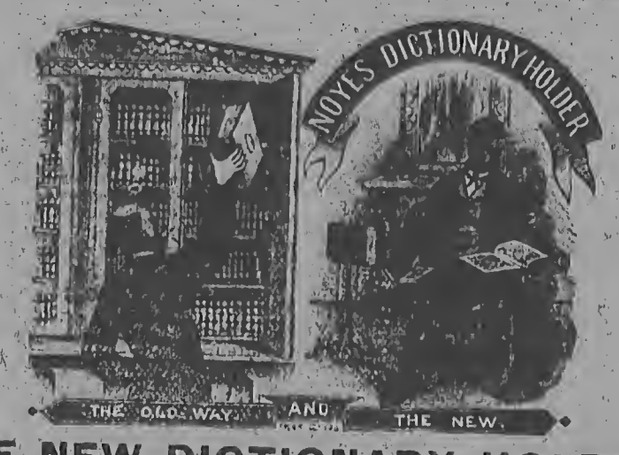
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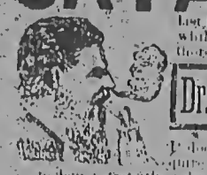
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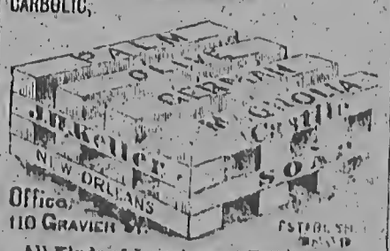
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Full directions for using white lead, lamp black, green, yellow, vermillion, brown, whiting, glue, pumice stone, asphaltum and spirits of turpentine, oils, varnishes, varnishing furniture, milk paint, preparing kalsomine—
Paint for Out-Buildings,
Whitewash, paste for paper-hanging, hanging paper, graining brick, maple, rosewood, black walnut staining, decalcomanie, marking rustic pictures, painting flower stands, mahogany polish, rosewood polish, varnishing furniture waxing furniture, cleaning paint—
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The work is neatly printed, with illustrations wherever they can serve to make the subject plainer, and it will save many times its cost yearly. Every family should possess a copy.
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McCRACKEN & BREWSTER,
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Now have the largest stock of Fine and Medium Chamber Sets, Ebony Gilt and Walnut Parlor Sets, Dining-Room and Hall Furniture to be found in the South. Also a large and various stock of cheap and durable Furniture suitable for the country trade.
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Our motto—small profits and quick returns.
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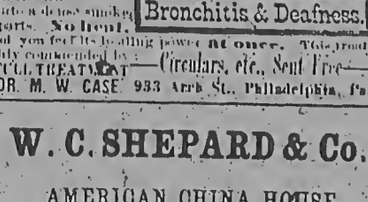
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W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans
We append a few prices
The American China Dinner, Breakfast and Tea Set, comprising 100 Pieces, for $12.
A Real French China Dinner Set, 115 Pieces, for $17.
English Stone China Dinner Set, 121 Pieces, for $16.
English Stone China Chamber Set, comprising 10 Pieces, for $2 50.
Decorated Chamber Sets, with Different Colored Bands, 10 Pieces, for $3 50.
Glass Goblets, from 60 cents to $1 per dozen.
Particular attention given to Specialties and Special Lots pertaining to the House-Furnishing Department. Orders promptly attended to. We have just received a full and complete stock of holiday goods. Call and examine before purchasing.
W. C. SHEPARD & CO.

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BRILLIANT STOVES



BRILLIANT STOVE
Is acknowledged to be the
Best Cook-Stove Made.
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H. HALLER,
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DEALER IN ALL KINDS OF
Cooking and Heating Stoves of the most Improved makes, Stamped, Plain and Japanned Tin-ware, Turned and Enameled Hollow-ware, Iron and Clay Furnaces, Tinner's Stock, Granite Iron-ware, Lamp Burner, and Wick to suit, Tinned Iron Spoons Forks, Coffee Mills of all kinds, Planished-ware, Irons, Fire-Grates, Fluting Machines, etc.
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GRATEFUL COMFORTING.
EPPS'S COCOA.
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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.
Made simply with boiling water or milk.
Sold only in tins (¼, ½ and 1) labelled
JAMES EPPS & CO., Homœopathic Chemists, London, England.
Also makers of Epps' Chocolate Essence for afternoon use.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, June 13, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	Thursday.	Sat
Cotton, ₱ lb.		
Low ordinary	6⅛	6⅛
Ordinary	7⅜	7⅜
Good ordinary	8	8
Low middling	9⅛	9⅛
Middling	10⅛	10⅛
Good middling	11¼	11¼
Middling fair	12	12
Sales to-day		500 bales.
Receipts since our last		2,884 bales.
Receipts previously		1,522,019 bales.
Sugar, ₱ lb.:		
Fair	—	8
Fully fair	8⅛	8⅛
Prime	—	8⅜
Choice	8⅝	8⅝
Yellow clarified	9	9⅜
White clarified	9⅝	10⅛
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	20	23
Fair	26	27
Prime	35	40
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	3½	4
Fair	4¾	4⅞
Prime	5¾	6
Choice	—	—

GROCERIES.

Butter, ₱ lb.:		
Western	23	25
New York	—	—
Coffee, ₱ lb.:		
Rio, ordinary	9¼	9⅝
Rio, fair	10¼	11¼
Rio, prime	12⅝	12⅝
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	—	11½
Corn Meal, ₱ bbl		
Choice K. D	3 30	3 50
Flour, ₱ bbl.:		
Superfine	3 00	—
XX	4 25	4 50
XXX	5 00	5 25
Choice XXX	5 90	6 15
Choice family	—	—
Fish:		
Mackerel, No 1, in bbls	—	6 75
Half barrels	—	3 75
Kits	—	75
Mackerel, No 2 in bbls	—	5 75
Half bbls	—	3 15
Kits	—	70
Mackerel, No. 3, in bbls	5 00	5 75
Half bbls	—	2 90
Kits	60	—
Codfish, ₱ lb	—	4½
Herring, ₱ box	25	28
Oils, ₱ gallon:		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	55	58
Linseed, boiled	58	60
Cotton seed	31	38
Lard	75	85
Soap, ₱ box:		
Magnolia	—	2 10
Olive	—	2 50
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3
Salt, ₱ sack:		
Coarse	—	92½
Fine	—	1 35

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	60
White	62	63
Mixed	61	62
Oats, ₱ bushel:		
Western	—	—
Red rust-proof	—	45
Bran, ₱ 100 lbs.		
Choice	—	75
Hay, ₱ ton:		
Prime	18 00	19 00
Choice	20 00	21 00
Cow Peas, ₱ bushel:		
Mixed	—	2 80
Clay	—	2 90

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	—	10¾
Shoulders	—	7
Sides, clear rib	—	9½
Sides, clear	—	9¾
Hams, sugar-cured	16	17½
Mess Pork, ₱ bbl	—	17 50
Dry Salt Meat, ₱ lb.:		
Clear rib sides	—	—
Clear sides	—	—
Shoulders	—	6½
Lard, ₱ lb.:		
Choice, in kegs	—	11¾
Choice, in tierces	11¼	11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	1 75	2 85
Sweet	—	2 00
Onions, ₱ bbl	4 00	5 50
Apples, ₱ bbl.	—	—
Cabbages, ₱ box	—	—
Sour Krout, ₱ bbl	—	—

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	17
Ties, ₱ bundle:		
30 ties and buckles	—	1 65

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	—	5 00
Young do	1 50	3 00
Ducks	1 50	3 00
Geese	4 00	5 00
Turkeys	10 00	12 00
Eggs, ₱ dozen:		
Western	15	17
Southern	16	17½
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb.:		
Louisiana	—	—
Texas	9	12
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	4 00	5 00
Wool, ₱ lb.:		
Louisiana	24	25
Texas	—	—
Feathers, ₱ lb.:		
Geese	—	—
Hides, ₱ lb.:		
Country green	—	8
Dry salted	10½	11
Dry flint	12	12½
Ox Horns, each	—	6
Tallow, ₱ lb	5½	6½
Cotton Seed, ₱ ton.		
In sacks	—	—
Meal	27 00	29 00
Oil cake	—	—
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 55
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200:		
Kegs	—	—
Barrels	—	—
Extra claret	95 00	100 00
Extra hogshead	135 00	140 00
Extra pipes	355 00	180 00
Tobacco:		
Low lugs	—	4½
Medium	—	—
Good to fine	—	—
Low leaf	5½	5½
Medium	6½	7
Good	7½	8
Fine	7½	8
Selections	10	12

—A Springfield minister remarked, just before the sermon: "I should like to remind the congregation that we have a prayer meeting at the chapel every Thursday evening regardless of the weather. Those of us who were there last week were led to feel that there must be scarcity of umbrellas among the people as a whole."

There is More Strength
restoring power in a 50 cent bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body. See other column.

NEWS OF THE WEEK.

DOMESTIC.

BOSTON, June 7.—Advices from various points in New England tell of heavy frosts, cold weather and destruction to young crops, a thing unusual at this time of the year. At Portsmouth, Contoocook, Hanover, Plymouth and Ossipee, N. H., the weather was specially severe, and the thermometer at 34°. In Maine and Vermont the frosts were not so destructive.

PORT JERVIS, N. Y., June 7.—There were heavy frosts last night along the western division of the Erie Railroad. Much damage is said to have been done to crops.

DALLAS, June 8.—The President and attorney of the Chicago, Texas and Mexican Central returned to-day from Galveston, where they consummated the union of interests with the Galveston syndicate owning the Gulf, Colorado and Santa Fe.

These roads will connect at Cleburne, Johnston county, and reciprocal running arrangements have been made whereby Dallas secures another route to the sea coast, and Galveston an outlet north via Dallas, Paris and Fort Smith.

At the latter place connection will be made with St. Louis and San Francisco, which road, and the Chicago, Burlington and Quincy, are to complete the new trunk line from Mexico and Texas to Chicago.

The State Prohibition Convention met here to-day. Twenty-eight prominent counties were represented by seventy delegates, mostly farmers and preachers, who are preparing for a grand crusade at the polls—a movement which has an ominous outlook for the political welfare of the Texas Democracy. Whether Prohibition prevails in the next Democratic State Convention or not, the agricultural communities are dead-set against the towns on this perplexing question.

LITTLE ROCK, June 9.—A special to the Gazette from Morrilton, this State says: On the 25th of May, L. T. Harris, County Judge, of Perry county, and John L. Matthews, editor of the Fourche Valley Times received notice through the Perryville Post Office to leave the county within fifteen days or suffer the penalty of death at the hands of the regular organized Ku-Klux.

The fifteen days expired yesterday, and a message just received here from Perryville reports that a body of armed men arrived in town at 1 o'clock this morning, and inquired for Matthews and Harris, who had prudently left town the day before.

The affair rose out of prosecutions inaugurated by Judge Harris, the proceedings of which were published by Matthews. The same parties are supposed to have fired the Times office on May 30.

Judge Harris is here and says he has sufficient evidence to identify the author of the notice. He leaves for the capital this evening to ask aid of Gov. Churchill in prosecuting the offenders and preserving the peace.

PORTSMOUTH, N. H., June 13.—Rev. John F. Adams, of Greenland, believed to be the oldest ordained minister in New England, sixty-nine years a preacher of the gospel, is dead.

GALVESTON, June 13.—A special to the News from Palestine says: Capt. R. S. Hayes was to-day elected First Vice President of both the Missouri, Kansas and Texas, and the Texas Pacific Roads, vice Mr. Bond, resigned.

BURLINGTON, Vt., June 13.—$50,000 have been donated to the University of Vermont by John P. Howard, of this city, the income to be applied to the Howard professorship of natural history.

FOREIGN.

PARIS, June 7.—Henri Vieuxtemps, the celebrated Belgian violinist, is dead.

QUEBEC, June 10.—Thousands of people have swarmed through the streets of the burned district yesterday and to-day, and piles of furniture and household effects lying on pavements have been plundered in the most shameful manner. Fortunately the sufferings of those homeless are not so great as to call for special outside assistance. Most of the sufferers are a better class of people, such as clerks, book-keepers, etc., and their losses although heavy, are not seriously so.

CHIO, June 11.—Renewed shocks of earthquake in this island to-day overthrew the minaret and several ruined houses. Two men were injured.

GENEVA, June 11.—A very perceptible earthquake shock in the valley of upper Rhone, on Thursday, extended as far as this city.

ROME, June 12.—The government has received news confirming the report of the massacre of the Italian exploring party in Africa. The victims are a lieutenant and twelve sailors who landed at Assab on a mission from the Italian government.

The New Orleans Picayune of June 11, says:

It was ascertained yesterday that the Magginnis cotton mill, to be erected in the First District, would have a larger capacity than was at first determined on. The company has concluded to increase the number of spindles from 10,000 to 16,000. It is thought that fully 400 operatives will be employed, of whom a large number will be women.

It is gratifying to observe that much encouragement has latterly been given here to the feminine sex in the way of paying occupations. Mr. Hernsheim states that he employs over 250 women in his tobacco factory, and intends to increase the number. He finds that they are expert cigar-makers, and, as they do not use the weed, no tobacco is abstracted, as often happens with male employes. The saving in this respect is very considerable.

The reporter paid a visit to the office of the Bradstreets, No. 33 Camp street, where he found about a score of female clerks busily at work. Mr. Wilcox, the manager, stated that he has employed women in his office since February, and is much pleased with the way in which they conduct themselves. When he advertised for women he received about 500 applications, many of them belonging to some of the best families in the city. The women employed are all persons of good education and excellent character.

The business of the office is to collect information relative to the credit and estimated worth of merchants, manufacturers and banks. A large portion of the Southern States is comprised in the district, and the correspondence and copying work of the office is very extensive. Mr. Wilcox has discovered in his clerks considerable aptitude for the duties assigned to them, and finds that they exercise excellent judgment in dealing with business matters. They are more punctual and regular than young male clerks.

Speaking with Mr. Kreeger, of Canal street, the latter said he had for years employed women in his establishment, and was entirely satisfied with the result of his experiment. He did not believe in keeping clerks standing up all the time, and provided his employes with seats behind the counters. It was also a rule of his to allow them to go home whenever they could be spared.

The Woman's Industrial Branch of the Art Union, and the Christian Women's Exchange, are doing much to assist those of their sex who desire to be self-supporting. The former has organized a school of instruction in artistic work, as etching, drawing, decoration of porcelain, embroidery, sewing and similar branches of handicraft.

The Government Chemist's Report on Baking Powders.

To the Editor of the Christian Advocate.

The recent publication of the report, giving the comparative merits of various Baking Powders, according to tests made by the Government Chemist, has induced some of the manufacturers of brands, whose inferiority was thus brought to light, to resort to various means and publications, in order to rid themselves of the results of that unfavorable exposition of their inferiority.

That the public may fully understand the matter, and to avoid any misconception arising out of statements of our competitors, seeking to break the force of the report, I herewith subjoin the main part of the report, in which the comparitive values are correctly given.

Dr. Love's tests were made to determine what brands are the most economical to use. And as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder.

Name of the Baking Powders.	Available Gas, Cubic inches, per each oz. Powder.	Comparative Worth per pound.
"Royal" (cream tartar powder)	127.1	50 cts.
"Rumford's" (phosphate) fresh	122.5	48 cts.
"Rumford's" (phosphate) old	32.7	13 cts.
"Hanford's Nine each"	121.6	47¾ cts.
"Red Head's"	117.9	46 cts.
"Phirin" (alum powder)	116.9	—
"Amazon" (alum powder)	111.9	—
"Cleveland's" (short weight ¾ oz)	110.8	44 cts.
"Czar"	106.8	42 cts.
"Dr. Price's Cream"	102.6	40 cts.
"Lewis's" condensed	98.2	38½ cts.
"Congress" yeast	97.5	38 cts.
"Andrew's Pearl"	93.2	36¾ cts.
"Hecker's Perfect"	92.5	36 cts.
"Milk Powder"	80.5	30 cts.

The Government Chemist also adds: "I regard all alum powders as very unwholesome. Phosphate and tartaric acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

It is proper to state that all the powders examined were from the open market, and that the original labels were in every case broken by Dr. Love himself. He also informs me that he, himself, purchased the can of Royal Baking Powder at the store of Park & Tilford.

I have only to add, that for 20 years the Royal Baking Powder has been before the public, and it is to-day the standard for purity and excellence throughout the world. Because of its intrinsic merit, and by virtue of honorable enterprise, the Royal Baking Powder has taken this rank, and I am therefore not surprised to find adventurers in the business anxious to assume their preparations to be its equal.

J. C. HOAGLAND,
President Royal Baking Powder Company.
NEW YORK, June 4, 1881.

Summer School of Christian Philosophy.

REV. CHAS. M. DEEMS, D. D., LL. D., DEAN,
REV. AMORY H. BRADFORD, SECRETARY,
Warwick Woodlands, Greenwood Lake, Orange County, New York, July 12-22, 1881.

SYLLABUS OF LECTURES FOR THE YEAR 1881.

Tuesday, July 12.—Rev. Chas. F. Deems, D.D., LL. D. Subject, "The Cry of Conflict."

Wednesday, July 13.—President Noah Porter, of Yale College. Subject, "What we mean by Christian Philosophy."

Thursday, July 14.—Prof. B. P. Bowne, of the Boston University. Subject, "The Theistic Basis of Science and Philosophy."

Friday, July 15.—Rev. Thos. Guard, of Baltimore. Subject, "The Analogies existing between Nature and Revelation."

Saturday, July 16.—Prof. C. A. Young, Prof. of Astronomy, Princeton College. Subject, "Astronomical Facts for Philosophical Thinkers."

Sunday, July 17.—Sermon by Rev. Amory Bradford. Subject, "Conditions of Spiritual Sight." Matt. v. 5.

Monday, July 18.—Prof. Alexander Winchell, University of Michigan. Subject, "The Philosophical Consequences of Evolution."

Tuesday, July 19.—The Rev. Lyman Abbott, D. D. Subject, "Foundations of Christian Belief."

Wednesday, July 20.—Rev. J. H. McIlvaine, D. D. Subject, "Science and Revelation."

Thursday, July 21.—Prof. B. N. Martin, University of New York. Subject, "Recent Physical Theories, in their Bearing on Teleology."

Friday, July 22.—President John Bascom, University of Wisconsin. Subject, "The Gains and Losses of Faith from Science."

Greenwood Lake is partly in New Jersey and partly in New York; and is one of the most beautiful Summer Resorts in the Middle States. It is distant by rail, from New York City, forty-two miles. It may be reached by New York and Greenwood Lake Railroad; Erie Stations; and by Stage from Monroe on the Erie Railroad (nine miles). Special Excursion rates for the *Summer School* will be arranged and announced hereafter.

The following is a list of Hotels at the Lake: Brandon House, Windermere Hotel, Traphagen House, Hazen House, Brainer House, Lakeside House, Brown's Hotel, Zindell's Hotel, Watersions College, Sadharian, Greenwood Lake Association Club House.

The usual rates for board at these places vary from eight dollars a week to three dollars a day.

Those intending to be present through the School should apply for rooms at once.

Persons desirous of having tents for the term of the School, or longer, furnished or unfurnished, with board or without, can secure them on reasonable terms. Terms, Ticket for one day, $1; Ticket for the course, $5.

All Lectures will commence at 11 o'clock, A.M. They will be followed in the afternoon by a conversazione on the subject of the morning, conducted by the Lecturer.

Trains from New York each day in time for the Lecture; and for New York after the afternoon Exercise.

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CAMP MEETINGS.

CRYSTAL SPRINGS CAMP MEETING.—The Camp Meeting at Bonnington Camp Ground, one mile from Crystal Springs, Mississippi, will begin August 1, and continue one week. Rev. H. F. Johnson, D. D. will have charge of the services.

J. Y. ENOCHS, Secretary.

The camp meeting at William's Camp Ground, Pensacola District, will commence Thursday night, June 30. Friends who make subscriptions for the benefit of the camp ground last year will please pay their subscriptions as soon as possible, as it is greatly needed. Those good sisters who promised comforters for the preachers' tents will please bring them along when they come to the camp meeting. Preachers are cordially invited to be with us; provision has been made for their entertainment.

The grounds have been improved, a new hotel built, and other provisions for the comfort of visitors made.

S. B. COX.

DISTRICT CONFERENCES.

NOTICE.—The Woodville District Conference will be held in Amite City, July 28 to 31, inclusive. Sunday School Institute will hold its annual session on the third day of the Conference, Saturday, at 10 o'clock, A. M., as a part of Conference business. Pastors will please have their reports in writing, upon subjects indicated in the Discipline, pp. 53, 54.

We would suggest that the report on Item 3 (schools) be separate; they will be called for on Saturday of the session. Brethren will have their Quarterly Conference Journals at Conference for inspection. Public preaching each day of the session, at 11 A. M. and 7½ P. M.

Annual Sermon to the Conference on Thursday night by Rev. I. B. Robertson, of Clinton, La.

22 JAS. A. GODBEY, P. E.

The Brandon District Conference will meet at Forrest, June 30, at 9 A. M., and continue to July 3. Rev. G. Bancroft will preach the opening sermon. I hope pastors will have written reports.

22 JAS. M. GANN, P. E.

The District Conference for Williamsburg District, Mississippi Conference, will convene at Columbia, on Friday, July 1, 1881, at 9 o'clock, A. M.

D. A. LITTLE, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—THIRD ROUND.

Auburn station	June 18, 19
Tallassee station	25, 26
Huntsville circuit, at Amlech	July 2, 3
Salem circuit, at Lebanon	9, 10
Elmore circuit, at Loretta Chapel	16, 17
Crawford circuit, at Mt. Zion	30, 31
Tuskegee circuit at Union	Aug. 6, 7
Dadeville circuit, at Gold Hill	13, 14
Franklin mission, at Camp Ground	20, 21
Tallapoosa circuit, at Centerport	27, 28
Tuskegee station	Sep. 3, 4
Montgomery station	10, 11
Ogelika station	17, 18

The District Conference will meet at Notasulga, July 21, at nine o'clock A. M. The introductory sermon, by Rev. J. R. Penry, at eleven o'clock A. M.

The Recording Stewards will please send the names of delegates and members to Rev. M. P. Dickinson, Loachapoka, Ala., as early as practicable.

22 T. F. MANGUM, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Logansport, at Salem Chapel	July 23, 24
Mooringsport, at Pine Hills	27
North Bossier, at Collinsburg	30, 31
South Bossier, at Cotton Valley	Aug. 3
Shreveport	6, 7
Caddo circuit, at Cypress Camp Ground	13, 14
Mansfield	20, 21
Coushatta	27, 28
Springville	Sep. 3, 4
Natchitoches	10, 11
Natchitoches circuit	11
Aspasco	17, 18
Many	24
Pleasant Hill	24, 25

22 T. H. MCLENDON, P. E.

PENSACOLA DIST.—THIRD ROUND.

Pensacola	June 4, 5
Warrington	5, 6
Millview	11, 12
Pollard	18, 19
Milton	25, 26
Powelton	July 2, 3
Perdido	9
Stockton	9, 10
Yellow River	16, 17
Georgiana	23, 24
Evergreen	30, 31
Gravella	30, 31
Monroeville	Aug. 6, 7
Monterey	13, 14
Sepulga	20, 21

23 S. B. COX, P. E.

MISSISSIPPI CONFERENCE.

WILLIAMSBURG DIST.—THIRD ROUND.

Enon circuit, at Augusta	July 9, 10
Chickasahay mission, at Washington	16, 17
Williamsburg, at Williamsburg	23, 24
Westville circuit, at Westville	Aug. 6, 7
Mt. Carmel circuit, at Santee	13, 14
Bethel circuit, at Ocohay	20, 21
Spring Cottage, at ——	Sep. 3, 4
China Grove, at ——	10, 11
Red Creek, at Rose's School House	17, 18

24 D. A. LITTLE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	July 2, 3
Mt. Olivet and Sunflower mission, at Shifton	9, 10
Rolling Fork	16, 17
Glover Hill	23, 24
Warren circuit, at Redgone	30, 31
Port Gibson and Martin	Aug. 6, 7
Rocky Springs	13, 14
Canan, at Bear Creek	20, 21
Fayette, Cane Ridge	27, 28
Meadville	Sep. 3, 4
Kingston	10, 11
Natchez	17, 18

24 JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

McComb and Summit, at McComb	June 11, 12
Hazlehurst station	18, 19
Brookhaven and Wesson, at Brookhaven, 8 P. M.	30
Adams and Bogue Chitto, at Ebenezer	July 2, 3
Brandywine, at Brandywine	9, 10
Bayou Pierre, at Tabernacle	23, 24
Semland, at Caseyville	30, 31
Crystal Springs, 3 P. M.	Aug. 8
Spring Ridge, at Forrest Hill	13, 14
Beauregard, at Providence	20, 21
Magnolia, at Topisaw	27, 28
Georgetown, at Georgetown	Sep. 3, 4

The District Conference will meet at Caseyville, fifteen miles west of Brookhaven, Thursday, July 28. The opening sermon will be preached at eleven o'clock, Thursday, by Rev. W. H. Leib.

Those who can do so will please go in their private conveyances. Others will have conveyances furnished them from Brookhaven, without charge, if they will give to Mr. David McCree, Caseyville, Miss., a week's notice of their intention to attend. All delegates who expect to attend will please notify Rev. H. R. Caldwell, Caseyville, Miss.

The Recording Stewards will bring their records with them, or send them.

Bishop Kreiger has been invited to preside.

22 H. F. JOHNSON, P. E.

BRANDON DIST.—THIRD ROUND.

Marvin circuit, at Harrisville	July 9, 10
Brandon station	16, 17
Pascola circuit, at Bethlehem	23, 24
Ludlow mission	27
Lake circuit, at Camp Ground	30, 31
Cato circuit, at Mt. Hebron	Aug. 6, 7
Trenton circuit, at Camp Ground	13, 14
Raleigh circuit	20, 21
Newton circuit	27, 28
Beech Springs	Sep. 3, 4
Mt. Hebron mission, at Spring Chapel	8
Philadelphia circuit, at Mars Hill	10, 11
Walnut Grove circuit	17, 18
Carthage circuit	24, 25
Forest circuit	Oct. 1, 2

22 J. M. GANN, P. E.

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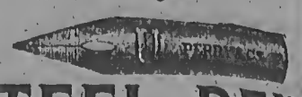
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Christian Advocate.

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Christian Advocate.

LINUS PARKER, D. D., Editor.

G. T. LATHROP, Publisher.

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A SLEEPING CITY.

—BY E. H. CLEMENT.

Who can past midnight how the city sleeps!
But how heaven marches! When I last lay down
That I knew was in the azure deeps:
Think was the vault as this vast silent town,
Look there! The obverse now upwhirl
[illegible]
And spiked with fires from the underworld,
With Orion's mailed arm and heel,
The Bull's horns tipped with suns, the hosts of
[illegible]
Eternal stream, upon the mighty Way!
At what command? Whence is it all this sweeps!
Over what drifting void, what black abyss!
To nought! Sleep, then, not struggle, sting and
[illegible]
Rest! lose! sleep well! all Life that Nature steeds
Wake but to demand to sleep; mould, growth, decay)

From Texas.

MR. EDITOR: I ought to have written long before this, if for no other reason than to acknowledge the kindness of some of my old friends, manifested at a time when friendship was susceptible of its most definite test. To Bro. W. R. Stuart and his good wife, Ocean Springs, Bishop Keener, Revs. W. W. Hopkins, Mississippi Conference, J. H. Davidson, Texas Conference; Bro. John Brown, Washington, Texas, Sister Anne James, Jackson, La., and other relatives, my family owe a debt of lasting gratitude. The entire amount of contributions was about $80. I mention these acts of kindness as evidence of the fact, that the stress laid on the neglect experienced by old ministers, has not been realized in my case. There was certainly enough to crush us, but the Lord has graciously delivered us all. I put this on record to the praise and honor of his holy name.

Not having enough means to take us to the sea-coast of Mississippi, as we desired, we concluded to go to another section of the vast State, leaving Brazos county in February. There we had been living so long in such constant conflict with sickness and death, we came to Ennis, Ellis county, 150 miles further north. The contrast is a great one, from a heavily timbered land to one of extensive prairies, where the eye looks almost into vacancy, and is relieved only by the luxuriant verdure of spring and summer, or obstructed by the manufactured buildings which have been erected in a short period.

We have not relinquished the idea of going to Mississippi. Why should we? True—this is a great country of vast resources, and almost absolute extremes. Nearly everybody in the world might be suited somewhere in it; but it requires more time and money than the average man can spare to find the precise spot. It will not do to credit newspaper puffs nor the representations of anybody. It seems that some people can breathe an atmosphere and drink a species of water, which are poisonous to others, with impunity. We have found out however, that the doctors furnish a good deal of the ancedote, even to many who are members of the different churches. Again, that it is so, and yet they resort to this *remedy* with a shameless disregard of church relations and tell us that it is impossible to live in some sections of the country without using spiritous bitters. If this be so, then a prohibitory law would be a curse to them, and the question to be settled, would be, whether to quit the country or whisky. It looks like a pity that so fertile and beautiful a country should be deserted, and yet certainly, it works a great unbelief in the soul and body to stay in it and fail to secure health by resorting to that will prove fatal in the end. Money can be made here—and yet it is not very satisfactory to some that know of, to turn over so much of it to doctors and druggists, for rent and high priced provisions. One might well be astonished, that in a country where cattle are so abundant, beef could be ten cents and butter from twenty to twenty-five cents per pound; that where wheat can be grown so successfully, flour should be $4 per hundred pounds—and so of other things—that in a country so well adapted to fruit growing, and when the trees afford the prospect of a bountiful crop—an untimely Northern blast should destroy the pleasant anticipation and leave well-grown and beautiful trees, but not fruit. Of course, I only speak of what I know personally. There may be some places, where but few of the evils I mention, exist. Some say that east Texas is very healthy, has fine water and prosperous churches and schools. Others say that it is sickly. Some praise the region of San Marcos and San Antonio, others have different views. My opinion is that if any one thinks he can do better in Texas than where he is, let him come over, look at the land, drink the water, breathe the air, square himself out for the "bracing northers," and after spying out the country for two or three years—if satisfied, remain; he will likely prosper. But if not satisfied, let him go back to the gushing springs and the living streams—the shady woodlands and pleasantly remembered associations of former days, or anywhere else, where the everlasting cry of money, money, is not so constantly ringing in his ear, and almost every one is wrapt up in self interest to the exclusion of many of the amenities and social relations of life. In my first communication from Texas, I wrote of the existence of the Holiness Band in some localities. It has found a lodgement in this part of the State. It is connected with a church organization called the Free Methodist Church. They have a society in this town and a regular pastor. Not long since they adopted street preaching, and on Saturday afternoons, when the town would be unusually filled with people from the country, some visiting preacher or the pastor would occupy a street corner and harrangue a very irregular and disorderly congregation. On one occasion while preaching was going on at one corner, near by an auctioneer with stentorian voice was bidding off his wares, and in close proximity to both, an organ grinder and his monkey were performing to a circle of admiring spectators. The scene was ludicrous in the extreme.

They have a good theme—holiness—but it is in bad hands. Their experience, as they express it, is, saved from all sin, and from all temptation to sin; saved from tea, coffee, tobacco and spirituous liquors." They delight in placing our church among the vile and corrupt things, and express themselves as confident of getting to heaven as if they were already there. They are not making much headway, for people have come to looked upon them as in some way favoring Freelovism. Some of the disaffected ones of our church have gone with them, and the pastor here says that the disaffection at one time, threatened to disorganize the entire charge. But it has recovered its balance and though some signs remain of former trouble, the church is doing as well as could be expected; some accessions and conversions occasionally and the Sunday school interest is in a flourishing condition. THOMAS ERICE.

ENNIS, TEXAS, June, 18

The Position of Woman in Chinese Society.

In the Woman's Missionary Advocate for June, is an interesting communication from Dr. Young J. Allen, addressed to Mrs. Cobb. We quote as follows:

Historically considered, the position and relation of woman in society would seem to have been determined and adjusted at a very remote period—in an age ancient even to Confucius, B. C. 550—while as to their origin, there is every reason to believe that they are the outcome of the earliest efforts of the primitive sage-kings to differentiate and establish the customs proper to mankind, in contradistinction to the habits natural to brute beasts. The conservation of society, of paramount concern for all time, and especially at that early period, required that this differentiation should be made; and while we may wonder at the crudity and unnaturalness of a system which would treat woman as the Mongolian to this day treats his mares, we can not but admit that the position and relation of woman in society, even as determined at that early day, attest both the high estimation in which the customs proper to mankind were held, and how earnestly the first efforts at civilization were put forth. This is written, not as an apology, but as a simple act of justice—for even the heathen are often slandered.

For the details of the customs differentiated by the ancients, and which have descended to our day with such enormous fame, we are indebted chiefly, if not altogether, to Confucius, the compiler and perpetuator of ancient manners. Indeed, the system which now has for its object the restriction of woman to the *lai-kien*, or harem—literally, "the inner apartments"—and otherwise subordinating her to the lords of creation, may almost be said to have originated with him. This distinction, however, he would disclaim, as he strongly asserts in behalf of his whole system of philosophy that he is only "a transmitter, and not an originator." But be this as it may—whether he were an originator or a transmitter—the system, as at present elaborated, received and enforced, is almost universally credited to him, and, as such, is accepted and acquiesced in, even to its minutest details. The following extracts, selected from the *Siau Hioh*, a book of Primary Lessons compiled by the great metaphysician and classical commentator, *Choo Hi*, will sample the rules by which the system is regulated, and, at the same time, it is hoped, unveil, at least in part, as an answer to your first query:

1. In the Illustrations of Rights, it is said: "The man and woman, no match-maker having as yet gone between them, must not know the names of each other. Presents not having been received, no intercourse or intimacy between them is admissible. When marrying, take not a wife of the same family name; and when purchasing a concubine, if ignorant of her family name, have recourse to divination."

2. According to the Book of Rights, "The generations of men have their origin in the marriage observances. The wife is taken from a different family in order to prevent scandal, and to mark the line of separation. The presents must be immaculate, and the language becoming, in this way to teach her rectitude and fidelity—with fidelity to serve her husband, for fidelity is a woman's virtue. Once identified with him, so long as she lives she must not change her condition; accordingly, after her husband's decease, she must not remarry. The man in person receives the bride. He takes precedence of the woman, on the principle that distinguishes the stronger from the weaker—just as heaven is above the earth, and the prince superior to the minister. Presents are taken in order that the line of separation between the man and woman be clearly marked. To lose this line of separation is to be devoid of correct principles—to act like brutes."

3. According to the Domestic Instructor, "Observances have their origin in becoming conduct between husbands and wives—the house being partitioned into inner and outer apartments, the men occupying the latter; the women, the former. The strong doors of the most retired rooms are guarded by porters, that men may not enter them, nor the women pass out of them. They must not have the same clothes stand: the wife must not presume to hang her clothes with those of her husband, nor to place them in the same wardrobe," etc.

4. "Men must not speak of what belongs to women, nor women of what belongs to men. Except in sacrifices and at funerals, they may not receive things from each other in person. When they exchange things, the woman receives them in a basket (they both being seated), the one lays down, and the other takes up, the things to be received. The man and woman must not have the same well, nor resort to the same bathing-room, nor sleep on the same mat, nor borrow things of each other. When walking by night, men must use a light; if without a light, they must stop. Women going abroad must veil their faces; they must have a light when walking in the night-time, and I without it, they must stop. When upon the road, the men must keep on the right, and females on the left."

The above extracts are from the *Siau Hioh*, of which an early commentator speaks as follows: "We confide in the *Siau Hioh* as we do in the gods, and revere it, as we do our parents."

5. The fifth and last I select from the "Family Sayings" of Confucius. "Man," says he, "is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles. On this account she can determine nothing of herself, and is subject to the rule of the three obediences: when young, she must obey her father and elder brother; when married, she must obey her husband; when her husband is dead, she must obey her son. She may not think of marrying a second time. No instruction or orders may issue from the harem. Woman's business is simply the preparation and supplying of wine and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the State to accompany (even) a funeral. She may take no step on her own motion, and may come to no conclusion on her own deliberation," etc.

"All these regulations," he tells us, "were adopted by the sages, in harmony with the natures of man and woman, and to give importance to the ordinance of marriage."

In addition to the above, extracts might be given *ad libitum*; but that is not necessary, as the sum of the whole is already apparent to wit: (1) Conservation of society, (2) differentiation of customs, (3) separation of the sexes, etc., culminating in the (4) subordination and forced seclusion of woman.

Looked at from our stand point, this system, however well-intentioned in its origin, is perfectly horrible alike in its details and its bearings—monstrous, unnatural, and destructive of the very polity it was founded to conserve. But putting ourselves in the place of its originators and supporters, and looking at it from their point of view, it becomes not only logical in its construction, and perfectly unique among customs, but the prime differentiator of China's superior excellence, giving to her, as it does, the proud pre-eminence of being at once the most virtuous and most enlightened nation in the world. And that you may see how grandly China rises in her superiority, you have only now to associate with the above its *twin custom*, the worship of ancestors, identical in origin and object; for, paradoxical as it may seem, of religious import it has none. These are the pillars of Confucianism; they uphold the national fabric, conserve the national virtue and character—in a word, differentiate China's civilization from that of Christendom, which they esteem as the veriest barbarism in comparison. Behold, then, and say, Are there not indeed "lines of separation" between the darkness that covereth us, and the light that shines upon women in the *lai-kien*, and man chained to the tombs of his ancestors? To us, the disparity is all against China, but to the Chinese it is all in their favor; and, feeling as they do on the subject, they mean what they say when they call us foreign devils, barbarians, wild men, etc., and point to our want of the customs which distinguish them, as an evidence of the justness of their contempt.

The Great Question.

MR. EDITOR: I love the ADVOCATE and welcome its weekly visits with much pleasure; and I am rejoiced to see that you are giving so much space in your columns to the advocates of prohibition.

This is not merely becoming, but it is, in reality, the great question of the present day; and, I verily believe that upon its decision, depend the destinies of the people of this vast country. It is not my purpose here to argue the subject, for I would occupy too much of your valuable space. Moreover the subject has been so frequently and thoroughly presented, that it is unnecessary.

But its importance is so great and its proper determination so vital, that I should feel recreant to duty, did I not raise my voice in its advocacy.

The manufacture and traffic of alcoholic liquors is now the great curse of the land, creating either directly or remotely, more poverty, disease and death than all other causes combined. To say its suppression by legal enactment is an interference of religion with the just and inalienable rights of individuals is simple nonsense. Religion has nothing to do with the question.

But the movement has begun, and in earnest. From Maine to Florida, and from the Atlantic to the Pacific, a mighty cry has gone up: "Down with this death-dealing monster!" To this cry, every good man and woman should heartily respond, Amen!

Many men of influence will oppose the movement. This is to be expected, of course, from those whose gains are derived from it. A large portion of the legal fraternity will oppose it; for they very well know that this grand principle once adopted (no manufacture and no sale of liquor), and one branch of their vocation is gone; as it will give us comparatively no criminal trials and empty jails. In the community in which I reside, a man's life is almost as lightly esteemed as that of a chicken; and what is the creating cause in nearly every case of homicide? Whisky.

The curse is so great and it is beginning to be so intensely felt, that its suppression has become a matter of absolute necessity; and a mighty movement has begun in this country, already thousands within its ranks, which declare that the Constitution of the United States shall be so amended as to positively prohibit, with wise reservations, the manufacture or sale of intoxicating liquors throughout the length and breath of this broad land.

Sir, this is one of the grandest reforms that was ever undertaken, and he, who having put his hand to the plow, looketh back is not worthy to be called a true man.

Many, no doubt, laugh at the idea of the final accomplishment of any such thing. To all such we would say, unswerving, determined and conditional effort can accomplish anything. This work can be done. We firmly believe it will be done; because it is a fight for the life of the nation—nothing less.

Then, let every lover of good order and good government, North, South, East and West, within the confines of this great Republic, enlist in this glorious undertaking, determined never to rest until the grand object is accomplished, which will bring wealth, peace, happiness and prosperity to our common country.

LAKE PROVIDENCE, June 6, 1881. VIGILANS.

Keatchie, Louisiana.

MR. EDITOR: I have just returned from a visit to Mansfield Female College. Everything is wearing an aspect of thrift and energy. Great preparation is being made for the commencement, which takes place on the twenty ninth instant. Bro. Billingsley and myself rode out to see Dr. Thweat one morning, and found him in his invalid chair, as pleasant as ever, much better than we anticipated. He will as heretofore attend the commencement on the twenty-ninth.

He is helpless but cheerful, and full of faith and love. What a treat to meet these blessed old veterans. I include Bro. Doty, also, for I go to see him ever and anon. He has had two severe attacks this spring, and is of the opinion that he will soon pass away, as he can not stand many more such. His memory is remarkably good. How I love to hear him talk of the ministers, both dead and alive. Bro. Doty has been at all times a great sufferer, so has Dr. Thweat. No one but themselves can know how excruciating the pain. May God's grace sustain them till the end—and may their sun go down unclouded, throwing back upon the church a halo of glory. Bro. Pipes has gone to Eureka Springs and the Temperance Alliance, Saratoga. How faithful is he to do the work assigned him by the Annual Conference?

Rev. J. H. Tucker, a Baptist minister and president of Keatchi Male and Female College was buried the first instant. He was born November, 1829; baptized at twelve years; licensed in 1853; ordained elder in 1854. Served as pastor of church in Shreveport for three years, after which he spent the remainder of his life in Keatchie. His place will be hard to fill, yet I am told the board will get some one, and the school will go on as heretofore. But one death has occurred, I am told, in twenty years in this college, until this year. The school opened with flattering prospects last September; the second or third week, Prof. Manly committed suicide. Prof Rinnels, from Brandon Miss., took his place; was not in the college more than forty-eight hours before the cyclone blew down the college and killed him. Next, Prof. McDonald, from Richmond, Va., came and died in a short time, and now the president. The Baptist church has sustained a great loss. G. M. L.

June 3, 1881.

From the Work.

BETHEL CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: This is a very pleasant country in summer time, (much water in winter.) We have nine organized churches, only two or three church houses. The spiritual condition of the church is not as good as I desire, but is improving. We have three Sunday schools, some prayer-meetings, and the ADVOCATE (another means of grace,) visits about twelve families. Finances are very low. The health of the country is good and crop prospects tolerably so. I feel hopeful of the future, for the Lord has promised good to me. This circuit is blessed with eight local preachers and two hundred and forty members. If all these come up to the help of the Lord against the mighty, we are sure to come out victorious.

Your brother in Christ,

June 3, 1881 T. J. MILLER.

RAYMOND CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: This work embraces a triangular section, near the centre of the good old county of Hinds. It has been a wealthy country, and still has great possibilities in that line. More attention to home production of food crops will make it as prosperous as any could wish. At present, the people are pressed because of the great failure in crops last year. But the credit system as practiced under lien laws, with its inevitable consequent, the making of cotton the chief object, does more towards impoverishing the people than many disastrous years.

But the surest of needs to this people, is more true, earnest religion. Here are some of the best and most faithful Christians I ever met—such as give liberally according to their means, toward supporting the gospel; having first of all consecrated themselves to God's service.

Seeing the faces of these at every service in the church, and constantly receiving their sympathy and support, cheers the pastor not a little. Many pursuing an opposite course chastens our joy, and gives us to feel the urgent need of great waves of awakening power to sweep in upon us. We are praying and looking for this. The two most interesting subjects, "The Revised New Testament," and "Prohibition" are receiving attention; not so much, however, as they each deserve. Health of the people is generally excellent. The season is favoring farmers, and their prospects brighten each day, lately. May the Lord of the harvest send the early and later rain—both natural and spiritual!

Four miles south of Raymond is "Cooper's Well," celebrated alike for its origin and history of healing. Dug by one of the pioneers of Methodism in these parts—the father of our beloved young brother, J. W. Cooper, seemingly by direction from above, its waters have (under God) cured hundreds of severe and dangerous maladies. Liver, kidney, stomach and blood diseases have yielded readily to its potent influence. Consumptives are injured by drinking this strongly medicinal water. The "well" is deep, but a large wheel, rope and bucket bring up fresh supplies to all who come. The long-tried and true Methodist, Bro. T. G. Hunter of Raymond, Miss., can give all needed information to those who can afford to pay $8 to $10 per week, for A No. 1 board and free rides to the well, or constant supply of the water. Stage communications from Bolton, on Vicksburg and Meridian railroad, twice a day, connecting accurately with trains each way.

Fraternally, J. P. DRAKE.

BOLTON, MISS., June 7, 1881.

SHREVEPORT DISTRICT, LOUISIANA CONFERENCE.

MR. EDITOR: I come to-day, a day or two, from the Coushatta and Springville Quarterly Conferences, where it pleased the Lord to bless his people, and give to them the encouragement to greater effort and sacrifice for his cause. The communion on the Coushatta circuit and the love-feast on the Springville circuit were seasons of refreshing. Shouts of the veteran and praise from the less demonstrative were heard, as these occasions passed over the people, and they thought of "nobler things above." At the first named we had one accession—a plum daughter of a pious mother, one infant baptized and an impulse given the cause. At the last—we had many penitents, thirteen accessions; many tongs and prayers; many made happy, a crowded house and a hot day. A glorious hopefulness was given to the cause, and prospects for a general good work are flattering. Bro. J. W. Hearn is a good worker; and is supported by many good hearts, prompted by strong faith. While at Coushatta, I went to see Bro. W. D. Stuyton, who was sick at the time of holding of the Louisiana Annual Conference, and been an invalid ever since. His disease is supposed to be consumption. He is apparently better than at my previous visit. He is cheerful and hopeful; and his religious enjoyments largely augmented; but he evidently feels that it is probable, his ministerial labors are at an end.

I also attended the examination in part at the Coushatta Academy, under the superintendency of Rev. Levy Upton and wife, son of Rev. T. J. Upton. It was an enjoyable occasion, and the exercises did credit to pupils and teachers. If the people of Coushatta are alive to their educational interests, they will be sure to secure the services of Bro. Upton and his noble wife for the next term. Mansfield is also alive in preparation for the commencement soon to come off here. The educational and religious interests of the district are on the ascending grade.

Yours in Christ,

T. H. MCLENDON,

MANSFIELD, June 11, 1881.

SPRINGVILLE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: Yesterday we closed our second Quarterly Meeting. Bro. McClendon was on hand, and did his work with acceptability; did all the preaching. It was a time of power, thirteen accessions and the church greatly revived. Crop prospects tolerable. Money very scarce, yet we are greatly encouraged.

Yours in Christ,

J. W. HEARN,

COCHRAN, June 6, 1881.

KOSCIUSKO, MISS., June 17, 1881.

The District Conference for Columbus District, North Mississippi Conference was held at Louisville, May 27-29. Good attendance and favorable reports. T. C. Billups, J. E. Bridges, G. Y. Woodward and H. W. Foote were elected delegates to the Annual Conference. A gracious revival followed, and was still in progress when last heard from. My work, Chester circuit, is in a favorable condition; we expect improvement in several respects during the year. Camp meeting begins August 19. Heavy rainfalls for three weeks past, and crops on bottom lands are injured. Prohibition is on the move. We will succeed, I think.

G. W. ACHMAN.

I live in Ellisville, the county town of Jones county, Miss. We have a very good membership at this place—the most of our male members are good and influential men. Bro. Miller, our pastor, is a diligent worker, and we hope to grow rapidly in this country. Some steps have been taken in favor of the prohibition law, and our people here are waiting to get a chance to vote for it. It will find favor in this piney woods country. There are no whisky or dram shops kept in our little town—it was petitioned out by the citizens. We want good and influential men to move in and help us that we may grow faster in church and school interests.

Your brother in Christ,

J. B. C.

—The minister is to be a live man, a real man, a true man, a simple man, great in his love, great in his life, great in his work, great in his simplicity, great in his gentleness.—Dr. John Hall.

Christian Advocate.

THURSDAY, JUNE 23, 1881.

HARRINGTON

BY MARIANNE FARNINGHAM.

Only a violet here and there,
Throws its scent to the rushing air,
Hiding its face
In a warm green place
But the hope of the summer is everywhere

Daily at times is the old earth gay,
When the clouds are swept from the skies away,
And the sun is strong,
And the birds have song;
For the hope of the summer is every day.

Now pipe the soft winds blow,
And the opals shine in the western glow,
But the gladdening lights
And the swift delights
Are the dearest of joys that we yet shall know.

A little sunshine to cheer the hours,
A bee at singing, a few sweet flowers—
Tell us of gladness
To chase the sadness
Coming for aye to this world of ours

A little love for the longing heart,
A little ease in life's ache and smart,
A little rest,
In a sheltering nest,
To give its courage to do our part.

These are the things that we have to-day,
They make us stronger and bless our way
They give relief,
But their reign is brief,
That visit our homes, but they may not stay

They come as heralds the heart to glad
There is a fitting in beauty clad,
That drawing nearer,
And growing dearer,
Shall when they ever, and make their sad

The best of earth is a sign of heaven,
Then shall he especially who long has striven
Patiently wait,
Ere the hour be late
Thy heart's desire shall to thee be given.

Let us be glad that the world grows fair,
That there is song warmth in the East wind air
There's enough of spring
To make us sing,
And the hope of the summer is everywhere.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Third Quarter. Lesson I.

SUNDAY, JULY 3, 1881. Exodus 1 1-14.

ISRAEL IN EGYPT.

1 Now these are the names of the children of Israel, which came into Egypt, every man and his household came with Jacob.
2 Reuben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.
5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.
6 And Joseph died, and all his brethren, and all that generation.
7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.
8 Now there arose up a new king over Egypt, which knew not Joseph.
9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:
10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.
11 Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.
12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.
13 And the Egyptians made the children of Israel to serve with rigour:
14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

At the close of our studies last year, in Genesis, we left the children of Israel in the land of Goshen, in Egypt. Joseph's high position in the realm enabled him to secure for his father and brothers the very best portion of Egypt for their homes. They settled in Goshen, and in a little while they not only gathered great wealth, but exceedingly increased in numbers. For one or two generations all went well with them, but after Joseph died, and all his generation passed away, there arose a new line of kings, which had no interest in what Joseph had done, nor any interest in the children of Israel.

This new dynasty changed its policy toward the Israelites, and turned them into slaves. Some account of this bondage is given us in to-day's lesson.

We have here a list of Israel's family who emigrated into Egypt. Jacob, that is Israel, with his twelve sons, whose names are recorded here, with their wives and children, made up a colony of seventy souls, a small beginning for so mighty a nation. They have a famous name, children of Israel; that is, children of the prince that prevailed with God, and, for good reason, changed their father's name from Jacob to Israel. He took the old name, Jacob, and as he did by Jacob's father's and grandfather's names, incorporated it into his own name as an honorable title, and ever since proclaims himself to men as "the God of Abraham, of Isaac and Jacob." Their very name, therefore, children of Israel, holds a promise and prophecy.

This chapter is a fulfillment of a promise made to Jacob, recorded in Genesis xlvi 3, in which God promises to make Jacob "a great nation," and of that other earlier prediction made to Abraham, that they should be afflicted for four hundred years, after which a deliverer from their oppressors should appear. In course of time Jacob and all his sons died, but their descendants were very, very many. The increase in the families of Israel was simply marvellous. But he swarmed the hopes in Goshen like bees the hive. In all the Jewish settlements you could not find a babyless house. Their flocks kept pace with the increase in families. If there were more babies, there were more kids and lambs, until the whole country was full of their flocks. Goshen could no longer hold the Israelites, and they began to disperse and settle all over Egypt.

Just about the time when the Israelites reached this state of prosperity those new kings took the reigns of government, and each, including Joseph or his descendants, and admired at the marvelous increase of the Israelites in power and number, he said unto his people: "Behold, the people of the children of Israel are more and mightier than we."

It was true, they were everywhere interspersed throughout every province of Egypt, filling all sorts of positions; you could find an Israelite sooner than an Egyptian. The king saw that the time had come to check them, lest they take the country. Come, said he, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

This wisdom was the wisdom of the serpent. This king, whoever he was, thus summoned a council of his nobles and elders to consider this subject, was a shrewd statesman. He bases his argument upon a hypothesis that at once stirred the patriotism of the Egyptians. If there should be a war, said he, these people might go over to our enemies, and then our enemies would get them out of our country, and we would lose the immense revenue they pay us. Let us enslave them, and hold them under with tight reign, and at the same time keep their revenue to fill our treasury. From a human standpoint, or rather speaking as a statesman, this was wise. With men of reprobate minds, governed by the corrupt spirit of this world, anything that tends to advance their own interests and circumvent their opponents is called by the dignified name of wisdom. Judged by a purer standard, it is the policy by which hell holds its population and widens its borders. Sin is always folly in the end. "There is a way that seemeth right unto man, but the end thereof is the ways of death," is the verdict of the wisest statesman.

The chief folly in this measure, which was unavoidable to these godless counsellors, was that they were planning counter to a prediction of Almighty God; they were ignorantly trying to suppress a Theocracy, or, if they knew it, they did not regard it.

Few statesmen in the world's history have ever taken into consideration the purposes and plans of the Almighty King of kings, even though he may have plainly declared them. They were fighting against God, for he had promised to make Jacob a great nation, and in doing this he had a great end to conserve for the good of all nations. We do not stop to question the wickedness of this plan; morality has little to do with the counsels of the kings of this world; we only question the wisdom. Did they wisely? This identical question is raised in our day in the governments of our own continent, and particularly of those across the great ocean. Our towns are swarmed with "these people of children of Israel," to the crowding out of the Gentile nations, and, according to public verdict, to the injury of society and detriment of public welfare. Their exclusiveness, their getting for themselves, and staying to themselves, and their general unavailability for State or church, their increasing wealth and numbers are potent factors in the world's government, threatening and ominous to the nations. "They are more and mightier than we," is a true utterance in respect to many a locality. Some of our cities they own; they fill the land. Will the powers of this day undertake the policy of Egyptians, and fail as signally, or will they act more wisely and prudently. What is to become of the Jews? What is God's plan and purpose concerning the children of Israel? The end for which he so wonderfully preserved their nationality has been attained. They have given us a Bible and a Saviour, and this end being conserved, their nationality is destroyed, and they are scattered abroad over the earth. Him, who said that he was their Saviour, they rejected, crucified, and still pursue with bitter and implacable hatred, and the scripture of prophecy is fulfilled in this disloyal nation. Could the powers that be be certain that they were dealing wisely with these people, should they, as has been plainly hinted at more than once, lately by a deep and widespread sentiment in the minds of the nations, determine to curtail and suppress them by taking them out of all positions of power and influence, excluding them from office, from the press, from the positions of educators, and to ostracize them from society? On this, to doing with greater success now than when the Egyptians tried it? Will any such measures be working against some unfulfilled prediction concerning this nation? These are questions which are pressing the nations to-day for an answer. History is repeating itself. There are those all over the land who are grieved because of the presence of these children of Israel. Here is the dilemma. They are grieved to have them depart, and fear to see them stay. If they stay they will take the country; if they leave they will take the money with them.

What are we to do? We may be certain that the wisdom of this world can not answer this question. We would advise all persons thus grieved to delegate this whole question to the management of the Lord himself, and be sure you keep his friendship, and in the meanwhile, as you wait the solution, study this nation as a proof of the truth of the Bible. It will come out all right. We know that all policies that require wrong doing to our brother are short-sighted and foolish. We know that when God's time comes he will give his church a marvellous increase. The Egyptians tried every vigorous method, which would certainly have succeeded had God not interfered in favor of the children of Israel, which is the same as saying they would certainly have succeeded had they not failed. Their plan was to work them to death, and to stop the increase of men by destroying all the male children, and making slaves of the girls. In a wonderful way the Lord protected the boys; read how he did it; the Lord is always watching over the boys; they are so bad, and get in so many close places that they need an infinite Protector to save them from the devil. Have you not often heard that there is a special providence over boys? There is a special providence over girls, too, but its exercise is not as marked and open as in the case of boys.

Both of these plans failed utterly. The children of Israel thrived under their hard labors; the more they afflicted them the more they grew and multiplied.

God's plans will be successful no matter who oppose. Times of adversity and opposition are the times of growth for God's people. God trains and develops his people by the very discipline their sins require.

The Criterion of Poetry.

Appleton's Journal for March gives us a fluent and florid essay by Peter Bayne, the greater part of which is devoted to the discussions of Mr. Arnold's definition of poetry, as "a criticism of life under the conditions fixed for such a criticism by the laws of poetic truth and poetic beauty;" and, so far as the essay may be considered as eminently successful, the definition by Mr. Arnold is being completely demolished. Even the criterion of poetry, which Mr. Bayne attempts to establish on the ruins of Mr. Arnold, is, so far as it goes, perfectly tenable, and is wanting only to the extent that it does not consider poetry in regard to the effect which it is designed to produce, and according to which its value and permanence is determined. He classes it among the arts, and rightly regards it as chiefly concerned with the feelings, but it is the feelings which lead to its production, and not the feelings which it is fitted to excite. Only by paying due attention to both can a proper criterion be established, as it is only with due attention to each that a good poem can be produced, for the poet's object is not only to give full expression to his own pains and pleasures, but to do it in such a manner as to excite sympathy with them; and herein the *art* consists. The merit of the production will depend upon two things: the nature and character of the pleasure or pain and the amount of art displayed in its expression.

"Poetry," says Mr. Bayne, "is that branch of creative art which works in and with harmonious words," to which we could raise no objection as a very general definition if he had left out the qualifying word "creative." The term creative can not, in the strictest sense, be applied to any species of art whatever, for it is not in the mind of man to create anything. The process by which what are termed creations in art are produced is simply this: If an ideal individual of a class is formed, it is by observing in the natural state such characteristics as the ideal is to possess, and bringing them together, and conferring all upon one, typical in its general outlines of the class from which it is taken. The process is more reconstructive than creative, and all good poetry does not even do this. We have called it an expression of feeling for the purpose of exciting sympathy, and this end is frequently accomplished by representing in thought those objects, or the prominent features of those objects, under whose influence the feeling is raised. Note these lines from Tennyson:

> "All day within the dreamy house,
> The door upon the hinges creaked,
> The blue fly sung i' the pane; the mouse
> Behind the mouldering wainscot shrieked,
> Or from the crevice peered about."

The only way of forming a correct conception of anything is to view it in all its relations, and a true definition must necessarily recognize the relation of cause and effect as its basis, wherever that relation exists. Coleridge failed in his definition of poetry, because he based it on the antithesis of poetry to science; (*a*) Mr. Arnold, because he based it on the relation of poetry to life, and others, for reasons of a similar nature, (*b*) Mr. Bayne falls short, because he recognized poetry in his definition simply as an effect, only in relation to the poet. "Poetry," said he, "viewed in relation to the poet, is language uttered under the influence of that *glow* of the spirit which renders it pleasant to the eye and music to the ear." It is this, and it is something more. It is the idealization of the poet's emotions, by which means alone they are communicable to those whose sympathy he would invoke. His soul, in the highest degree sensitive to the emotional effects of those things, and relations among things which his subtle intellect apprehends, is pained or pleased to an extent that moves him to reproduce them in the rythmic language of verse; and, guided by a delicately discriminative faculty, he selects such language and styles of expression, and characterizes his imagery with such qualities, real or borrowed, as will affect his readers in the manner in which the original perception affected him. Because the dullest, the most unfeeling of his fellows yield to sympathy with each other, admire greatness, respect dignity, fear power, and love the beautiful and the good, in the person of a woman or a man, he confers their attributes upon the flowers, the trees, the winds and the waves, that they may admire them, respect them, fear them, and love them as he does. Hence the disposition of the true poet, remarked by Mr. Bayne, to "view all things as alive." Because he addresses the emotional side of our nature, and would attract it and subject it to the operation of his imagery he speaks in the musical rythm of blank verse, that remains when the "glow" of his spirit, inspired by the beauty of an April morn, a rippling stream, a forest in motion, a quality of the human soul, or the horrors of battle, has elapsed into a state of langour. His language must not counteract the effect of his ideas, or he has failed of his end.

(*c*) Poetry is the vehicle of emotion, an artistic presentation in idea of those features and properties of objects to which the desired emotions readily respond, and in language *clear* and *succinct*, the tone and cadence of which is in rythmic harmony with the soul's response. It may do more than merely express and excite feelings, but true poetry can only do so incidentally; and when its emotional effect is sacrificed to the truth and lightedness of the thought embodied it so far departs from the character of poetry, and assumes the function of prose.

But no criterion of poetry can ever enable a mind of one constitution, and course of study and experience, to decide on what would be poetry to another in these respects different. Yet would it help to a decision of what is poetry irrespective of such differences. The criterion would stand as a generalization of poetic tastes for all classes and all ages, though it could never be used to determine the popularity of new works, as emotional pleasure varies with the times.

G. B. PEEBLES.

a. Poetry is opposed to science, and prose to meter. . . . The proper and immediate object of science is the acquirement or communication of truth, the proper and immediate object of poetry is the communication of pleasure. Coleridge.

b. The end of poetry is to please. . . . Applicable to every studied composition from which we derive pleasure without any laborious exercise of the understanding.—Jeffrey.

The art of poetry is to touch the passions. Cowper.

c. Poetry, we shall find, gradually adopts those symbols of thought and those methods of using them which instinct and analysis agree in choosing as most effective, and becomes poetry by virtue of doing this. . . . While the matter embodied is idealized enough, the vehicle is the idealized language of emotion.—Spencer's Essay on style.

Colportage Sketches No. 8.

BY A. S. JONES.

DO MEAN TO HAVE A WIFE.

It was a hot day in mid-summer. A heavy, well-freighted wagon, drawn by two large, muscular oxen, was slowly moving along the public highway, in a lonely, sandy, piney woods region, in south Alabama. The driver, a clever looking young man, perhaps twenty-three years of age, with a pretty girl, and more than seventeen, by his side, occupied a seat in front. On overtaking them I drew up in the rear, to let my horse breathe, and entered into conversation with the strangers. They were communicative, seemed to be happy, and well pleased with each other's society. I soon learned that they had been married two weeks, had been to market, procured furniture and supplies, and were now on their way home, intending to commence housekeeping in a few days. Having learned these facts, it occurred to me that it was a good time to supply them with a Bible, and introduced the subject by saying, as you are going to begin to keep house so soon perhaps you would like to have a nice copy of the Holy Scriptures. In reply the young gentleman very indifferently said: "No, I reckon not." In answer to the question, do you have a Bible? he, as indifferently as before, remarked: "No, we have none; don't having so many other things to buy, can not spare the money to get one." A Bible will cost you almost nothing; you will scarcely miss the money, and I insist on you getting one, as your have such a good opportunity. You ought to have a Bible in your new home. "Yes, that is all so; but it will cost something, and we can not spare the money." Do you have no money at all? "Yes, we have some, but none to give for a Bible." I did not like his indifference on a subject which seemed to me of so much importance, and said that is exceedingly strange. You had money to get your marriage license, you could spare money to buy your wedding suit, you could spare money to get your household furniture and supplies, you have money to buy anything else you want, but none to get a Bible. Were it not for the Bible you would be a heathen, and would not have any wife, or perhaps you would have a dozen. Will you not get one, and make your young wife a nice present? "No, sir; can't spare the money." How are you going to get along in your new home without a Bible? With a loving smile he looked down into his wife's bright face, as much as to say, with you, my darling, I can get along without anything else, and replied: "Well enough, I reckon." By this time I had passed the wagon, and was driving in front. With whip in hand, ready, if necessary, to put Dolly to his best speed, I turned to the young gentleman and said: I am very sorry I did not know that young lady before she became your wife. "Why, sir?" was the short interrogation. I think it was a very unfortunate step on her part, and would have advised her not to marry you. "Why would you have done that, sir? I would have done so for one or two reasons. The first is a man who is too poor to pay forty cents for a Bible is too poor to have a wife, because he is not able to support her. The second is if a man is too mean to pay forty cents for a Bible he is too mean to have a wife, because he is not worthy of a good woman. Good day, sir. My horse was moving, good day, sir. My horse was moving at a brisk trot, when the young bridegroom cried out: "Mister, have you got your Bibles with you?" Seeing he was not mad, I drew up my reins and said; yes, do you want one? "I want to see them." When the oxen stopped behind my buggy, he sprang from the wagon, examined the books, selected a nice Bible, paid for it, placed it in the hand of his bride, and returned to his seat, in my opinion, a much happier and better man. As far as I could see over that long, straight road, the young wife seemed to be reading the precious volume. May it be a blessing to them through life, and guide them to heaven in the end.

Ursula Cotta.

A Chinese proverb says: "A woman's tongue is her sword, and she does not let it rust." It is true woman's life is a power for good or evil. What is more encouraging than to have a true woman's sympathy in the hour of despondency? What is more inspiring than a woman's voice in the hour of disappointment? Irving compares man to an oak and woman to the ivy, and, when the oak is riven by the storm, the ivy is still clinging. Man is the bravest in the battle, but woman is the strongest with the wounded and the dying. Women are the poetry of the world in the same sense that the stars are the poetry of the heavens. Clear, bright, harmonious, they are the terrestrial plants that rule the destinies of mankind. Can man love the living as woman? Can man love the dead as woman? Can man love the degraded as woman? Can man soothe the pillow of the dying as woman? If Edward's, Burke and Fennimore Cooper could speak they would tell us what assistance their wives gave them. Felicia Hemans' mother was accomplished. Cuvier's mother was pious, and a lover of nature. Cato, even read the beautiful story of Panther and not weep? "She hath done what she could" was written of woman's Sarah's eulogy. The principles of Methodism were in the heart of Mrs. Wesley. The son developed what the mother taught. Ursula Cotta took Luther, the beggar-student and educated him. Ursula Cotta had given Luther to the world. The beautiful gushing springs move the majestic river.

ROTA.

Our Society.

Mrs. I. W. Cooper, at a recent meeting of the Woman's Missionary Society, of Greensburg, La., delivered a very interesting address. We quote the concluding part:

Our Society will be a blessing to us.

1. In bringing us often together, we spend Christian fellowship. We will find in interesting ourselves in Christ's work we become interested in each other. Our society meeting will tend to cement our hearts in love. In speaking and thinking of the unselfish religion of Christ, we ourselves become more unselfish.

2. In giving a holy aim to our lives, we want to have an object in life, live for a glorious purpose, a high destiny. What could be more glorious! What could be higher than engaging in this particular branch of Christ's work, giving him our thoughts, our energies, our lives!

3. In giving system to our labors, our efforts for good. There are 23,582 Methodists within the bounds of the Mississippi Conference besides many who are friends to Methodism. These persons paid last year, to Foreign Missions, a fraction over eleven cents per member, for Domestic Mission a fraction over five cents per member. Now I think I can foresee that with united efforts in ten years there will be three thousand members of "The Woman's Missionary Society" within the Mississippi Conference. Zeal and earnestness in our part will give impetus to other missionary efforts. We leave our Rankin in China, Watts in Brazil and hope to have others in the field soon.

4. In giving us an opportunity to co-operate with Christ in saving souls, there is much land yet to possess, nearly five hundred millions in China without a Saviour. There is Mexico bleeding and dying, and why should we, or rather how can we stand idly down with closed hearts and folded hands, surrounded by all the blessings and happiness which Christianity bestows upon woman, while our sisters are living in heathen darkness and misery to loudly be cast into unutterable woe, forever and ever? No happiness in this life, none in the life to come. How will it be with us at that great reckoning? Do we feel that God intends only for others to perform this work? Does he not require us to improve the talents he has given us? Did Ananias think, that the soul of some poor heathen will rest upon us that we shall bear her cry as she sinks out from the presence of the Lord. My blood rest upon your head; you could have saved me from this fearful punishment, but you would not, though repeatedly warned of my danger. How pleasing and soul-reviving will be this cry our doom before we hear it from the lips of the great Judge. It is fearful thought that we have already wasted so many precious moments—we can not allow them to pass by unheeded—we must, we can not. I repeat it and feel that it is fearful to think carnestly on our neglect of duty right here, this Missionary subject. Let us be up and earnest and try if possible to retrieve the past by redoubled efforts. Christianity is the only religion that elevates woman, other systems degrade—make her a mere slave; but Christ condescends to let the Marys sit at his feet and listen to the words of eternal life, and should we not do all in our power to impart this blessed knowledge to the fortunate Marys, since women can only reach women in China, it is our duty, our privilege, to send and save her from her degraded and unhappy condition.

Greensboro Beacon.

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Greensboro Beacon.

Marriages.

BENSON—WHITAKER.—At Whitaker, Ala., June 2, 1881, by Rev. A. J. Grace, M. D., Mr. Robert Benson and Miss Emily Whitaker, both of Whitaker, Ala.

BROWER—MORRIS.—At the residence of the bride's parents, on the evening of April 16, 1881, by Rev. B. Jones, Mr. Abram Brower, of Jefferson, Texas, to Miss Mary C. Morris, of Wilkinson county, Miss.

WELLBORN—PERKINS.—At the residence of Mr. Marshall Brown, the bride's brother-in-law, at Johnsonville, June 9, 1881, by Rev. J. M. Wyatt, Mr. Howard Wellborn and Miss Sallie G. Perkins, both of Sunflower county, Miss.

TURNAGE—HALL.—At the residence of the bride's father, Dr. Hall, Mt. Carmel, Miss., May 26, by Rev. G. W. Brown, Mr. M. P. Turnage and Miss Sallie Hall, both of Covington county, Miss.

Obituaries.

WHIGHAM.—JOSEPH WHIGHAM, the subject of this obituary, was born in Jefferson county, Ga., August, 1801, and died in Jones county, Miss., May 1, 1881, aged seventy-nine years and nine months. His father and mother, Alexander and Letty Whigham, were humble followers of Jesus, and taught him by precept and example, to love Jesus. He was converted when quite a youth and joined the Presbyterian Church. In 1820 he was married to Miss Elizabeth, daughter of William and Nancy Hancock. In 1841 he moved to Macon county, Ga. Being deprived of church membership, or, from some cause, he and his wife both back slid, but they came unto the Lord and he heard them and restored unto them the joys of his salvation, and they united with the Methodist Church. In 1848 he moved to Pike county, Ala., thence to Washington county, Ala., and from there he came with his widow daughter, Mrs. Holloman, to Jones county, Miss., reaching which he ended life's journey. Six children had preceded him to the better land, two of infancy, a wife and three grown daughters, in the triumph of a living faith, and he could see the beautiful gate waiting and watching for him. Soon after Bro. Whigham came into our midst he presented his church letter, and was received into the church by the writer. He only lived about seven months. While in a lingering condition he often talked of death, and expressed himself being ready, willing and waiting for the summons, and notwithstanding he was poorly for the most part, sometimes very sick, yet the old man manifested no fear. He was sensible that death was on him, he called his daughter to his bedside, but it was too late to speak, and passed away silently, leaving a large connection and many friends.

T. J. KING.

BYRNE.—ROBERT BYRNE BYRNE died in Ross county, Fla., May 23, 1881, aged ten months and fifteen days. Little Byrne was the only child of Brother E. K. and Sister Katie Curry. He suffered for several days, and suffered greatly. He was their only little one, how much he will be missed. He was a very bright, little fellow, so much so as to attract attention from all. While he could not talk he could make one fully understand by the motion of his hands and the expression of face.

A hard struggle for Brother Edie and sister to give up their sweet and beautiful boy, yet they bowed their hearts to the will of God, were fully submissive to God's will. During the time of his sickness I was with the family, and at the time setting by the darling little sufferer, I well do I remember the words of papa, mamma and great-grandma, and auntie, as they stood over the little withering bud, I will not forget. These loved ones were with him all the time, loved little Byrne so dearly until I at first thought it was worship, but no so; while their hearts were made to bleed, and tears to freely flow from their eyes, I heard them, as they stooped over the little fellow, telling him good bye, say "Heaven" so little he has to make us happy, and he has taken him away. Blessed be the name of the Lord. Here they found comfort. A sweet clod for a beautiful angel number. How hard it was for them to give him up. She taught him many of his little ways, how she loved him. The darling one of his prattling heard no more, his voice was no more, his wonderfully bright eyes to be seen no more. What comfort to the bereaved ones to know that they are faithful, after awhile they will meet him in heaven, where there will be no more parting. May the grace of God sustain the bereaved ones in the hour of great grief.

H. H.

WILSON.—JAMES W. WILSON, Esq., the subject of this sketch, was born April 14, 1820, and died at his residence in this life to Jackson, La., May 8, 1881, aged sixty years. Being a son of pious parents he early professed religion and joined the Methodist Episcopal Church, South, and for many years was a consistent Christian.

Before the war between the States, he was a lawyer by profession, and practiced at law. On the 4th of April, 1858, he was married to Miss Sarah E. Scott. For several years past he seemed to forget his vows to the church and to God. But he was converted at a meeting held at Colquitt, La., he became penitent, and professed to be restored to favor with our ever merciful, heavenly Father. His conversation with the writer, he confessed his backsliding was the result of neglect of duty in the ministry.

Early in this year it was discovered by his friends that there were some mental derangements. Consequently he was sent to Jackson, in the asylum, where he was entertained as a guest in the house of Dr. Jones, the superintendent, and first physician of the asylum. Strong hopes were entertained of his early recovery, but he was taken with a violent attack of stricture of the bladder, which could not relieve, and of which he died in a short time. His mother, sisters and brothers will be comforted by the remembrance of all his kindness, kindness and love, and that he accepted the sacrifice of a broken and contrite heart.

J. H. [illegible]

TURNER.—The subject of this obituary, SUSAN TURNER, maiden name Shackelford, was born in the State of Tennessee, in 1821. She with her parents moved with her parents to [illegible] Mississippi, where in her seventeenth year she was married to Mr. Stakely Turner, to which union she lived in the State of Mississippi until March 15, 1881, when Bro. Turner was called upon hand, leaving her and a large family of children, but with the consolation that her husband had preceded him to the better land.

She was the mother of eight children, two daughters and six sons. Sister Turner was a member of Wesley Chapel, the church of which her husband was a member. Sister Turner was a kind and loving mother, and ever realized the fact of all, as they knew her, and we have every reason to believe that she was a Christian. During her illness with dropsy of the heart she suffered long with patience and Christian fortitude, and she died in Issaquena county, Texas, where she had gone with her children after the death of her husband. A short time before she died she told her children that she was going to die. But it was all right, she was ready, and said not a cloud intervened between her and her God.

J. H. [illegible]

WALKER died, May 23, 1881, Mrs. [illegible] Walker, wife of Howard Walker, of [illegible] near Round Lake, in her twenty-ninth year.

PACKWOOD—SAMUEL FRANKLIN, son of [illegible] and Mary Packwood was born in Pike county, [illegible] July 31, 1858, and died at Oxford, Miss., May [illegible] from effects of measles, complicated with [illegible] He entered college at Oxford last fall, and had been home since I was sent to this work last fall, consequently I never had the pleasure of meeting him, but have been told that he was a kind-hearted boy. His name is on the church at this place, which I learned he confessed on his death-bed that he had been living not to his duty, but that he was praying earnestly during his illness for forgiveness, and felt that his prayers had been answered. Efforts were brought to Christ circle by [illegible] and he died in the fourth grade and was [illegible] this region relatives and many friends [illegible] death. This was echoed in all eyes when the large congregation attended his burial. In their sorrow sympathy be the family's [illegible] this sad affliction be sanctified to their good, that they [illegible] earnestly to [illegible] the [illegible] of life, where sickness and [illegible] and death never come.

[illegible] JOHN [illegible], infant son of [illegible] Mississippi, died [illegible]

Christian Advocate.

THURSDAY, JUNE 23, 1881.

EVENING MEDITATION.

"He knoweth the way that I take."

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at thy call,
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The lowly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows!

And he has loved me? All my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the word.

So here I lay me down to rest,
As nightly shadows fall,
And lean confiding, on his breast
Who knows and pities all.

—Bible Magazine.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

At the close of the term McElroy left the institution, while I remained, changing my boarding place to the very pleasant house of George Malone, Esq. I lost sight of him for several years. In the meantime I had been converted, become a Methodist itinerant preacher, and had been appointed to mission work in South Alabama. In the ensuing year, 1820, we had a camp-meeting near Summerfield, one Sunday, my presiding elder, Thos. H. Porter, preached to a large audience. It was a very impressive discourse. When he was fairly under way, I saw a gentleman enter the audience and take a back seat. In a moment I recognized my friend McElroy, and he knew me. The sermon ended, the service was concluded by an earnest exhortation and an invitation for seekers to come forward for prayer. I approached my friend, who had crouched behind a large man, and found him with bowed head, trembling from head to foot, and weeping convulsively. Grasping him by the hand, he said:

"Mr. Paine, my friend, forgive me. I am not any infidel, and never was; pray for me," at the same time telling his views.

Of course I did so. When the hour's service closed I looked for him, but he had left the encampment, and I have not seen him since. I pon inquiry, I found he was a Christian and was greatly esteemed. The mere's Infidelity is often the reaction of personal pride, and opposition against restraint, but at bottom is assumed rationality.

When I had more gone through the course of English and classical studies pursued in the best academies of the country at that time, and had started at "Cumberland College," Nashville, a call of self of its Chancellorship, under the celebrated Dr. Priestly as president, I learned it had, for some cause, temporarily suspended, and so quietly returned home.

CONVERSION.

Within a short time after my return home, the community became unusually excited upon the subject of religion. Miss Harper, a Methodist traveling preacher, in charge of that circuit, produced a profound and extensive sensation. Several meetings in different neighborhoods had resulted in awakening and converting many of his hearers, and as he went around his large circuit crowds followed him and swelled the tide. Many prominent citizens became avowed Christians, some of them renowned for their former opposition to religion—as Dr. Gilbert D. Tyler, for instance; whose conversion was a great surprise to his intimate acquaintances. It was almost like Saul's. Opportunely, a camp-meeting was held at Mt. Pisgah, Giles county, assembled by thousands. Many of the most gifted ministers of the church were there. Among others, and the acknowledged leader, was the presiding elder, H. L. Douglass. He was below the medium stature, well-proportioned and fine looking. His voice was musical, distinct and accurate in enunciation, and perfectly regulated. He was a natural orator, improved by long practice. His temperament was genial. He was without guile, and of course without envy. He was born and grew up in my native county, and was a clerk with my father in the same house. My father had not met him since he had become a Methodist preacher, but had always spoken of him as an exceptionally good young man. Mr. Douglass was admitted on trial in the Virginia Conference in April, 1801, and after having occupied its most important stations and districts, had been transferred by the Bishop to the Tennessee Conference, and was now presiding elder of the district. When it was known he was to be at the meeting our father went and took us all with him.

That meeting was the crisis in the religious history of our family. None of us, however, made a public demonstration of our feelings, but our prejudices against the doctrines and usages of the Methodists were removed, and we were deeply impressed. Emotions are contagious. Never had I listened before to such preaching—so earnest, so clear, so powerfully persuasive. Crowds of my acquaintances, young and old, rushed to the altar for prayer and instruction. I could not yet overcome my deeply-rooted repugnance to what I called religious sensationalism; for while I had never seriously doubted the truth and necessity of experimental religion, yet this did not accord with my plan of obtaining it. After awhile, finding myself seated in the outskirts of the congregation, having been left alone by the advancing auditory, I arose and retired to the forest. Then and there I resolved to try and become a Christian, and rode home to read the Bible and pray. In a few days my father found peace with God, and on the ninth of October, 1817, I obtained forgiveness of my sins. But in vain had I sought this blessing while trying to do so sincerely; yet when, in despite of my pride, I came forward openly and bowed down, asking publicly for prayer, in a few minutes "the peace that passeth understanding" filled my soul. There was no outburst, no overwhelming ecstasy, but an humble, loving trust in my heavenly Father and a serene rest. Sorrow and fear had fled, and I was a child, "born again," and in the fostering arms of love. I was converted—"born from above." The grace of God, by faith in Christ, had freely forgiven all my sins, and "the Spirit answered to the blood, and told me I was born of God." I felt it *then* and feel it *now*, and for sixty-four years have not deliberately doubted it.

It is the privilege of every [illegible] to have the witness in himself that he is a child of God.

Within two weeks of the event last referred to, my father, three sisters and myself were united with the church, and professors of religion. And here I must be allowed to express my sense of gratitude to infinite goodness that, as the members of our large family grew to maturity and passed away, each and every one of them professed religion and died members of the church. I am now almost the only survivor of that period. Hartwell H. and Sterling C. Brown, brothers of my stepmother, were subjects of the same revival; both became eminent ministers of the gospel. The latter and myself had privately talked over the subject, and agreed to take the first opportunity to present ourselves as seekers. He did so, but I held back until I felt it was "now or never," and my conversion preceded his by only a few minutes. From that day until his death in 1822, I have never known a preacher wield such an influence as a revivalist. He was my senior by five or six years, over six feet high, grave, attractive and commanding in person and manners, susceptible of the strongest emotions, and in his impassioned moods was almost resistless. He moved through the country a great moral cyclone, and a divine power seemed to gyrate around his pathway. Hundreds upon hundreds were converted. We were twins in religion, joined the church, were licensed to preach, admitted on trial and ordained together. I nursed him in his last illness, received his dying charge, and heard his whisper, "*I will soon pass the gates of light.*" We buried him at Old Ebenezer, not far from Bolivar, Tenn. "He was a bright and shining light," and fell a martyr to exhausting labor. Can it be that the light is forever gone out? Will it not blaze again when the Master calls, and with a crown bestudded with "the many stars of rejoicing?" Yes, so sure as God lives, his faithful ones who sleep in Jesus will God bring with him. "Courage, my soul, thy God is true."

—Nashville Christian Advocate.

Name of the Good Samaritan.

Oberlin, the well known philanthropist of Steintal, while yet a candidate for the ministry, was traveling on one occasion from Strasbourg. It was in the winter time. The ground deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, and by this time was so exhausted that he could stand it no longer.

He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly he came to consciousness of some one shaking him and waking him up. Before him stood a wagon with mats in the house, and the wagon took him away. He gave him a little wine and kept the spirit of life returned. He then helped him out to a wagon and brought him to the next village. There rested no wages profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner. "And it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the gospel. Please tell me the name of the Good Samaritan."

"That," said Oberlin, "I can not do; for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."—Christian Leader.

WHAT THEY LOST. Near London there lived an old couple. In early life they had been very poor; but the husband became a Christian, and God blessed their industry, and they were living in comfortable retirement, when one day a stranger called on them and asked their subscription to a charity. The old lady had less religion than her husband, and still hankered after the Sabbath earnings and easy shillings which Thomas had given from regard to the law of God. So when the visitor asked for their contribution she interposed and said, "Why, sir, we have lost a deal by religion since we first began; my husband knows that very well, Have we not, Thomas?" After a solemn pause, Thomas answered: "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat and mended shoes and stockings; but I have lost them long ago. And you know, that, poor as I was, I had the habit of getting drunk and quarreling with you; and that you know I have lost. And then I had a hardened conscience and wicked heart, and ten thousand guilty fears; but all are lost—completely lost, and like a millstone cast into the sea. And, Mary, you have been a loser too. Before we got religion, Mary, you had a washing tray. And you had a gown and a bonnet much the worse for wear; but you have lost them long ago; and you had many an aching heart concerning me at times; but those you have happily lost. And I could even wish that you had even lost as much as I lost; for what we lose for religion will be an everlasting gain."

VOCAL FAULTS.—Louis C Elson, writing in the Musical Herald of Boston, severely castigates the use of the "Wail and the Wobble" in singing. In seeking the origin of the fault, he remarks: "The heavy orchestration with which the modern singer has to contend has bred to him (or her) a habit of forcing the voice beyond its natural power—a most easily acquired fault, but one which is terribly difficult to overcome. Too much attention has been paid to the glottis, too little to the lungs. In the greatest cause of such deficiencies, at least in America, is the great haste of singers to reach the dignity of a public appearance. The half formed or hastily taught singers of America, especially since the era of light opera has dawned, are legion. We are not forgetful of the Italian proverb, "A good voice is nine-tenths of a vocal method;" but the remaining tenth must be added, or all will be incomplete. When a sensible person goes to an artist to study painting, he is content to study lines and curves, simple perspective, monochrome, etc; but the vocal pupil is rarely gifted with the patience to lay the firm foundation."

Religious Intelligence.

MISSIONARY.

—Ram Chunder Bose, who was a delegate to the General Conference of the Methodist Episcopal Church at Cincinnati last year, has written an article in the Indian Evangelical Review for April on "Mission Funds," in which he protests against the manner of raising mission funds in the Methodist Episcopal Church. He says in substance that during his visit to the United States, in all the numerous missionary meetings he attended, the foreign work was alone presented to the congregations; but the collections thus taken were thrown into the common fund, which is annually devided between home and foreign missions. He claims, in other words, that the people are induced to give by appeals to them to help Christianize and elevate the heathen; but that part of what is thus given is used for the benefit of nominal Christians. His chief objection seems to be the use of any part of the funds appropriated to heathen missions among nominal Christians in the same country. He thinks that a missionary in India, who labors either exclusively or occasionally among the nominal Christians, will soon lose his zeal for the conversion of the Hindus. In a postcript on the duties of missionaries as dispensers of patronage he says:

"In some missions the number of which, thank God, is very, very few indeed, there is a class of appointments of the most trampling kind reserved for East Indian ladies. These ladies are certainly worthy of all honor, and some of them have endeared themselves to native churches so decidedly that prayers are daily offered up in many native Christian homes for their advancement; but, surely, native Christians would not be human beings if they did not wish to see some of their own sisters fitted for and raised to the lucrative appointments. But when they press such a wish the phantom of race antagonism is seen in their attitude and homilies on universal brotherhood are read. It is perceived that the creation of a monopoly is the worst form of class distinction noticeable on the surface of the globe, and that those who solicit the establishment of good schools for native Christian girls, and their conscientious preparations for the best posts at the disposal of missions, are the parties who ought to be praised for proposing what energetically will lead them to the amalgamation of the races now in antagonism in this country."—New York Independent.

—Missionaries cannot, as a body, be accused of writing too rose-colored views of their work. In giving an account of encouraging features, they do not forget that there is another side. It is not necessary now, if, indeed, it ever was, to suppress what is unfavorable. Everybody believes that final success is ensuring, no matter how many or great the obstacles are. No one heeds the surprised and native Christians are not always such shocked Christians as are Exeter Hall and American sounding cants. The old leaven of Pharisaism and ignorance cannot be worked out altogether in one generation. The Rev. S. M. Creegle, of the London Society, writing of his mission in Lifu, one of the loyalty islands, says of the Christians:

"The aggregate number of church members in the many churches is 2,205. Nativeism is not so prevalent as it is in the religious sincerity of Christians of enlightened countries. There is a vast amount of superstition, error, and ignorance still pervading the minds of great numbers of our church members. Their religion is more a thing to be seen than to be felt and enjoyed in the soul. We have not that amount of social elevation we could desire. The people for the most part cling to their old habits; herd promiscuously together; sleep in dirt and squalor, in houses with but one room and no window; wear but scant clothing, except on service days and holidays; and use language offensive to civilized ears. Hence, refinement does not exist amongst them and their moral feelings are not at all elevated."

The people, however, contribute to the support of their pastors, and some have gone out as missionaries to the inhospitable and unhealthy shore of New Guinea and given their lives in Christ's service. The training institution has sent out fifty-seven native teachers, four of whom are now in New Guinea.

—In North China too the outlook is most hopeful. The doctor of the idol temple in the province of Straing, a year or two ago, attracted much attention. Local troubles have made a new deal necessary, which, on the whole, have only served to advertise the mission. It took six weeks to arrange it, being signed at last by thirty-eight persons, and followed by two feasts, at which the "peace-talkers" were invited, many of whom have become inquirers. The young priest who, about a year ago, gave up his temple and visible means of support, broke his incense dish and brought his gods to the missionaries, has held out against all inducements to return; viz., "a larger and better temple to keep, with more and better land, and about 40 000 cash as a bonus." His answer is suggestive of one who has found the true riches: "No, not for 100 000 cash—500,000! Yellow gold is not precious. Peace and happiness have no price." "He has never received a 'cash' from the missionaries in any way." Another man who had died in Peking during the famine was converted and baptized with his household. He returned home to work diligently among his friends, where, as the fruit of occasional visits of the missionary, after about a year, a church of more than twenty was organized. A condition of membership in that church is "ability to read at least the Lord's Prayer and the Ten Commandments." The conversion of an old man, notorious for bad temper, "a nuisance in the family and a pest in the neighborhood," is reported as a notable triumph of grace.—Christian Union.

—Bhamo is an advanced missionary post of the Baptist Mission in Burmah. The city is occupied by Chinese, Shans, Ka Khyons, and Hormans. The Baptists have a mission among the Ka Khyons, in whom the Karens are most interested. They recognize each other as brothers of the same family, and the Karens, therefore, have become very zealous in behalf of the success of the mission. The Rev. C. H. Carpenter, for this and other reasons, would continue this mission, while some of his brother missionaries would abandon it. He regards Bhamo as an important post, because it holds the Keys to China on the southwest, and is at head of the steam navigation on the Irrawady.

—The New York City Mission held 335 Gospel meetings during May, attended by 45,000 persons, distributed 60,000 tracts, papers and books, obtained 127 temperance pledges, and aided 280 families. Receipts for the month, $4,516 60; payments, $4,215 81.

—There seems to be a perpetual pentecost in the American Baptist Telugu Mission. The Rev. J. E. Clough writes from Ongole, March 18th, that in a six weeks' tour he visited fifty-two villages and baptized one thousand and three persons.

—Lutheran missionaries in South Africa have established a colony of Kaffir Christians at Middelburg, in the Transvaal. The converts have built a handsome church of brick that will accommodate 1,500 worshippers, and also a series of work-shops.

MISCELLANEOUS.

—A few years ago the attacks made upon religion by some men of science led to the foundation of a society to investigate all philosophical and scientific questions, more especially those said to militate against the truths of Revelation, and to publish the results to its members in a quarterly journal; this Society, which was called the Victoria Institute, or Philosophical Society of Britain, has now a house at 7 Adelphi terrace, London, and boasts of 900 members, each paying a small annual subscription, among whom are many leading men of science; the Archbishop of Canterbury, and several English, colonial, and American prelates having also joined it. Having been founded under Lord Shaftesbury's auspices, his lordship takes much interest in its progress, which he recently described as follows: "I was present at the very birth of this Society, when an address was delivered in a small dark room. I had no conception at that time of the work which the Society would do, and of the position which it would hold, not only at home, but also, as it is now beginning to do, in America and our colonies."—Christian at Work.

—The London Religious Tract Society, among the most effective organizations for Christian work, has recently held its eighty second annual meeting with the Earl of Aberdeen presiding. An abstract of the annual report shows that there had been issued during the year 627 new publications, of which 137 were tracts. The total circulation from the home depot, including books, tracts, periodicals, counted in numbers, cards, and miscellaneous issues, has reached 67,089,130, of which 21,515,110 were tracts, being an increase upon the previous year of 3 172,770. The issues from foreign depots might be safely stated at 12,000,000, making a total circulation of 81,089,130 and bring 2,012,017,000 since the formation of the Society. The total amount received from sales, missionary boxes, and all other sources, including last year's balance, was £199,012 1s. 4d., leaving a balance in favor of the society of £1,557 19s. 9d. The work of the Society extended to all parts of the world, and the tracts and other publications were printed in about 150 different languages.

—In the General Conference of the United Brethren in Christ, lately sitting, took place over a report on the Africa representation, and fay delegation in the General Conference. The report recommended that the question of the delegation be deferred for the present; good to this there seemed to be no objection; but many objected any change in the present session of representation, which allows to each conference large and small, so many representatives. The plan proposed uses representation on the basis of members. The report of the committee was lost, yet in debate what the final action was. It was proposed on the secret society question that the committee having charge of the subject be instructed not to report any law which would admit members of such societies into the Church. This was voted down; but in the report of the Committee on "Moral Reform" a resolution was included declaring that "our opposition to all secret combinations remains unabated, and our efforts for their final overthrow shall be exerted until that end is accomplished."—New York Independent.

—At the stated meeting of the board of managers of the American Bible Society, held at the Bible House on Thursday, June 2, President S. Wells Williams, LL. D., in the chair, The field which has been known as "China and Japan" was devided. Dr. Gulick, who has had charge of this field, was assigned to China, and the Rev. Henry Loomis was appointed to superintend the work in Japan. Grants of books were made to the value of about $80,000, including $10,000 for colportage. Three new auxiliaries were recognized in Feb. Receipts for the month, $10,541.53; issues, 99,712 volumes.

—The Cumberland Presbyterian General Assembly held its session this year in Austin, Texas. The Rev. W. J. Darby, of Evansville, Ind., was elected moderator. It was reported that the total receipts for missions were $18,555. The project of changing the name of the church by dropping the word "Cumberland" met with little favor. A resolution condemning the use of tobacco by ministers was fully discussed and laid on the table. The next assembly will be held in Huntsville, Ala.

—The colporteurs of the American Bible Society in Georgia and Florida have visited during the last few months 49,550 families, and found 18,290 the majority of whom are colored without the Scriptures, of these, 11,469 were supplied, besides 5,720 individuals in addition; 43,999 volumes were distributed.

—The American Lutheran Mission in Liberia has four central stations, 3 ordained foreign missionaries, 2 native ministers, 4 catechists and 34 village preachers, 111 congregations with 5,032 baptized members, 45 school teachers and 946 pupils in its mission schools. The total additions for the last three years have been 2,118.

—Things do not look, says the Christian at Work, very promising in the matter of that neglected Second Service when we read that of the 520 Congregational churches in Massachusetts but have but one preaching service.

—Statistics for the Presbyterian Church in United States show that while there are 749 vacant churches, there are only 451 ministers without charge, which proves that there is not an oversupply of ministers in the church.

—The Baptists have in Asia 162 missionaries, 418 native preachers, 475 churches and 10,087 members. There were 2,191 baptisms last year.

—There are 321 Baptist churches, with about 20,000 members, in Florida, connected with which are 500 Sabbath-schools.

—In 36 years the Church of England has erected 2,581 churches, and has expended on church buildings $200,000,000.

—In Canada and Newfoundland there are 110 Congregational churches, with nearly 8,000 members.

—Thirty-eight bishops were appointed by the Pope at a consitory held in Rome recently.

—The Jesuits have established nine colleges throughout the various provinces of Spain.

Our Young People.

CLIMBING.

Not at a bound,
But round on round
Up the ladder we're climbing;
Striving to climb at something higher,
Striving to win the heart's desire,
With noble zeal, the soul to inspire,
Up the ladder we're climbing.

Each step we count
The while we mount
Up the ladder we're climbing;
Ladder of learning, ladder of fame,
Ladder of wealth, they all the same,
To gain a fortune or win a name
Up the ladder we're climbing.

Some thought we may,
Yet every day
Up the ladder we're climbing;
Not content with a low degree,
Aspiring still at the top to be,
Hand over hand courageously
Up the ladder we're climbing.

Johnny and Fred,
And little Ned
Up the ladder are climbing;
The ladder is big and they are small,
And better for them it is not at all
Them to break their necks with an ugly fall
Down the ladder they're climbing.

—Ladies' Floral Cabinet.

How Jet Saved the Baby.

Our faithful friend Jet, a powerful dog, lived with us on the Navesink Highlands. This Summer we shall find no Jet at the Highlands, and the place will hardly seem the same without him. Last season there came a dear little baby of the third generation, to the old house, and Jet took the infant in his care from the first. He would watch while it slept, with untiring patience, jog the cradle if it stirred, and call the nurse if it cried or needed attention. Nothing pleased him more than to be left alone with the little one, and to the course of the Summer his infinite care was rewarded by responsive affection. The baby learned to love him and would crow and coo to him every morning with unmistakable delight. To lie on a blanket under a tree or on the piazza, and have her chubby hands in his silky coat, to clamber over his shoulders, to hold him long by the ear while riding in her little carriage, to brandish over him in a hundred pretty ways those were the daily occupations of which she never tired. She learned to stand on her feet and to take her first step by clinging to his back, and her name was the first word she ever spoke. It seemed as though he could hear her lisping voice as if by magic. If she was on the piazza, at any time, he was within hearing or not, she had only to call, "Jet, Jet," and presently he would come bounding in.

One evening late in August, we were all assembled, as usual after supper, on the piazza and the lawn in front of the house, enjoying the long twilight. The servants were down stairs getting their supper, and Jet was left alone with the baby in the sitting room, which opens on the piazza by long windows. Baby had gone to sleep in the dark, and she was lying beside her cradle. It was a very calm night, before we should have any suffering, but the fresh salt of the sea was in the air, and the heat of the day was done. The young folks, were singing softly together some gentle refrain, when a terrible shriek broke upon us, and the nurse girl rushed out through the hall, her clothing in a blaze, and the flames streaming above her head. To roll her on the grass and smother the blaze with our coats was the work of an instant. Then arose another cry, never to be forgotten by those who heard it; the agonized prayer and lamentation of a mother for her child. The sitting room was full of fire. The girl had brought up a lighted lamp after supper, and dropped it on the floor as she entered the room. The cradle was in the corner of the room farthest from the door. Mr. Warren dashed in at the window, and made one leap to the cradle. He found Jet crouched upon it, covering the baby with his body.

How they got out we could not comprehend. It was all over in the twinkling of an eye, and Mr. Warren and the dog were lying on the grass beside the mother, who was almost fainting, with the baby safe and sound in her lap. The little thing was nearly suffocated, but recovered after a few minutes in the open air, and took no harm from the fire.

The sitting room was burned out, but we succeeded in stopping the flames there and saving the house. Mr. Warren's face and hands were badly burned, and the nurse girl, was seriously, but not dangerously injured. Jet was severely scorched, but after caring for him as best we could that night, we thought he would come around again in a few days. Next morning, however, he was missing, and even to baby's call, "Jet, Jet!" he made no answer. After a long search we found him under the piazza, stone dead.

Jet is buried on the hillside, where the arbutus blooms early in the Spring. We have placed a water-worn boulder from the shore over his grave, and on the stone are carved in deep letters, only the words: "A Faithful Friend."—St. Nicholas.

"Give us this Day Our Daily Bread."

In a miserable cottage at the bottom of a hill, two children hovered over a smoldering fire. A tempest raged without—a fearful tempest against which man and beast were alike powerless.

A poor old miser, much poorer than those shivering children, though he had heaps of money at home, drew his ragged cloak about him as he crouched down at the threshold of the miserable door. He dared not enter for fear they would ask pay for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I've hunted for a potato paring, and can't find any."

"What an awful storm!"

"Yes, the old tree has blown down. I guess God took care that it didn't fall on our house. See, it would certainly have killed us."

"If he could do that, couldn't he send us bread?"

"I guess so; let's pray 'Our Father,' and when we come to that part, stop till we get some bread."

So they began, and the miser, crouching and shivering, listened. When they paused, expecting in their childish faith to see some miraculous manifestation, a human feeling stole into his heart; God sent some angel to soften it. He had thought a loaf at the village, thinking it would last him a great many days, but the silence of the two little children spoke louder to him than the voice of many waters. He opened the door softly, threw in the loaf, and then listened to the wild, eager cry of delight that came from the half-famished little ones.

"It dropped right from heaven, didn't it?" questioned the younger.

"Yes; I mean to love God forever, for giving us bread because we asked him."

"We'll ask him every day, won't we? Why I never thought God was so good, did you?"

"Yes, I always thought so, but I never quite knew it before."

"Let's ask him to give father work to do all the time, so we need never be hungry again. He'll do it, I'm sure."

The storm passed, the miser went home. A little flower had sprung up in his heart; it was no longer barren.

In a few weeks he died, but not before he had given the cottage, which was his, to the poor laboring man.

And the little children ever after felt a sweet and solemn emotion when in their mutual devotions they came to those tenderful words, "Give us this day our daily bread." Reformed Episcopalian.

Gertie as a Teacher.

"You taught a class in Sunday school?"

"I did truly, girl," said Gertie, smoothing out her dress with a complacent look, "Every single Sunday that I was there."

"How many scholars did you have?"

"Why, I had one; they only give one scholar to a teacher; when there are teachers enough to go around. You see the men want to talk, ask questions, and have things explained, and one is as much as you can attend to."

"I should like to know what questions you could answer," said Ethel Lewis, tossing back her curls.

"Why, Gertie Allen, you were only ten years old when you went to California!"

"I know that, but I was asked over so many questions that I could answer, my scholar was real nice."

"What did you teach him?"

"Oh, he was learning his letters. I had a bright colored picture book, and I pointed to the letter and said it, and then he would try to say it after me. Sometimes he would pronounce so funny I would have to laugh. He next to nine clear, too."

"Mosaic?" What is that? Is it a Chinese word?"

"No," said Gertie, laughing, "that is a Mexican word, but I was over 8 long in understanding what he meant.

"Why, 'mark a slate;' he was learning to write. I used to make a letter on his slate, then he would try it, sometimes he would fill his slate full of that one letter. Made real nice, too."

"I should think that was quite a teaching for Sunday-school. This was what the girl with the tossing curls, who had never been to California and never been a Sabbath school teacher said.

"Why, it is the only way you can teach. They don't know things and they want to learn how to read, so as to get into the Bible class. They learn every so fast, of course you can talk to them a little. My scholar asked questions about Chicago, she knew I lived in Chicago, and he had some of the funniest ideas. He asked me if the folks all went to church on Sunday and if they talked along Jesus all the time. And he said he should think they would love Jesus so they would be home sick to go see him. Uncle Allen said that was what he might, though he used some queer words to explain his meaning."

The girls were delightfully over this. It struck them as a strange thing to be home sick to see Jesus.

"He said a good many things that were hard to answer, Gertie continued, "once he asked me how many times a day I must be talked to my Jesus?"

Then the girls all laughed, but some of them grew sober in a very few minutes.

"I should like to answer that question," said Nell Woods.

"What the older girls thought they didn't say, but Gertie, with grave face and thoughtful eyes, went back in memory to some of the searching questions the Chinese scholar asked her, and wished of her heart that she could have told him more about Jesus as his personal friend.—Light of Many Lands.

History of a Lion.

It is not often that action attains the good old age of thirty-two, there is an authentic instance in the case of a captive lion named Samson. This lion, although small, was one of the most powerful brutes of his species that was ever tamed by man, and from his great strength he derived his name. Samson was caught in Africa by a party of bushwhackers when a cub, and sold to some traders who carried him to England; where he was put on exhibition. After he had attained to some considerable size, it was thought best to train him for some cage performances, and it was accordingly attempted by Theodius Moore, but the brute proved so unkind as to terribly tear the poor fellow's arm in such a manner as to require him to have it amputated. Samson was afterward sent to Edinburg, where he was brought to terms by the great Scotch tamer Andrew Wilson, but in a fit of rage he afterwards killed Wilson; and escaping from the cage, he pitched upon two giraffes, the finest specimens of the kind in the country, and throttled them both. He next made an attack upon the old elephant Wellington, but was caught up by that brute in his trunk, and so badly hurt that he crawled away and was soon captured by his keepers.

Van Amburg afterwards bought the animal and brought him to this country, and, after many years of exhibition, he began to show his ill temper again, and in Philadelphia, while with a menagerie, he badly lacerated a boy who was teazing him. In the attempt to quiet the beast he made his second escape, and the first animal that met his royal eye was the Bengal tiger, Young America, caged opposite him. He at once made a dash for the striped brute, and thrusting his paw through the grating of his cage, it was seized and so badly bitten that Samson was tame ever after. His last exploit of any moment was the killing of the trick pony, Dan Tucker. Samson was so old that it was thought he could do no harm, and so he was not closely watched. The poor little pony had slipped his halter and wandered to the hydrant, which stood at the end of the lion's cage, and when the terrible paw of Samson was thrust through the bars, and the merciless claws fastening in his neck, soon drew the poor little fellow to his death. The night watchman heard the commotion, and instantly rushed to the scene, but too late to be of any service, for "Dan's" young life had fled. Samson finally died at Central Park of lung disease.

—During the past term at the Centenary Collegiate Institute at Hackettstown, N. J., forty students were converted. The spring term has just opened with the largest number of ladies ever enrolled on its registry. The College preparatory for young men still maintains its high rank.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

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The Things Which Remain.

The church at Sardis was in a bad way. With a name to live, it was dead. And yet something was left enough to encourage effort and to incite to watchfulness and repentance. In desperate case, all was not lost.

It is often so with individual Christians. They retain the name, there is the remembrance of how they have received and heard, and, amidst habitual shadows, there are occasional glimpses of light. To retain the memory of an experience, and still to feel that it was something sweet and divine, are of value. No one is clean gone forever in whom the impression of the Spirit's work has not been altogether effaced. With worldliness and sin, there is a conscience that is still faithful to reprove, and the more pungent because of the superior light and tenderness of other days. Religious habits have not been altogether put aside. Fitful and irregular, there are some remains of the former custom of secret and social prayer, of Bible reading and public worship. On the whole, the edifice is dilapidated, and going fast to ruin, but it is a house, and one that may be repaired. The state of religion is that of a field, neglected by the tiller, parched with drought, or overrun with weeds. But the plants, although sickly and withered, are there. Ready to die, they may be revived and made fruitful and vigorous by diligent culture, and by careful and generous irrigation. It is not as if there were no house at all. In that case, not repairs, but a new building would be demanded. It is not as if the field were entirely fallow, without a plant in it. In that case there must be sowing, rather than the nursing of what is already rooted in the soil.

The things that remain, that are ready to die, are what is left of a once goodly inheritance, of an experience that abounded with vigorous thrift, of a heart redolent with the bloom and rich in the fruitage of holiness. The situation is one of peril; inasmuch as the plant of grace is ready to die. To go much further in this slothful and negligent way is certain destruction. The Master will come upon his idle and wicked servant as a thief. Unexpectedly and fearfully he will come, unless he repent. The danger is imminent, the hour of judgment and cutting off is near. And yet, there is this element of hope. There remains from the ruins of a past experience something upon which to build up a new religious character. The decaying and dying root is susceptible of being revived. The Spirit, breathing upon this blighted field, may start everything into new life, and a growth filled with the promise of a teeming harvest. What is left of the past is not to be counted worthless, and to be thrown away. It is rather to be cherished, to be utilized, and to be made the incentive to a renewal of the covenant and a fresh start in the race.

The course indicated lies between presumption on the one hand and despair on the other. To the unspiritual Christian, to the backslider, there is almost equal danger in either direction. It is a fatal delusion to imagine that all is well, when our works are not perfect before God, and when the life of faith is fast ebbing away. Scarcely less fatal is the persuasion that restoration is utterly hopeless. Lost spirituality is apt to fall upon one or the other of these rocks. Already half destroyed, the soul's complete ruin is usually brought about by a blind carnal security, or by a sense of despair. To the discouraged soul it comes as a joyous revelation that there is something precious in the very ruins of a once pure heart and consecrated life, and that the root out of a dry ground, graciously nourished and watered, may come forth in beauty and power.

The backslider's restoration is something different from his conversion, because in him there are the remains of a gracious past to be strengthened. It is the same divine power; it is the same mighty Spirit, and the same meritorious sacrifice of a Redeemer's blood. And yet, as to himself, it is a work which he takes up at the point where his unfaithfulness has brought him. In his feeble flickerings of love, his obscured but not extinguished spiritual light, his conscience still not without some traces of its former tenderness, he is to feed and fan the expiring flame. Retaining something of the forms of godliness, he must, by earnest prayer, invest these with their pristine powers. His knowledge of the truth, unimproved and held in unrighteousness, must be vitalized by faith, and so assimilated as to nourish and stimulate his whole being.

It is a certain aspect of religious declension which the church at Sardis represents, and a very prevalent aspect of it. Through absorption in business, or the allurements of pleasure, or through spiritual indolence, how many fall into it? Dissatisfied, restless, unhappy, how are they to find peace? Are they to give up all the past, and to count it as nothing? Are they to ignore what is left to them of a state once bright with the glory of the Lord? Rather they are to strengthen the things which remain, that are ready to die. They are to remember how they have received and heard, and hold fast and repent. Where the line of duty has been broken off, they are to take it up; where the experience was arrested, they are to begin anew to press along the mark.

The *leader's meeting* still retains a place in our excellent Discipline, but of late years it has become, in many sections, almost a misnomer. Technically the leader's meeting is composed of the pastor, class leaders and stewards. The name would seem to indicate that in it the class leaders were to be the preponderating element, both as to numbers and as to the importance of their position.

Among the functions of the leader's meeting is that of recommending persons to the Quarterly Conference for license as preachers and exhorters. It was the custom of the leaders in early times to meet with the pastor and stewards in order to report the condition of their classes, and to pay over money collected by them. We retain the name, but in the most of our leader's meetings there are usually no leaders. The play of Hamlet, with Hamlet left out.

And this is only the indication of a serious change that is happening to Methodism. There are very few class leaders left among us, and the class meeting, in many of our pastoral charges, is almost an extinct institution. If our information be correct, some of the strongest churches in some of the largest cities have no class meetings, and there are whole districts, in almost every Conference, without a leader or a class. We have heard something about the revival of class meetings, but we doubt whether there has been any general improvement. The slight gain at some points has been offset by losses at others. Our stations in Louisiana, for the most part, keep up class meetings vigorously. The same may be the case in Alabama and Mississippi. But in the circuits, and in all the pastoral charges of many of the Conferences, we have been informed that class meetings are almost unknown.

At this rate it will not be long before the institution will be among the relics and memories of the past. Unless our people are trained in them, the knowledge, love and use of them are soon lost. It is probably true of our members of to-day that the most of them are ignorant of the nature of class meetings, and have never attended them.

We fear the most alarming and discouraging aspect of the matter is that our pastors are becoming indifferent, and, in some instances, seem to doubt the expediency and utility of class meetings. If they were thoroughly convinced of the vital importance of these meetings, they could effect a revolution for the better in a single year.

For the maintenance of the spiritual life of the church the class meeting is simply invaluable. It is an institution of Methodism, and without it we are in danger of losing our peculiar power, and of falling into the cold, formal, and merely intellectual ways of some other churches. If we do not revive class meetings it will not be long before there will be a providential call for a second Wesley to organize a reform and to arouse a dead Methodism. Let us have leader's meetings, with leaders in them, and let us have class meetings wherever Methodism exists.

Beyond some brief reflections, when the revised New Testament first appeared, we have not recurred to the subject. Our readers, for twenty-five cents, can furnish themselves with the book, make their own comparisons, and draw their own conclusions.

We should have preferred that the arrangement of chapters and verses in the old version had been retained. It is true that they are indicated by figures in the margin, but by them we can not always tell where one verse ends, and another begins. It may be said that the sense was often interrupted by the old arrangement, but this gave no trouble to readers who attended to the punctuation and the paragraph mark. For purposes of reference the arrangement of chapters and verses is absolutely necessary, and for ordinary perusal the retention of the old form would have been helpful and agreeable to most readers.

There are some changes in the text that seem to us unnecessary, and others that are far inferior to the common version. But in most instances, where changes have been made, they appear to us to be decided improvements, and to clear up difficulties, which, without the help of a critical commentary, were embarrassing to the unlearned.

This revised New Testament is the work of a company of the most eminent Christian scholars in the world, and they enjoyed advantages, in many ways, which the revisers and translators in other times did not possess. We therefore believe that, as a whole, it is the most accurate and the best version extant.

We do not apprehend that the faith of Christians will be unsettled by this revision, nor that the respect of the world will be lessened for the Holy Scriptures. It seems to us that it is well for all to know that our English Bible is a translation, and that the discovery of ancient manuscripts, and the increase of critical learning, has enabled us to attain a more perfect version of the word of God. It will be seen that no important doctrine is affected, and that for substance, and mainly as to the words, we have the same precious old book.

For the present the new version will be used by ministers and Bible students for reference. In some instances it may be introduced into the pulpit, and, where it is not, the preachers will tell us what it has to say about their texts. In the course of a generation, and after the new version of the Old Testament has been published and bound up with this, the revised Bible may supplant the one now in use.

Mr. Wesley was in advance of this movement, as he has given us a new translation of the New Testament with notes. This volume, with the British Conference, is one of the authoritative standards of doctrine, and possibly also of American Methodists. Many of the most striking changes in the revised New Testament are also found in that of Mr. Wesley's. If Wesley were now living he would probably be one of the strongest friends of the revision.

A ministerial brother writes:

Please give the readers of the Advocate the facts connected with the revised Bible. They wish to know if that revision is sanctioned, and is now endorsed by all the evangelical denominations of the world.

In answer to the above, we would say that the facts have been published in this paper during the past year. For the information, however, of those who have overlooked the matter it is sufficient to state: That this Anglo-American revision originated in the Convocation of Canterbury, Established Church of England, in 1870. It was first intrusted to a commission of sixteen biblical scholars—eight Bishops and eight presbyters—of the Church of England, appointed by Convocation, May 6, 1870, under certain rules which were to govern the commission in their work.

They were authorized to invite the co-operation "of any eminent for scholarship, to whatever nation or religious body they may belong." Accordingly, about forty distinguished biblical scholars, of the various churches of Great Britain, were added to the committee. An invitation was also extended to American scholars to co-operate in the work, and in 1871 a separate committee, representing the biblical scholarship of the leading churches and literary institutions of the United States, was organized, to meet monthly in the Bible House at New York. The English committee was divided into two companies, one for the revision of the Old Testament, the other for the revision of the New. The American committee was likewise divided into two companies. The English and American committees exchanged the results of their labors in confidential communications. The revision is thus the joint work of English and American scholars. They are still engaged in the revision of the Old Testament, and three or four years more will be required in which to complete this labor.

So far as we have any information on the subject, the revision is sanctioned and endorsed by no evangelical church. No church, that we are aware of, has made any deliverance in regard to it. The work of the revisers stands upon its own merits, and has no other authorization than that which a large company of the most eminent biblical scholars in the world give it. And for that matter, what we call the authorized version has never been authorized by the action of any ecclesiastical body. It was a revision of the Bishops' Bible, made by order of King James, and it appears gradually to have been generally accepted, and to have come into use, because it was better than the Bishops' Bible, or any other English version.

The present revision may or may not supercede the common version. We doubt whether the evangelical churches will take action on the question. In the meanwhile it may not be expedient to introduce the revision into the pulpit or the Sunday-school. This may come in time, but haste may lead to dissatisfaction, and give needless offense. While we believe it to be, on the whole, the best English version extant, we still think that for the present its use should be confined to the study, private reading, and for reference. There are some changes in it that we do not like at all; but in any case it is better to hold on to the old until the new has been thoroughly tested, and the people have become accustomed to it.

The last General Conference fixed the salary of the Bishops at a moderate figure, and left them to pay their own traveling expenses. This arrangement, however, ought not to apply to the expenses of the Bishops in attending District Conferences. These should be met by the District Conferences, as otherwise the tax upon the Bishops is onerous and unjust. They are expected out of their salary to pay their own traveling expenses in attending the Annual Conferences. This, it would seem, in all good conscience, is burden enough. If the services of a Bishop are desired at a District Conference, the brethren should be considerate and generous enough to see that the expenses be met by themselves. We do not know whether the salaries of the Bishops are paid up in full or not. If they are, they are not paid extravagantly, when we reflect that out of their salaries must come house rent, Annual Conference traveling expenses, and some other heavy incidentals which their work and position demand.

The Christian Warfare.

The experience of every one endeavoring to lead a holy life corroborates the many passages of Scripture which represent holy living as a perpetual struggle. Two principles, that are directly opposite, are in ceaseless conflict in the human soul, and in human life. Good and evil are everywhere, and nowhere can they be brought to agreement; *This* is the "irrepressible conflict." The object of Christian living is to obtain the highest good in a world of evil. Christian living is the co-operation of the will with all good principles to overcome evil and its influences. Evil is a wonderful power in the world, and hence the very first step in the way of good meets with resolute opposition. The contest can not be avoided. A man can not "live peacefully" in the Christian life. His very profession arrays all evil in aggressive antagonism against him. Whether he will or will not, the conflict is forced upon him, and he can neither evade it nor ignore it. If he does either, he goes down before the overwhelming forces of evil. The Christian character exhibits to the world the fact of triumph over evil. It is the outcome of a struggle in which evil has been discomfited, and hence every form of evil is in opposition, determined and ceaseless opposition to the manifestation of such a character. It often happens, too, that the nearer the approach is made to the attainment of the Christian character the more fierce the opposition becomes. The emissaries of evil are neither timid nor shy, but exhibit an effrontery that is astonishing.

We should never forget, then, that as those who are trying to live Christian lives, we have enlisted in a war from which there is "no discharge." We have entered upon an arena of conflict, where we must win or lose; where we must conquer or be conquered. There is no such thing as drawing off the forces and claiming a drawn battle. The hot pursuit of evil will soon show that the drawn battle is a most disastrous and disgraceful defeat. We are soldiers, and a soldier's business is to fight; not to lie idle and careless in his tent. In ourselves there is nothing to cause us to think that we can ever succeed, but, as Christian soldiers, "our sufficiency is of God." Our King hath an armory where we may obtain all the necessary implements for a "good warfare." There are breastplates and shields and helmets and swords, and these are rendered "mighty through God" to assist us to victory. Words of encouragement from the great Captain are not wanting. The examples of our predecessors, who obtained the victory, show us the possibility of triumph. The reward promised is attractive to our hope and our ambition. The honor that will come after the conflict is ended, and the battle won, will be as enduring as the eternal principalities. Those who win in this struggle will be the heroes of eternity. In this world

> "They may not wear the hero's crown,
> Nor fill the hero's grave,
> But truth will place their names among
> The bravest of the brave."

C.

Holston Correspondence.

Last week I attended the commencement of the University of Tennessee, at Knoxville, at which I had spent six years of my life, three in boyhood and three in later years. The university is richly endowed, having $400,000 in State bonds, besides beautiful grounds near the city, and a fine farm of two hundred acres on the Tennessee river. It is the agricultural and mechanical college of the State, but also maintains the classical and literary departments. There are more than two hundred cadets, the discipline being military. Dr. Harrison, chaplain to Congress, preached the commencement sermon in the Opera House. He also preached at the Methodist Church, of which Dr. Rankin is pastor, in the morning. The sermons were learned and able, and were delivered *secundum artem*. Like Dr. Cattrell, he has grown vastly since he left Alabama, twenty years ago.

Knoxville is a beautiful city, growing very fast, but Southern Methodism has grown much more rapidly than the population. In 1868, when we reorganized our scattered church there, not more than one hundred members answered to the roll-call. Now more than eight hundred are connected with our three churches. I was most kindly entertained by Dr. Rankin and family. The doctor is a Hiwassee College man, who reflects honor on his *alma mater*.

Through the kindness of the East Tennessee and Virginia railroad, I was granted a pass to attend the commencement at Emory and Henry College. This noble institution belongs to the Holston Conference, and is located on the railroad, twenty-five miles east of Bristol, on the Tennessee line. It has a fine blue grass farm of six hundred acres, four large and handsome residences for professors, a fine hotel, and dormitories for two hundred students. The grounds, buildings and other property are worth $100,000.

The college has for a long time been under the guidance of Dr. E. E. Wiley as president, but he was superseded last year by Dr. David Sullins, well known as a pulpit orator, and as the founder of Sullins' Female College at Bristol. At the recent meeting of the trustees, Rev. R. N. Price, editor of the Holston Methodist, was elected professor of mathematics, Rev. E. E. Hoss, president of the Martha Washington Female College, professor of natural sciences, and T. W. Jordan, late of Science Hill, Ky., professor of ancient and modern languages. These gentlemen, together with Dr. Sullins, are all *alumni* of the college, and it is believed that their accession will add largely to its growth and prosperity. They are all able and intellectual men, and three of them are preachers of the Holston Conference. For many years Emory and Henry was extensively patronized by the Southern States, but, since the endowment of the Vanderbilt, it has found it necessary to make a more direct appeal to the people of our own territory. We are amply able to support our own colleges, but at the same time our institutions, from their location in the beautiful and salubrious mountain regions of the Alleghanies, invite the youth from the more sultry and unhealthy South to enjoy their advantages. Emory and Henry has a noble property, and a history of successful management running back more than forty years. The Holston Conference invites them, and places the rarest inducements before them.

The commencement sermon and the literary address were both delivered by the Rev. S. A. Steele, of Columbus, Miss., and a former student of the college. His oratorical and literary powers were admirably exhibited. In this commencement. The exercises were held in a large pavilion, like a circus tent, holding with ease and comfort more than a thousand people. The new mown grass formed a soft carpet for the feet, and the movements of the vast throng were almost noiseless. A stage for the orators, and another for the band, was all the wood-work about the pavilion. Fresh breezes were wafted under the canvass, scented with the odor of clover blossoms and sweet flowers.

The contest in oratory for the Robertson prize medal is always the most interesting event of the commencement. Some thirty years ago the sum of $300 was given by a gentleman to be used as an endowment for the purchase of the medal. The contest is limited to the senior and junior classes, and the effect has been to raise a very high standard of eloquence in this college. The two literary societies are well organized, and every attention is paid to public speaking. This year there were seven speakers who contested for the honor, and it was unanimously awarded to William Yancey Lewis, of Gonzales, Texas.

The graduating class numbered nine, and their efforts were greeted with the usual tokens of approval from admiring friends. The young ladies of Martha Washington Female College were present in force, and the members of the two neighboring institutions seemed to feel the greatest interest in each other's welfare. Next week the commencement comes off at Abingdon, when I may write you again. Yours,

F. M. GRACE.

EMORY AND HENRY COLLEGE, VA., June 16, 1881.

Eureka Springs, Arkansas.

MR. EDITOR: On last Sabbath we attended the Methodist Episcopal Church, South. At nine there was a house full of people in attendance at Sunday-school. The superintendent asked us to hear a Bible class; took us down the aisle, and pointed to a number of gentlemen, perhaps a dozen, as the class. When we came to find out they were simply visitors, had never heard of the lesson, and did not know they were to be mustered into line so soon, so we read the lesson, and gave them a lecture.

At eleven we heard Dr. Blevins, of Missouri, preach, and, though he preached a good sermon, evidently he did not get *off* well. At three we went to class meeting, and heard some good religious experiences. At night, by way of variety, we went to the Methodist Episcopal Church, and heard Dr. Shinn, of Illinois, preach. Sanctification was the theme of the discourse. When it harmonized with his theory, Mr. Wesley was largely quoted. His theory was evidently stereotyped, and contained three degrees, as we understand it. First, a man was not sanctified when he was justified, unless he died; in that case the Lord cut short the work in righteousness, and he was sanctified in death. Secondly, after justification, by seeking for it through faith in the atonement, a man instantaneously receives the blessing of sanctification; by this blessing or work of grace the soul was cleansed from all sin. But in the third place, a more intelligent faith in the atonement of Christ, the whole soul, body and spirit, were wholly sanctified. In this the mouth as well as the soul was cleansed from all the filthiness of pipes, cigars, tobacco and whisky, so that the vile practice was not only forsaken, but the desire for it destroyed. This was the perfection of life to which he most earnestly exhorted all. We could not but think he was too far advanced for his pupils.

Numbers of invalids are still coming to this already crowded place every day. It is truly sad and distressing to witness the multitude of people here tormented with every imaginable sort of disease, some of whom are as loathsome as the best of old. Every day you hear of marvelous cures which have been effected by the Eureka waters. The place is rapidly improving. It is estimated that there are not less than five hundred new buildings now going up. The population is variously estimated at from ten to twenty-eight thousand. Robbers keep pace with the place; it is no uncommon thing to hear of some one who has been robbed of his valuables. Bro. Barcroft, of the North Mississippi Conference, who is here for his health, was robbed, the other night, of his money and a gold watch.

Some years ago we learned that our pocket-book should be kept under the hollow of the hand in all such places, but not till we had lost $120 by carelessness. To-day we visited the famous Eureka baby on exhibition here. It was found on the top of one of these mountains, not far from under the surface of the earth, by a man who was digging a well. It is twenty-six inches high, and with proper proportions from head to foot. It has the appearance of a solid rock. When found it was covered over with a hard substance an inch thick, which, when analyzed, was found to be composed of blue clay, carbonate of lime and calcareous marl. It is supposed that this substance was soft, that the baby was wrapped up in it when it was laid away hundreds of years ago. This covering has all been removed from its head and neck; also lengthwise of its body it has half been taken off. It weighs eighty-four pounds. Its ears, eyes, nose, finger and toe nails are perfect.

A great many different opinions are entertained with regard to it. Some believe it to be a petrified human being, some that it is an idol of some ancient race of people who once inhabited this country, and others believe it to be a fraud gotten up for the purpose of making money. The facts in the case are that it was found here; the man who dug it up still lives on the place. We are posting up for the convention which

meets on the twenty-first; hope some grand conception may be originated there, which will give to the cause of temperance a new impetus.

J. F.

EUREKA SPRINGS, ARK., June 14, 1881.

Mission Scenes.

Rev. W. W. Royall, Missionary in China, in a recent letter to the Richmond Christian Advocate, says:

At Wang-Doo I had my first experience of a Chinese tea-shop. There are scores of them, and the number of people who have merely a sleeping-room and get all their meals from these tea-shops is very large. We went into the second compartment, for there were three, and the price of tea varied according to the style of each. In ours we took a seat at one of the many tables, set on the earthen floor, and at once two cups were placed before us, in each of which was a quantity of tea leaf. Boiling water was poured over it, and, putting an inverted cup over the one below, the tea was left to steep till we were ready for it. A pipe was placed before Brother Marshall, and tobacco and a lot of fuses provided. The pipe is of brass, and in the bowl is a quantity of water. The stem goes nearly down to the water, and the tube that holds the tobacco goes quite into it. The tobacco is twisted (for it is like fine cut) with the fingers and inserted in this tube; then the tube is put into the socket, and the fuse, which has been smouldling on the table, meanwhile, is by a puff blown into a blaze and applied to the tobacco. The smoker takes one or two whiffs, puffs out the tube, and blows away the charred stem; puts in more, and starts again.

While Brother Marshall smoked, a dozen or more had gathered to see the foreigner eat. My overcoat pocket was larger, and my tea furnished the drink. We took it without milk or sugar. As often as our cups would get low they were replenished from the two in which the tea was steeping, and then a boy went the rounds, filling up each cup in the whole shop with boiling water. Whether it was the canal water or the tea that did it, I know not; but I was made almost dizzy by the unusual quantity of celestial beverage I drank. You pay seven cash, or 7 li, or a cent, for your cup, and many of the Chinese sit for hours trying to drink the worth of such a pile of money. If you eat anything, that, of course, is extra.

After dinner, or tiffin, rather, we strolled out to the stone bridge over the Suchow creek or canal, and had a fine view of the country for miles around. To the south and southwest the land lay a black and fertile plain, dotted with villages, while to the west rose the pagoda of Tsing-Poo, and in the southwest a low line of blue mountains made a beautiful back ground for the picture. Whitewash and trees, towers and fences would have made the view near at hand almost lovely; but the low, dingy houses and the scarcity of trees, except the groves of bamboo, injured the effect to a great degree. There was a camp of some two hundred soldiers at Wang-Doo, and as they flew out in their uniforms of bright blue, with a broad scarlet band around the neck like a yoke, and coming down in front and around the sleeves of the cloak to the back, it was a brilliant and not unpleasing sight. There were several crimson banners in the line, which served to heighten the effect.

Bro. Marshall preached at two o'clock to John 21. He made a good talk, but it was listened to with listerable attention. By kindly insisting on it, the heathen soon learn to behave tolerable well during preaching. I saw a specimen the other Sunday in our Nezing city, got up, walk to the door, open it, and spit! Wish I could serve him, round in Virginia some! This man, however, though an ignorant countryman, was a professing Christian. But, I presume, we'll get other preaching, for Bro. Soochow arrived, weary and toursore, Easter, when on the way we saw the cormorants, spoken of by writers as being used here for catching fish. They have a month of most enormous size, and beneath the throat a large pouch, where they deposit all the fish as soon as caught, until it is full. Then the master takes them in his hands and disgorges the fish, sending them out again when it is done. Beneath this pouch there is a string tied to keep them from swallowing the fish they catch. The birds are about the size of a large mossy duck, or a small turkey, and are of a rusty black. There are thousands of them just here, and when not at work they are tied by the leg to a tree or bush, near the master's house. In feeding time the man holds their mouths open with one hand and pours small fish by the pint into the mouth with the other. In word "cormorant" has a new meaning to me now!

Woman's Missionary Advocate for June is well filled with articles and correspondence of interest. Mrs. Alice Parker, writing from Shanghai, China, March 22, 1881, says:

Since last I wrote, we missionaries have made a regular Methodist move—at least, we have all moved, and are settled, for a short time at least, here in the old mission home (Shanghai), but only for a short time, for we are expecting Dr. and Mrs. Lambuth out in the Autumn, or as soon as Dr. Lambuth's health will permit. We will then give up their home to them, and also their work, or as much of it as they care to take back. I find plenty here to do—enough to keep me busy all the while, and more than enough. What, with the boarding-school, day-schools, and women, there is more than enough for one lady to care for.

It has been raining during most of our stay here, and we have not been able to have all the schools come together on the Sabbath, but I have been very much interested in the Sunday-school. You, too, would be interested and amused, could you see them during one of their sessions. They come in at noon, not orderly and quiet, and in their Sunday or holiday dress; nor yet with the noise, and rudeness, and rattle, to be seen among the same class of children (street-Arabs) in our own cities. They are of all ages, from fourteen down to the little tot who can not speak plain.

The girls of the boarding-school, with the little woman, take charge of them for an hour, each taking one or two, and going aloud over and over the lesson with the child until she can repeat it herself. You can imagine it not to be a very quiet place, with twenty teachers, and thirty or more scholars, each thus studying aloud. It is amusing to see the smaller girls teaching some larger than themselves, and, as is often the case, the teacher making greater efforts to *impress* the lesson than the scholar to *retain* it.

After the hour for study is over the preacher comes in, and hears each recite his or her lesson, and gives to each the promised cash, five—not quite half a cent. They then repeat over in concert what has been studied before. They are asked a number of questions on their lesson, sing a hymn, have prayer, and are dismissed.

—Mr. G. T. Lathrop has on hand a plentiful supply of the Revised New Testament, at 25 cents a copy. More expensive and desirable editions can be had also. Let our friends get the book. The print is clear, and the paper excellent. We have said about all we care to say for the present about this revision. Let all get it, and study it, and see for themselves. Those who wish to be fully informed will find everything in a small volume, Companion to the Revised Version of the New Testament, by Alex. Roberts, D. D., with supplement by a member of the American Committee of revision. Published by Cassell, Petter, Galpin & Co., New York. This work gives a history of the manuscripts, and versions upon which the Greek text is based, and the reasons for the changes made in the authorized version. Mr. Lathrop has it for sale, in paper at 25 cents; in cloth at 75 cents. It is an instructive work, and apart from any interest in this new revision, should be read by all who wish to know about the Bible.

—Captain William Barrett, a steward and old member of the Carondelet-Street Church, of this city, died on Sunday evening last. He was at his post at church on Sunday morning acting as one of the ushers—a service he had rendered for many years. Returning home in his accustomed good health he ate his dinner with a good appetite, and got till about four o'clock did he complain of indisposition. About five o'clock he died quietly and peacefully. His physician pronounced the cause of his death to be apoplexy. Bro. Barrett was a good man, exemplary in his walk, and noted for his benevolence and great kindness of heart.

George W. Race, Esq., of the old and well known law firm of Merrick, Race and Foster of New Orleans, died Friday, June 17. We believe he began the practice of his profession in this city in 1817. He was a prominent and successful lawyer and a citizen of unblemished reputation. We have known him well through all these years and can bear personal testimony to his worth and excellence as a Christian gentleman, and as an upright and valuable citizen. He was an active and prominent member of the Trinity Protestant Episcopal Church, of New Orleans.

Last week we had several days of unusual heat for New Orleans. Sunstroke was of frequent occurrence, and quite a number of deaths was caused by it. People die from the great heat, in many cases, where there is no exposure to the direct rays of the sun, and where there has been no violent exercise. The temperature is a little lower now, but there is need of caution. Temperance in eating and drinking is perhaps the best preventive.

Prof. Nicholson, of the Louisiana State University and Agricultural and Mechanical College, at Baton Rouge, gave us a call this week. He informs us that the annual examinations are now going on. Sunday, July 3, Bishop Galleher, of the Episcopal Church, preaches the annual sermon. Monday, July 4, there will be announcement of distinctions and delivery of certificates, and an oration by W. F. Mellen, Esq., of New Orleans.

By notice in another column it will be seen that the fourth session of Mississippi State Sunday-school Convention will be held at Jackson, Mississippi, July 20 and 21, 1881. The exercises promise to be very interesting. We notice that among other distinguished visitors, J. H. Vincent, D. D., the great Sunday-school man of New York is expected to be present.

Dr. O. R. Blue, presiding elder of the Mobile district, Alabama Conference, informs us that his District Conference meets at Jackson, on the Tombigbee river, August 11. All concerned will take due notice.

—For information of all concerned we would say that the postoffice of Seashore Camp Ground is Biloxi, Miss. The address of W. H. Foster and P. Hallaran is New Orleans; that of Dr. E. F. Griffin is Moss Point, Miss.

—We refer our readers to the card in another column of Augusta Female Seminary, Staunton, Virginia. This institution is most delightfully located in the cool and salubrious mountains of Virginia, and stands among the best of the schools known to us for thorough teaching, and excellent management. Where change of air and more bracing climate are required, our Southern girls can find no better place. The Augusta Female Seminary is widely and most favorably known.

—The advertisement of the Huntsville Female College, Huntsville, Ala., will be found in this number of the ADVOCATE. This Institution enters, August 31, upon the thirty-seventh year of its history. It is admirably located, has a full and capable faculty, and is in a prosperous condition. Rev. A. B. Jones, A. M., the worthy President is an experienced educator and a wise administrator.

—The commencement exercises of Alabama Conference Female College Tuskegee, Ala., were to have closed Wednesday June 22. Dr. A. S. Andrews was to preach the Baccalaureate Sermon, Sunday last, June 19. We regret that the notice was received too late for last week's ADVOCATE.

—Commencement Sunday at Mansfield Female College, La., is next Sunday, June 26. Rev. Dr. Mathews, of this city, is to preach the sermon. He goes well provided with fixed ammunition, and the brethren at Mansfield and Shreveport will doubtless make full use of their opportunity.

—Readyville Seminary Commencement, Baton Rouge, La., is Thursday June 28, at 7:30 P. M. We send our best salutations to Sister Reed, and our regrets that we can not be present. May the young ladies, and all in attendance, have a pleasant time.

—Account of commencement of Kosciusko Male and Female Institute was received too late for this number of the ADVOCATE. It will appear next week. We are glad to learn that Bro. Adams has had a prosperous year.

Rev. J. Bancroft, writing from Tuskegee, Ala., June 16, says: "Twelve persons were received into the church at prayer meeting last night." We should call that a good and profitable meeting. Now keep the new members in the prayer meeting, and in the class meeting also, and they will do well.

Personal and Other.

A stringent anti-shooting bill has been introduced in the South Carolina Legislature. By its provisions a person killing another in a duel or so wounding him that he dies within six months, is to suffer death; and a person carrying a challenge, or being present at a duel, is to be imprisoned in the penitentiary for two years and upon.

The late Mrs. Laura Sherman, of Bridgeport, Conn., bequeathed $84,000 to religious organizations, including $1,000 to the American Bible Society, $1,000 to the Home and Foreign Mission Society, and $5,000 to the American Missionary Association for the benefit of the freedmen.

Solomon Truth, who thinks she is 103 years old, is as plucky as ever. She recently received a silk gown from England, which she says she is going to live and wear. She says she has survived her grandchildren, and wants that now to live forever.

Secretary Allen, of the Nebraska Board of Trade, estimates the grain crop of Nebraska for the present year at 50,000,000 bushels, an increase over 1880 of fully 30 per cent. The wheat crop is estimated at 15,000 bushels, a gain of about 50 per cent.

The original of "Mary had a little Lamb" was written by Mr. John Roulstone, of Boston, proprietor of a popular young school, sixty years ago. "Mary," the owner of the lamb, is now Mrs. Tyler, of Sandersville, Mass.

A class for women has been organized at Yale college; the lectures and instruction to be delivered by Prof. Sumner, Williams, Brewer, and others. It will resemble what is popularly known as the "Harvard Annex."

George Bancroft is at Newport, where he is embowered in roses, which he is particularly fond of. The old historian may be seen riding on horseback early in the morning, sometimes several miles from town.

There are about twelve hundred children in Chicago where twelve hundred children of the poorer class are taught to sew. These schools are under the personal supervision of the best known ladies, who are accomplishing wonders in their good work.

A memorial to William Tyndale, the martyr, and translator of the New Testament, is to be erected on the Thames Embankment in London. It is to take the form of a statue, which is to cost $20,000.

Ex-Secretary Delano, of the United States Interior Department, has given $10,000 to Kenyon College of Gambier, Ohio, to be used for building a new hall for the preparatory school of the institution.

Sir Francis Truscott, the late Lord Mayor of London, entertained twelve thousand visitors during his year of office at breakfasts, dinners, and luncheons, and five thousand at other entertainments.

Robert Pashe's appointment to the presidency of the Admiralty, Board gives him supreme control over the Turkish fleet. No Christian has hitherto held such high rank in the Turkish service.

Mr. Gladstone, when staying at Hawarden, may be seen every morning at 8 o'clock wending his way to the village church, to take part in the early service as a prelude to the work of the day.

The Church Times, the organ of the English ritualists, heads its editorial columns with a request for "the prayers of the church for Thomas Pelham Dale, priest, a prisoner for conscience sake."

The South Carolina House of Delegates has passed a bill prohibiting the sale of all alcoholic liquors excepting malt liquors, wines and cider, outside of incorporated cities, towns and villages.

—H. W. Sage, of Ithaca, New York, to whom Cornell University is already indebted for many benefactions, has recently given $10,000 to the botanical department of the University.

—Gen. Francis A. Walker, Superintendent of the United States Census, has been chosen president of the Massachusetts Institute of Technology, and will enter on his duties in October.

—Thomas Hughes, M. P., will return to America this spring and build for himself a house at Rugby, Tenn., but it is not seriously believed that he will reside permanently in America.

—Queen Victoria wrote the pathetic notice of Lord Beaconsfield's death which appeared in the Court Journal. She thought more of him than any Minister she has had.

—Rev. W. H. Kincaid, of the Pittsburg Advocate, secretary of the National Association of Local Preachers, has been appointed a delegate to the Ecumenical Conference.

—The late Francis Amory, of Boston, bequeathed $20,000 to the New England Hospital for Women and Children, and $2,000 to the Boston Young Men's Christian Union.

—The Concord Summer School of Philosophy will open for a third term on July 11, and will continue five weeks. There will be eleven lectures in each week.

—The parliamentary elections in Sydney, Australia, have resulted in the defeat of two very popular politicians who were candidates on the temperance issue.

—Rev. Richard Burgess, the eminent English archæologist, and the author of several translations from the Syriac, died in London, April 19.

—The Brazilian Senate has honored itself and done a good act in passing a law rendering Protestants eligible to seats in the Chambers.

—Prof. Proctor is soon, it is reported, to marry an American lady, and, after a visit to England, will make this country his permanent home.

—The Sultan of Zanzibar has put in irons three slave owners prominent in the late disturbances at Mombasa.

—Dr. Somerville, of Glasgow, is holding evangelistic services in St. Petersburg, Russia.

—The Japanese cremate about nine thousand bodies annually.

Princely Giving.

Mrs. Redpath, of Montreal, has given twenty thousand dollars to endow a chair in the Presbyterian College.

—The heirs of the late Hon. Henry Wadron, of Hillsdale, Mich., have given $15,000 to endow a Latin chair in the college at that place.

—The Hon. John B. Ally has subscribed $10,000 to a hospital fund that is being raised in Lynn, Mass., and the fund now amounts to $35,000.

—The will of the late E. J. M. Hale, of Haverhill, Mass., makes bequests of $100,000 to the Public Library, $20,000 for a city hospital, and $20,000 to the American Bible Society. There are other liberal bequests.

—Mrs. J. B. Gibson has purchased, at a cost of about $20,000, the building on Mt. Auburn, Cincinnati, formerly used as the Widows' Home for German Women, Wesleyan Christian Advocate.

Books and Periodicals.

China and her Neighbors. A Tract for the Times, as a Volume in Chinese, by Rev. Young J. Allen, published at Shanghai, China, by the American Presbyterian Press. Except title page, and table of contents, the work is altogether in the Chinese. It is designed to promote peace, and encourage progress. Colored maps, and an appendix. The Chinese type are very beautiful. The Flowery Kingdom is being gradually blessed by a thoughtful and instructive literature.

We have received also copies of Wan Kwoh Kung Pao, a weekly magazine of which Dr. Young J. Allen is Editor and Proprietor. It is published at Shanghai, China. Price $1 a year.

An unusually interesting group of pictures will appear in the July Scribner, to an article by Mr. W. C. Brownell, on "The Salon," or "The Younger Painters of America." The first picture is by Mr. Sargent, a pupil of Carolus Duran, who has just taken a prize in the French Salon. Then follow Maynard's picture of Frank D. Millet, and pictures by Tiffany, Douglas Volk, Maria R. Oakey, Mrs. Whitman, Miss Bartol, Miss Knowlton, and Miss Cassatt. Among the notable pictures in this number is a portrait of Dr. Ballinger, by the famous Lenbach, of Munich.

The Sunday Magazine, July, 1881, contains its accustomed variety of matter, useful, entertaining and devotional. Among the longer articles are: The Crusades; Peter the Hermit and the Capture of Jerusalem; Pæstum and its Ruins; Out of the World; chapters, 10-12; something about Bells; The Ruins at Sis and their Relics; The Monte Pulciano Bel Bridges, and how to Treat Them, by C. H. Spurgeon; Erastus C. Benedict; The Story of a Good Man's Life; Temperance Talks; The Juvenile's Portion; and Thoughts for the Afflicted; Mine Fry, the Soldier's Friend; The Owl and the Weasel; Glimpses at the Religious World.

Good Company, May, 1881, is fresh and crisp. Among the articles are: The Alhambra and its Master Magician; In the Land of Midnight Sun; The Wayside Well—a poem; Recollections of my Childhood in Old Japan; Mirth of Service; The War Eagle—a poem; The Grasshopper Lawsuit—a story; One Method of Benevolence; David Conn and his Wife—a story; Among the Pueblos; Aunt Hannah; Hero and Heroine in New York. Published by Good Company, Springfield, Mass., $1 a year.

Appleton's Journal, July, 1881, has: Saints and Sinners; Arab Humor; Books and Science; The Two Prisoners; The Fortunes of Literature, under the American Republic; Mrs. Lamb's History of New York City; A Dialogue on Poetic Morality; One Year in a German Cookery School; At Home in Fiji; French Family Life, and Manners; Old Dreams; Editor's Table; Notes for Readers.

The Magazine of Art, June, 1881, is splendidly illustrated and rich in art literature. Among the illustrated articles and engravings are: Artemis—frontispiece; Pictures of the Year; The Place of Pictures in the Decoration of a Room; The First Trial of a Young Artist; Hints for a Sketching Club; Our Living Artists; Treasure-houses of Art; The Dudley Gallery; Lady Art Students in Munich. Cassell, Petter, Galpin & Co., publishers, London, Paris, and New York. Yearly Subscription, $3 50.

—Catalogue of Centenary College, Jackson, La., for the Academical year, 1880-81, has been received. Copies of the catalogue can be obtained by addressing the President, Dr. C. G. Andrews, Jackson, La.

—The Southern Musical Journal, June, 1881, is a good number of this excellent journal.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and shall endeavor to admit only those from the leading merchants of New Orleans and elsewhere, as represented in our columns. We will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

"Oh, what becomes," said Chloe fair,
Of all the pins that from my hair
I drop unheeded on the floor,
And never miss or see them more?

"My dear," said Darwin, "they all go
Into our Mother Earth below;
There their development begins;
And, aiding, they vile forms become."

These "Medicated Glasses," a full description of which may be seen in our advertising columns, must have considerable merit, judging from the many testimonials we have seen from reliable parties. Several of our *attaches* are using them with much satisfaction and benefit. Though called "Medicated" the glass is really, *chemically* prepared, and one of the great virtues of it is, that its constant use does not weary the eye. Some parties using this glass claim that the eye rather becomes younger and stronger, than older. If this is really true, generally all spoken the "Medicated Glasses" almost invaluable. We subjoin the following remarks of Dr. Ashe, editor of the Texas Christian Advocate:

"We are in receipt of inquiries respecting the 'Medicated Glasses' and spectacles advertised in the ADVOCATE. We have been using a pair of the spectacles for some weeks, and are very much pleased with them thus far. We find them very easy to the eye. The glass retains its brilliancy, and prevents the fever-ishness of the eye, which often accompanies long-protracted reading."

By sending to H. L. Hansal, 71 St. Charles street, New Orleans, your address and a postage stamp, he will send you a test by which you can tell the strength of glasses required.

Please mention our paper when writing for the glasses.

A cigar contains acetic, formic, butyric, valerianic and propionic acids, creosote, carbolic acid, ammonia, sulphuretted hydrogen, pyridine, picoline, collidine, rubidine, and a boy just after having smoked his first one will think there's something worse than these things in it besides.

A lady had a favorite lap-dog which she called Pitchmore. "I shudder at the," said somebody, "for a pet, madam. Where did you find it?" "Oh," drawled she, "it was found suffering from dog. You remember what he says. Perchance my dog will howl."

"What, twenty-five cents a pound for sausage. Why, I can get chickens at Schindler's for twenty cents." "Well, then, why don't you?" "Because Schindel was out of em." "Well, why I was out of fish I sell sausage for twenty cents a pound."

Mr. Philip Werlein, 185 Canal street, New Orleans, is one of the largest piano, organ and music dealers in the United States. His house, situated on the corner Canal street, is one of the most attractive in the whole city. Mr. Werlein has a large and well-established business and is strictly reliable and trustworthy. He holds himself responsible for the good performance of all instruments he sells, and gives full guarantee, and is willing to send pianos also on trial, paying all expenses if mistaken. The Checkering pianos, Mathushek pianos, and Hale's pianos are high, improved piano-fortes, and are recommended for purity, good strength of tone, and for good durability, they are sold low for cash, or on small monthly payments. Old pianos taken in exchange at their value. Circulars from Estey's, Mason & Hamlin's factories, are sold by this house at prices that defy competition. Music is sold at reduced rates at their store. Musical instruments of every description, strings, etc., at very low prices. Special attention will be given to all orders by mail. Call on or write to Philip Werlein, 185 Canal street, for anything wanted in music.

The little son of a very prominent minister said to his father: "Pa, Sunday-school Ned Brown don't know that my name's Why-ley. He don't know the 16th verse of the 3d chapter of Revelations either." "Indeed!" "Some old Yankee, I reckon."

An old miser, having listened to a long sermon on charity, said to his pastor: "I think you have sufficiently proved the necessity of exhausting this." "Excellent!" replied the latter, "I'll without delay begin to practice it myself."

If you have a cold and are desirous of getting well immediately, get a bottle of Dr. Tutt's Indian Turnip Pectoral Balm. This remedy is both good to the taste, as well as a speedy cure.

There is a knack in the front door, and the colored preacher's to the key of the house. "I wonder," said a white woman who called to see a colored woman on a sick bed, "what makes colored people so much fonder of watermelons than white people are?" "Because," replied the lady to whom the question was addressed, "they have more sense."

Recorder to witness with bandaged head: "Did he look as if a piece of stone had struck you, Witness?" He might have had something of the kind on his mind.

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 100 pieces, for $15. Equal to $25 goods. Also, a full line of French China.

A little three year old girl, while her mother was trying to get her to sleep, became interested in some outside noise. She was told that it was caused by a cricket, which she eagerly observed. Mamma, think he ought to be whipped?

A young lady who had ordered home a pair of unusually high-heeled boots was flushed by the announcement by Bridget, from room answering the door-bell: "If ye please, miss, there's a man in the hall below and a pair of spurs for you."

An old farmer said of his pastor who was exceedingly mild in his preaching, "He's a good man, but he always takes with the teeth up."

Drill sergeant about to call the roll: "Those who are present will answer 'Here,' and those that are not present will answer 'Absent.'"

Mrs. Fennell says her ministers sermons are a little obscure, but, she says, "I do love to sit and watch the linkages of his face."

Business Notices.

Wilbor's Cod Liver Oil and Lime.—Persons who have been taking Cod Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure Oil and Lime in such a manner that it is pleasant to the taste, and its effects in Lung consumptive are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the clear Oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

Many Lose their Beauty from the hair falling or fading. Parker's Hair Balsam supplies necessary nourishment, prevents falling and grayness, and is an elegant dressing.

CANVASSERS make from $25 to $50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay St., New York. Send for Catalogue and terms.

NEW ADVERTISEMENTS.

EMORY AND HENRY COLLEGE.

This old and well known Institution of learning is located at Emory, Washington County, Virginia, on the Virginia and Tennessee Railroad, twenty-five miles east of Bristol, Tenn., and is the property of the Holston Annual Conference, M. E. Church, South.

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Rev. R. E. Hoss, A. M., Professor Natural Science and Moral and Mental Philosophy.
J. W. Gordon, A. M., Professor Ancient and Modern Languages.
Rev. R. N. Price, A. M., Prof. Mathematics and English Literature.
Rev. C. K. Stewart, Tutor.

Rates have been so reduced that the unusually small sum of $175, paid in advance, will meet all the charges for 10 months.

The College is now in the forty-third year of its existence, has an attendance of about 200 young men, has superior facilities for instruction and supervised study, and is located in a healthful spot in an region twenty-two hundred above the level of the sea.

Fall term begins September 8, 1881. Spring term, January 26, 1882. For catalogue and information address H. SULLINS, President.
Emory, Virginia.

Millersburg Female College

Is in one of the most beautiful and healthful parts of the blue glass region of Kentucky, and has quite first class teachers. Larger numbers of pupils, and more moderate charges, than are other female school under the auspices of the Methodist Episcopal Church South. Miss Hattie Randle, whose father was a member, and whose two brothers are members of the Louisiana Conference, is a teacher in this college. I will be in Shreveport [illegible] August, and will accompany any young ladies from Louisiana who may wish to go home to Kentucky. Let the preachers remember they pledged themselves by public resolution to send to Millersburg all young ladies under their influence who would leave the South for Northern schools.

T. M. GOODLOE, M. D.
Millersburg, Bourbon Co., Ky.

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The Fifty-second year begins August 31st. A more healthful location can not be found. The College was located in a time of uncommon excitement. A full Faculty of experienced teachers, splendid buildings and a complete outfit of all the requisites literary, musical, languages and art, offers the highest advantages. A delightful home for pupils. Price reduced to suit the times. Special inducements offered. For terms and new catalogue address

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The celebrated SUMMER RESORT in the very midst of the GREAT BALSAM MOUNTAINS, is now prepared for the reception of visitors.

It has a magnificent valley, with smooth roads, delightful walks, and within romantic limited circuit of the mountains are found all manner of curiosities, such as the Natural Bridge, Cullasaja Falls, Whitewater Falls, Falls of Tuckasegee, Falls of Tennessee, Falls of Tessentee, Falls of Tanasee, Falls of Tanawha, Falls of Tanatuna, Falls of Tanalaska, Falls of Tanaroo, Falls of Tanatoo, Falls of Tanatee, Falls of Tanatoo, Falls of Tanatee, Falls of Tanatoo, Falls of Tanatee

Agricultural.

ASPARAGUS CULTURE.—Sow the seed in drills, early in spring, two inches deep, and eighteen inches from row to row. The soil should be of a rich, sandy loam, well manured and prepared. After the plants are either one or two years old, the former preferred, transplant them into permanent beds prepared in the following manner: The ground should be thoroughly trenched, burying in plenty of manure, as no more can be supplied after the beds are planted, except by surface dressings. The soil can scarcely be too rich, for the sweetness and tenderness of the shoots depend on the rapidity of their growth. A plot of ground twenty feet wide and fifty feet long will be large enough to supply a moderate sized family. Over it sow about one hundred pounds of salt, incorporating with it the soil to the depth of four inches. After being properly leveled divide it off into beds four feet wide, with alleys of two feet between them. Drive in a strong stake at each corner, take up the plants carefully from the seed rows with a spading fork, expose them to the air as little as possible, keep them covered during the time of planting, and do not allow the roots to become dry. Stretch a line the length of the bed, nine inches from the edge, and with a spade cut a small furrow six inches deep; set a row of plants along the trench, nine inches apart, with the crown of the roots two inches below the surface having finished a row, cover them directly, rake evenly, and proceed to another furrow a foot from the first, plant in the same manner, and so on until you have four rows to a bed. Cut down the stems the last of autumn, and, after clearing off the weeds, cover with a dressing of manure or rich compost, which is to be forked early in spring. The plants must be properly established before cutting for use, which will require at least two seasons. As the alleys between the beds will be so much ground idle the first two years, they can be planted with cabbage, lettuce, radish or other similar crops; but nothing should be planted on the beds, as it would rob the ground of a great portion of its nutriment. The New York market gardeners at Oyster Bay, who make asparagus growing a specialty, practice the following method: They find the crop will grow in any kind of soil that is free from stone, from stiff clay to light sand; but a good sandy loam is the best adapted for an early cutting for market. The ground should be thoroughly plowed as deep as possible and furrowed off each way from four to five feet. At each intersection dig the dirt out so as to make the hole at least twelve inches deep; then put in about a half bushel of good strong stable manure and press down; cover with soil, and set the plant so that the crown will be about eight or ten inches from the top of the ground when leveled off, spread the roots out flat in setting and cover with soil; keep the ground loose by cultivating; hoe out all grass and weeds. Asparagus can be set out either in the fall or spring; the fall is the best, as the roots get ready to start sooner in the spring. They will want no additional manure until the second spring after setting, when they should have a liberal dressing of manure plowed in, and the ground kept loose and clean. The third spring give the plants a sprinkling of guano; as soon as frost is out of the ground, cultivate and loosen the soil. This season you will cut, but not too heavy, as it is better to cut light to strengthen the roots. After cutting, give a heavy dressing of manure, and keep loose and clean. In the fall, before the seed drops, cut the tops and burn, to prevent filling the ground with small plants. All that is necessary after this, is to use guano in early spring, and plow and work in, and, after cutting, to apply a good coating of manure between the rows, keeping the ground loose and clean.

One year old plants are best for setting. Any kind of manure is good, with occasionally a dressing of salt. The very best manure, where it can be obtained, is night soil, plowed in; but any kind will do if you use enough of it. There need be no fear of giving it too much, as the crop will pay fourfold to the quantity of manure used. For marketing the sprouts should be all large, as green as possible, and cut, when bunched, eight inches long. The bunches should be five inches across the butt end, and tied near each end. If to be kept over night wet the butts and stand on the ground in a cool cellar; keep the tops dry after bunching.—*N. Y. Herald.*

BUNN'S CARTON CULTURE.—The editor of the Southern Live Stock Journal says the most successful cultivator of cotton he ever saw was the late John Bunn. For years he was in the editor's employ, and his manner of working cotton was so much superior to the current system that the editor thinks it merits a notice.

The large farm he was entrusted with, had year after year, under other managers, proven almost a failure. Every year the crop was run down with grass, and not worked until it was too late to make a fair yield. The place seemed too large for the force. Bunn was hired, and soon the force was only kept busy by adding several hundred acres to the crop heretofore planted. Other men had tried as hard—had been as industrious and as attentive, but the method was lacking. The owner never hired an overseer with less book learning than Bunn, and yet all ever hired put together, had not his capacity to cultivate cotton and corn.

The secret of his success undoubtedly was, in simple, systematic, fast and thorough work. His ground once thoroughly bedded, a turn-plow was never again used. He "swept" his corn and cotton, and that so fast and well that it was always clean, and the ground could not get hard. While others were chopping their cotton for the first time, he was employing his hoes in his corn. He used a large solid sweep and slid of both cotton and corn with it. Two furrows to the row not only slided the young crop, leaving but a narrow streak for the hoe, but covered up the middle. Several "sweepings" were often given the cotton before a hoe was put in it. About the time others gave their second chopping he commenced his first, and the work was thoroughly done as he went over. The sweep had left nothing for the hoes except the cotton, and had so thinned this, that it was growing and larger than that "barred off" and "blocked out" by the hoe hands, under the old plan.

Bunn's system enabled him to cultivate a large acreage, and cultivate it well. He did most of it with his plows, and killed the grass and weeds before they were visible to the eye. Had he the chance, he would start his sweeps over his cotton field that had been swept two days before, provided it had been rained on after the sweeping. His flying artillery—his plows—were his main dependence. He needed a good and ample plow team, and he not only did good work, but such rapid work with his plows, that but little was left for the hoes.

During a dry season, when slip-shod farmers would have to stop their plows on account of the ground being too hard to plow, Bunn's field was like a plant bed. The constant sweeping kept it as soft as an ash bank.

ARTICHOKES FOR HOGS.—Thinking that the readers of your paper will be interested in the experience of a practical Western farmer with artichokes, I give you the result of my experience with one acre of Red Brazilian artichokes, which took about four and a half bushels of tubers, cut in pieces containing two or three eyes. I broke ground deep and harrowed well, then marked off with a three-rumered potato marker, my rows three feet apart, and planted one piece every fifteen inches and covered with a cultivator, and I cultivated as I do potatoes or corn, keeping clear of weeds. In the fall I had a large growth of tops covering the ground and about ten feet high, but feared, owing to the drought that ruined our potato crop here, that the crop would be light. Part of my patch was a hog lot, and about the middle of October I let the hogs into it and gave them more as they needed it, about fifty hogs for fattening, and twenty-five breeders and pigs, and at the same time began to feed new corn.

The result was that my hogs fattened unusually well, kept healthy, and I got them into market early, and my sows and young pigs never did so well. I have lost so many hogs of late years with what is called hog cholera that I have been afraid to keep many hogs, which at present prices are very profitable. Twenty-five or thirty years ago we used to let our hogs run loose, and they would root in the woods and prairie and find some vegetable they needed to keep them healthy. I never knew hog cholera then. Providence gave the hog a nose, indicating thereby that something beneath the surface of the ground was necessary for its life and health, and we, instead of providing that article of food for which he may dig, put a ring in his nose, and wonder why our hogs are not healthy. Brother farmers, let us like men of intelligence study the nature of the animals beneath our care, and provide for them such food as their nature plainly indicates that they need. In the artichoke we have just what the hog needs to keep it healthy. In the season of the year when our pastures fail, it supplies a fresh vegetable food of which the hog is very fond, and yields in such abundance that a small patch of ground will supply the hogs of an ordinary farmer. Last week I was digging some of my artichokes, and to my surprise I found that they yielded four bushels to the square rod, which would be six hundred and forty bushels per acre.

I also planted about one-half a bushel of white French artichokes, a very large and productive variety. It is sweeter than the red and equally productive, but I have not yet tested it for hogs, but will next fall.—*Western Rural.*

GLUCOSE.—Prof. H. W. Wiley, in the Popular Science Monthly for June, records the amazing progress of this new industry. "There are twenty immense glucose factories either built or in process of construction. Already a capital of over $2,000,000 is invested in the business. The daily consumption of corn for the manufacture of glucose is 35,000 bushels, and the annual amount about 11,000,000. All these factories have sprung up in the last twelve years. They are run day and night, Sunday's included, to meet the demand, and still fail to supply it. Notwithstanding these notorious facts, it is almost impossible to find anybody willing to admit that he buys glucose or uses it for any purpose. Its existence is never made known by newspaper advertisements or placards. It is never bottled, boxed or barrelled under its own name. It is as carefully screened from public view as nitroglycerine. But by patient investigators like Prof. Wiley, the world would never know what becomes of the enormous annual product of all these glucose factories. The paper to which we refer confirms current reports. There is no doubt that glucose is largely used in the preparation of table syrups and candies, for brewing and for artificial honey. Nine-tenths of the cheap candies are made of glucose. It is hard to find a table syrup wholly free from this adulteration. Glucose is present in most of the beer now brewed. Most impudent of all its intrusions is that of direct competition with the bees. The bee himself is not as busy as the glucose manipulator. The latter puts up a "honey" of which the waxen cells are made of paraffine and the contents consist of snow-white glucose. The fraudulent comb and honey are handsomer than the finest white clover "Vermont," and can be sold at half the price at a great profit. This story would be deemed incredible but for the positive assurance of men like Prof. Wiley. To the question, "Is glucose wholesome?" the professor replies that it all depends on the presence or absence of sulphuric acid, lime and copper, which are apt to find their way into the article through imperfect chemical treatment. But whether healthful or not, glucose is a false pretense, when sold for the thing it is not, and should be brought under proper control by legislation.—*New York Journal of Commerce.*

TREATMENT OF QUACK GRASS.—A Michigan farmer has communicated to his editor the following item of experience: "We had a field of nine acres well overrun by the pest. It was summer fallowed and well cultivated with a Robins' cultivator, but the quack nearly ruined the wheat, and entirely killed out the clover seeding. After my father's death three years ago, I took the farm, and this field I sowed to wheat, and had as fine a crop of quack as ever grew. I then manured the field heavily (about twenty-five large loads to the acre); plowed it myself, beginning the 15th of May. I turned it flat over, five inches deep. This was followed by a thorough dragging, and corn was planted May 25th. I cultivated four times and left it. The result was a good crop of corn and no quack."

BONE DUST FOR MELONS.—An Indiana farmer tried four different fertilizers for melons—poultry droppings, well rotted cow manure, and old bones gathered upon the farm and reduced by placing them in alternate layers with ashes the previous year, mixing all liberally in the different hills, which were eight feet apart each way; and he says: "Such a crop of melons as came from the hills that had the bone dust I never saw before."

WHEN TO CUT GRASS.—According to the average of thirteen analyses made by Professor Emile Wolf, of Germany, green grass contains eighty-eight per cent. of nutritum. If cut when in bloom it will contain but sixty-two per cent. whereas if not cut until the seeds are fully formed or ripe, it will contain only thirty-one per cent. of nutrition.

Household.

STEWED MACARONI.—Break the macaroni into lengths, and stew twenty minutes, or until tender; prepare the sauce beforehand; cut half a pound of beef into strips, and stew half an hour; the water should be cold when you put the meat into it; at the end of that time put in a minced onion and a pint of tomatoes, peeled and sliced; boil for an hour, and strain through a colander when you have taken out the meat; the sauce should be well boiled down by this time; you do not want more than a pint for a large dish of macaroni; return the liquid to the saucepan, add a good piece of butter, with pepper and salt, and stew until you are ready to dish the macaroni; drain this well, sprinkle lightly with salt, and heap upon a chafing-dish; pour the tomato sauce over it; cover, and let it stand in a warm place ten minutes before sending to table; send around grated cheese with it. The Italians serve the meat also in a separate dish as a ragout, adding some of the sauce, highly seasoned with pepper and other spices.

HOW STILTON CHEESE IS MADE.—An English writer thus tells how the celebrated Stilton cheese is made: The night's cream is added to the milk of the following morning, or, if the cheese is desired to be very rich, a still greater proportion of cream. The rennet is then added, but no coloring matter is used. When the curd has come, unlike the method pursued in making most other cheeses, it is taken out without being broken and put whole into a drainer, where it is squeezed down hard until the whey is entirely pressed out. When dry it is put, with a clean cloth, into a cheese-vat, and placed beneath the press, the outside being first well salted. When sufficiently firm to be removed, it is put upon a dry board and tightly bound round with a cloth, which must be changed daily, in order to avoid cracks in the skin, until it is found to have a coat formed, when there is no occasion for its further use, and nothing more need be done to the cheese than to brush occasionally, and frequently turn it upside down upon the shelf where it may be placed.

There is nothing better for wives and daughters, physically, than to have the care of a garden—a flower pot, if nothing more. What is pleasanter than to spend a portion of every day in working among plants, watching their growth, and observing the opening of their flowers from week to week, as the season advances? Then how much it adds to the enjoyment to know that your own hands have planted them and have pruned and trained them! This is a pleasure that requires neither great riches nor profound knowledge. The advantages which women personally derive from the soil and snuffing the morning air are freshness and beauty of cheek and brightness of eye, cheerfulness of temper, vigor of mind, and purity of heart.

FLOWERS FOR THE DINNER TABLE.—A pretty way to arrange such flowers as the sunflower, large oxeye daisy, hollyhock, or any of the old-fashioned large common blossoms, is in a basin of some beauty in itself, not as a bouquet, but floating on the water, as it were, surrounded by appropriate leaves. I saw such an arrangement yesterday in a dressler of china bowl, standing on a plate like itself, filled with clear water, and merely leaves and a few large Marguerites floating in it. I suppose these flowers were forced, but I thought what a pretty device it was for the "fair lilies," the yellow ranunculus, wood anemone, the water crowfoot, waterlily and a number of other delightful plants we shall have by and by.—*Cardiff Times.*

PICKLED PEACHES.—Take a gallon of good vinegar, and add to it four pounds of sugar; boil for a few minutes and remove any scum that may arise; then take cling-stone peaches that are fully ripe, rub them to get off the down, and stick three or four cloves in each peach; put them into a stone jar, and pour the liquor, boiling hot, over them. Cover the jar closely, and set it in a cool place for a week or two; then pour off the liquor and boil it as before; after which return it to the peaches, boiling hot, which should be carefully covered and stored away for future use.

GUARAPO OR PINEAPPLE SPRUCE.—This is a South American recipe: To four quarts of water add two good cups of sugar and a large pineapple chopped fine, with all the juice that runs from it. Place the mixture in a narrow neck water-jar or junk-bottle. Let it stand where the heat is steady till it begins to ferment. In very warm weather it will need to stand about two days. When ready, place it on the ice till very cold and serve. It is delicious half frozen, but a little more sugar and pineapple should be added at first.

LIVER HASH.—This hash is delicate and appetizing, and nice as a change from the liver and bacon known to all cooks. Boil the liver until thoroughly tender—there must not be even a suspicion of hardness about it. Then mince it finely with a chopping knife. Heat the mince very hot in a sauce or roux of butter and browned flour. The seasoning is pepper, salt, a little dash of lemon, or a little piquant sauce, such as mushroom catsup.

SALAD OF LIMA BEANS.—Put some Lima beans, potatoes and beets (all boiled tender) on ice, and a short time before serving cut the potatoes and beets into rather thin slices, add the beans, and dress with oil, pepper, salt and vinegar. Garnish with a few water cresses.

RAISED BISCUIT.—One quart flour, one cup milk warmed, one-half cup yeast, piece of melted butter size of an egg, one tablespoonful of sugar, salt; stir up and let it rise, then knead and let it rise again, then put in the pans and let it rise an hour; cut them out with a large coffee-cup, butter the edges of the biscuit, and lap them over like Parker House rolls.

FRIED FRUIT.—Finely flavored apples, grated fine and sweetened very sweet, are delicious when frozen. Pears are fine, either grated fine or stewed and run through a sieve, then made very sweet and frozen. The flavor is better when the fruit is grated than when it is stewed.

TOMATO OMELET.—Peel a couple of tomatoes, which split in four pieces, remove the seeds and cut them into small dice; then fry them with a little butter until nearly done, adding salt and pepper. Beat the eggs, and mix the tomatoes with them, and make omelet as usual.

MUFFINS IN PANS.—Break in two and one-half cups of flour, two eggs, and two spoonfuls of powder, one pint of milk last, little salt. Bake in a hot oven.

Scientific.

THE EARTH'S ROTATION DEMONSTRATED.—The celebrated pendulum experiment of Foucault, showing the revolution of the earth, was most successfully performed before a large audience, at Dr. Warren's lecture yesterday on "The Earth as an Astronomical Body." The principle of the experiment is, that a heavy body vibrating as a pendulum will not be turned out of the plane of its oscillation by the revolution of the beam that supports it, for the twist of the thread or wire of support will not perceptibly change the direction of the heavy ball. Hence if a ball be set swinging over either pole of the earth, it will swing toward every point of the equator in twenty-four hours by simply swinging in one direction all the time, while the earth revolves beneath it. It is an experiment of the greatest delicacy. The point of support must be as nearly frictionless as possible. The ball must be round or the greater resistance of the air on one side will alter the plane. Any moving breath of wind operating constantly on either side would change its direction.

A lead ball weighing about twenty pounds was carefully prepared, turned and floated in mercury to ascertain the lightest side for the joint of suspension. It was then suspended on knife edges by wire of Bessemer steel, thirty feet long. It was then drawn to one side of arc, fastened with a cord and left a half hour to find its true position of rest. Then after a careful examination of the whole philosophy of the case and illustration by a model, the string was burned asunder by Mr. Allen of Rochester. The ball moved on its way, majestic and silent as the earth in space. The lecture then went on. After awhile, Dr. Warren called on Mr. Allen for a report. He reported that the Amphitheater had already turned two inches under its short arc. In a few minutes it became necessary to stop the movement of the ball because the world had turned an upright piano that stood against the front of the platform to where it soon would be injured by contact with the ball that persisted in its path. The experiment was repeated with precisely the same result. Another ball was set swinging in a plane at right angles with that of the first, in order that a large number of the audience might have ocular demonstration that the earth went spinning on its way a thousand miles an hour, besides its forward motion of one thousand miles a minute.

This experiments of the greatest delicacy and significance are brought before the audiences of Chautauqua, with the most evident results.—*Chautauqua Herald.*

THE SAND BLAST.—Among the wonderful and useful inventions of the times, is the common sand blast. Suppose you desire a piece of marble for a grave stone; you cover the stone with a sheet of wax no thicker than a wafer; then you cut in the wax the name, date, etc., leaving the marble exposed. Now pass it under the blast and the sand will eat it away. Remove the wax and you have the raised letter. Take a piece of French plate glass, say two by six feet, cover it with fine lace and pass it under the blast, and not a thread of the lace will be injured, but the sand will cut deep into the glass wherever it is not covered by the lace. Now remove the lace and you have every delicate and beautiful figure raised upon the glass. In this way beautiful figure raised upon the glass. In this way beautiful figures of all kinds are cut in glass and at a small expense. The workmen often hold their hands under the blast without harm; even when it is rapidly cutting away the hardest glass, iron or stone, but they must look out for finger nails, for they will be whittled off right hastily. If they put on steel thimbles to protect the nails it will do little good, for the sand will soon whittle them away; but if they wrap a piece of soft cotton around them they are safe. You will at once see the philosophy of it. The sand, whittles away and destroys any hard substance, even glass, but does not effect substances that are soft and yielding, like wax, cotton, or fine lace, or even the human hand.

—A young German by the name of Flouss, is said to have invented an apparatus realizing almost the wildest conceptions of Jules Verne in his "Cruise of the *Nautilus*." He sets the diver has either had to work within the narrow compass of a diving-bell, or else to move about as best he could, hampered by a length of hose through which fresh air is pumped down to him from the surface. M. Flouss has devised a means by which he takes down with him supplies of condensed air, and so can dispense with any connection between himself and the surface than such as is absolutely necessary to insure his being hauled up again to the light of day. The air which he expires is passed through a filter of caustic alkali, which robs it of its carbonic acid, and is then fitted again for the ordinary purposes of breathing by the admixture of oxygen, which is carried down in a condensed form. The diver, in short, moves through the water much as a fireman with an *extincteur* strapped to his shoulders moves through a conflagration, and with an equal sense of safety. The mechanism, if not already perfect, can easily be made so, and its results upon the future of mining engineering will be almost incalculable. The difficulty experienced by the divers employed upon the Tay bridge would have been almost entirely removed had they been able to use the apparatus of M. Flouss.

—A noted physician who has had much to do with insane persons, and wide experience in the treatment of deranged minds, states that *centrifugal* movements are characteristic of intelligence and higher development, and that *centripetal* are a mark of incomplete evolution. As an illustration, if you wish to test the intellect of a new cook, or other suspected person, give her a plate to polish, and notice in which direction she moves her hand. If she goes round it from left to right, as in winding up a watch, all is well; but if she goes from right to left, it is a sign of mental inferiority. He states that there is no better proof of an inferior mind than to see one drawing circles from right to left.

—A society for the advancement of chemical industry, has been formed in England, with the purpose of bringing together all persons who, possessing chemical, physical and engineering knowledge, use that knowledge in the application of chemical action on a manufacturing scale, or have charge of or an interest in chemical industries. Prof. Roscoe, speaking at the opening meeting of the society, suggested that it might eventually be desirable to form a distinct branch of the engineering profession, that of chemical engineering.

—In London the electric light has to compete with gas that costs only $1 per thousand feet, and yet the projectors of the new process are confident of success. In American cities gas averages nearly $3 per thousand feet.

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January 6, 1881.

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The location is full and efficient. The determination is to stand among the foremost in the progress of Science, Literature and Art.

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Literary Notes.

—Mr. Emerson has just passed another birthday, his seventy eighth.

—Miss Foster's life of Peak has been translated into Hungarian.

—A society has been formed at Calcutta for the encouragement of Bengali literature.

—Julian Hawthorne is about to publish a new novel under the title of "Fortune's Fool."

—R. Worthington is about to bring out new editions of the Commentaries of Albert Barnes.

—Capt. Mayne Reid has written a new story, and "The Free Lances" is its name. It is a romance of Mexico.

—The Boston "Herald" is printing some San Antonio, Texas, letters from the Rev. W. H. H. Murray, late of Boston.

—A memorial to Lord Beaconsfield at Hughenden is proposed, in the shape of completing and decorating the parish church.

—Mr. George P. Lathrop is going to Europe. The "Literary World" says to write up Spain for "Harper's Monthly." We doubt not he will do it well.

—The "Wilderness Cure," published by Wm. Wood & Co., of this city, tells the story of the cure of a consumptive by out-of-door life in the Adirondacks.

—J. W. Bouton has issued the "Illustrated Catalogue of the Paris Salon of 1881." It is a very interesting work, full of reproductions of charming compositions.

—Mr. Burdette, the funny man of the "Burlington Hawkeye," is winding up a very profitable lecture season, and going to Massachusetts to spend his money.

—London is opening its eyes over a copy of the Sunday edition of the "New York Herald," with its twenty-eight pages, comprising not less than 168 columns.

—The widow of the late Emile de Girardin, the noted Paris journalist, will contest his will and claim half his property. She separated from him many years ago.

—Jefferson Davis has gone to Canada, so as, by being on English ground, to secure English copyright for his new work, "The History of the Southern Confederacy."

—Irving's pen and papers remain on his desk at Sunnyside just as he left them for the last time. So did Theodore Parker's until the death of his widow a few weeks ago.

—The revised New Testament has been published by Harpers in the Franklin Square Library, and by Munroe in the Seaside Library. There is no reason why any one should be without a copy of the Revision.

—The English Free Traders are sending copies of Montgredien's "History of the Free Trade Movement in England" for free distribution in this country. A capital little hand-book it is on a most important subject.

—Grant Allen, reviewing the last book of extracts from Thoreau's Journal, "Early Spring in Massachusetts," calls it "exasperating," for the disfigurement of its every page by its author's intense self-consciousness.

—Prof. White, of Harvard, and Prof. Packard, of Yale, are co-operating in a new edition of the Greek authors, which will be brought out by Ginn & Heath, of Boston. There will be two forms: one with, the other without notes.

—Mr. W. H. Shepherd, who has done so much work of the kind, has just completed a "Bibliography of Carlyle," which goes greatly into detail, and enumerates trifling letters and scattering contributions to journals as well as more important works.

—The whole of the new edition of Poole's "Index to Periodical Literature," is expected to be in the hands of the printer before the end of the year, but it will occupy about seventeen month in passing through the press, which is to make an octavo of 1,200 pages.

—Mr. Edward King, in his latest letter to the "Evening Post," says that the second part of Mr. Taine's "Origins of Contemporary France" is out, and is likely to receive a mingled verdict of praise for its fidelity, and of censure for the blackness of its picture.

—Sir George W. Cox has written a sort of half-way book between his "Manual of Mythology" and his "Mythology of the Aryan Nations." He calls it an "Introduction to the Science of Comparative Mythology and Folk-lore." It is a pleasant book to read, and a useful one to own.

—Mr. Alcott, who has been taking an extensive trip at the West, and who has everywhere been affectionately greeted not only for his own sake but because he is the father of the author of "Little Women," says that he has been riding through the West on the "Little Women's chariot."

—A good hand-book for students of Isaiah is Rev. T. K. Cheyne's new translation of that Prophet, with commentary and appendices, published by C. Kegan Paul & Co., of London. The author is an accomplished Hebrew scholar, and the book is the result of the labor of many years.

—Dr. Alexander Roberts's "Companion to the Revised New Testament," giving the reasons and authority for many of the changes introduced by the Revision Committee, has been published by I. K. Funk & Co., of this city,

PRICES CURRENT.

CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, June 20, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	6	6¾
Ordinary	7¼	7¼
Good ordinary	8¾	8¾
Low middling	9¼	9¼
Middling	10¾	10¾
Good middling	11¾	11¾
Middling fair	11¾	11¾
Sales to-day	1,500 bales.	
Receipts since our last	2,828 bales.	
Receipts previously	1,522,338 bales.	
Sugar, ₱ lb.:		
Fair	7⅛ @	8
Fully fair	— —	8⅛
Prime	— —	8¼
Choice	— —	8⅜
Yellow clarified	9	9⅛
White clarified	9⅝	10
Powdered	— —	— —
Crushed	— —	— —
Molasses, in hhds., ₱ gallon:		
Common	20	32
Fair	26	27
Prime	35	40
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	3	3⅛
Fair	4⅛	5⅛
Prime	5¾	6⅜
Choice	—	—

GROCERIES.

Butter, ₱ lb.:		
Western	18	26
New York	—	—
Coffee, ₱ lb.:		
Rio ordinary	9¾	9¾
Rio, fair	11¾	11¾
Rio, prime	12¾	13
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best tallows		11¾
Corn Meal, ₱ bbl.:		
Choice K. D.	3 25	3 30
Flour, ₱ bbl:		
Superfine	3 00	— —
XX	4 25	4 50
XXX	4 75	5 25
Choice XXX	6 75	6 00
Choice family	— —	— —
Fish:		
Mackerel, No. 1 in bbls	— —	6 75
Half bbls	— —	3 75
Kits	— —	75
Mackerel, No. 2 in bbls	— —	5 75
Half bbls	— —	3 15
Kits	— —	70
Mackerel, No. 3 in bbls	5 00	5 75
Half bbls	— —	2 90
Kits	60	— —
Codfish, ₱ lb	— —	4½
Herring, ₱ box	25	28
Oils, ₱ gallon		
Coal, in cases	— —	— —
Coal, in bbls	— —	— —
Linseed, raw	55	58
Linseed, boiled	58	60
Cotton seed	31	38
Lard	75	85
Soap, ₱ box:		
Magnolia	— —	2 40
Olive	— —	2 50
Palm	— —	— —
Castile	— —	2 75
Soda, ₱ lb	— —	— —
Starch, ₱ lb	— —	3
Salt, ₱ sack		
Coarse		95
Fine		1 25

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		62
White		64
Mixed		63
Oats, ₱ bushel:		
Western		46
Red rust-proof		—
Bran, ₱ 100 lbs		
Choice		75
Hay, ₱ ton:		
Prime		16 50
Choice		16 50
Cow Peas, ₱ bushel:		
Mixed		—
Clay		2 80
		2 90

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	10¾	11
Shoulders	—	7¾
Sides, clear rib	—	9¾
Sides, clear	10¼	10¾
Hams, sugar-cured	10	11
Mess Pork, ₱ bbl	—	17 25
Dry Salt Meat, ₱ lb.:		
Clear rib sides	—	9¾
Clear sides	—	10
Shoulders	—	6¾
Lard, ₱ lb.:		
Choice, in kegs	—	11¾
Choice, in tierces	—	11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	1 25	1 75
Sweet	— —	2 00
Onions, ₱ bbl	5 00	5 25
Apples, ₱ bbl	— —	— —
Cabbages, ₱ box	— —	— —
Sour Krout, ₱ bbl	— —	— —

BALING STUFFS.

Bagging, ₱ yard		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	17
Ties, ₱ bundle		
30 lbs and buckles	— —	1 65

SUNDRIES.

Poultry, ₱ dozen		
Grown chickens	4 50	5 00
Young do	4 50	5 00
Ducks	4 50	5 00
Geese	4 00	5 00
Turkeys	9 00	12 00
Eggs, ₱ dozen		
Western	10	15
Southern	13	17
Honey:		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb	— —	— —
Pecans, ₱ lb		
Louisiana	— —	— —
Texas	9	12
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	4 50	5 00
Wool, ₱ lb:		
Louisiana	26	27
Texas	— —	— —
Feathers, ₱ lb:		
Geese	— —	— —
Hides, ₱ lb:		
Country green	— —	8
Dry salted	10¾	11
Dry flint	12	12½
Ox Horns, each	— —	6
Tallow, ₱ lb	6¼	6¾
Cotton Seed, ₱ ton		
In sacks	— —	— —
Meal	20 00	22 00
Oil cake	— —	— —
Cooperage, ₱ each:		
Sugar hogsheads	3 00	3 25
Molasses barrels	1 30	1 55
Half barrels	— —	1 95
Kegs	— —	70
Oak Staves, per 1200		
Kegs	— —	— —
Barrels	— —	— —
Tobacco:		
Extra claret	95 00	100 00
Extra longshend	135 00	140 00
Extra pipes	155 00	160 00
Low lugs	— —	4¾
Medium	— —	— —
Good to fine	— —	— —
Low leaf	6¾	6¾
Medium	6¾	7
Good	7¾	8
Fine	7¾	8
Selections	10	12

—A Springfield minister remarked, just before the sermon: "I should like to remind the congregation that we have a prayer meeting at the chapel every Thursday evening regardless of the weather. Those of us who were there last week were led to feel that there must be a sogrety of umbrellas among the people as a whole."

AN OLD LADY writes: "I am sixty-five years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. I have used a little more than one bottle and feel as well as at thirty, and am sure that hundreds need just such a medicine." See advertisement.

NEWS OF THE WEEK.

DES MOINES, Iowa, June 14.—One of the most destructive storms that ever visited central Iowa, swept through here Sunday afternoon and evening. A heavy hail-storm at Peoria did much damage; the storm also blew down houses and crops, killed cattle and did great damage at several other places. Several persons were killed.

SAN FRANCISCO, June 14.—The City of Pekin brings advices from Hong Kong under date of May 16. The latest intelligence from Pekin is to the effect that the youthful emperor has been suffering from small-pox for twenty days. He is in a critical condition, and the court physicians have little hope of his recovery. The Empress of the West is expected to recover. Over one hundred nurses have been employed to feed her with their milk.

ST. JOSEPH, Mo., June 14.—Sunday was a terrible day for cyclones in Northwest Missouri, the atmospheric pressure was very great between 4 and 5 o'clock in the afternoon, and during that one short hour no less than three "twisters" dealt death and destruction in as many paths. The first that came to my knowledge of the Herald was from King City and vicinity.

The cyclone started near Savannah, in Andrew county. Its course was northeast through Flag Springs and King City. Many houses were destroyed, and not less than twelve lives lost in Andrew county. At Flag Springs and King City the destruction was much greater, the loss of life in that vicinity being probably fifty men, women and children. The public school building in King City, a large brick structure, was razed to the ground. Hundreds of horses, cattle, hogs and sheep were killed, one man losing eighty cattle, another sixty sheep, and another seven horses.

WASHINGTON, June 15.—The following report, showing the condition of cotton, was issued by the Department of Agriculture to-day.

COTTON.—Returns to this department show the total increase of the area planted in cotton to be less than 1 per cent. more than last year. Reports as follows: 41 counties in North Carolina report an average increase of 1 per cent.; 16 counties in South Carolina the report acreage is the same as last year; 70 counties in Georgia give an increase of 2 per cent.; 15 in Florida give a decrease of 3 per cent.; 31 in Alabama give a decrease of 2 per cent.; 41 in Mississippi give the same average acreage; 11 in Louisiana give an increase of 3 per cent.; 68 in Texas give an increase of 2 per cent.; 32 in Arkansas give an increase of 1 per cent.; 17 counties in Tennessee report an average of 3 per cent. decrease.

The condition is much lower, being 93 this year, against 99 last year, at the same time, and 96 in 1879. The weather is generally reported too wet and cold; the crop consequently is very backward.

BOSTON, June 15.—A special to the Boston Herald, to-day, from New York, says: Cadet Whittaker, whose singular case occupied so much public attention for many months past, will in all probability be acquitted. This announcement will not be officially made until voluminous testimony of several thousand pages has been examined; but no acquittal is evitable. It will, however, not vindicate the accused cadet or give him a certificate of innocence.

There were three charges against him—conduct unbecoming a gentleman, perjury, and self-mutilation.

The case was tried before a tribunal of nine officers of the army, with rank of captain to Brigadier-General. During the latter part of the examination one of those officers was so ill as to be unable to attend, but the case went on and was finished before the remaining eight. Singularly as it may seem, the law permitted the case to proceed, notwithstanding the same law requires that there shall be a majority to secure conviction. The tribunal was evenly divided, four standing for conviction and four for acquittal; thus Whittaker is discharged by a tie vote. The fact remains that his innocence of several charges is not established.

It is said that the absent officer was favorably disposed towards the arraigned cadet, and would probably have voted for his acquittal.

It is estimated that this remarkable case, from first to last, has mulcted the Government out of not less than $75,000, and practically and legally it is almost where it was at the beginning.

ST. PAUL, Minn., June 15.—A special to the Pioneer Press, from Winnepeg, says: War has broken out between Sioux and Cress, and a battle has been fought near Woody Mountain, in which twenty-eight of the former were killed.

NORFOLK, Va., June 16.—The United States steamship Alliance, G. H. Wadleigh, commander, sailed at 11 o'clock to-day, for a four months' cruise, between Norway and Spitzbergen, in search of the missing steamer Jeannette and her party.

GALVESTON, June 17.—A dispatch from Dallas, says a party of Mormons who emigrated from England to West Texas, last fall, passed through that city on their way to Salt Lake.

GALVESTON, June 17.—A dispatch from Trinity says: Shaft numbering 125,000, sent out by the Fish Commissioner at Washington, were deposited in the Sabine River yesterday.

MONTGOMERY, Ala., June 18.—A special to the Advertiser says: A fire at Greenville, to-day, destroyed the stores of H. Raun, Ezekiel M. Levy and J. W. Jordan, and the cotton warehouse and staples of W. W. Wilkerson. The losses $30,000; insurance $21,000.

FOREIGN.

BERLIN, June 14.—In the Reichstag yesterday some Conservative members expressed apprehensions relative to immigration of Roumanian Jews into Germany, and begged the Government to try to divert the enormous stream of German emigration to the Danubian regions, instead of to America.

Herr Richter, the Progressist leader, said that during the month of May last, the exodus of Germans was the greatest that had taken place during the last ten years, and it was because laborers and artisans are shamefully ill off in all respects.

QUEBEC, June 15.—The bill wing is the official statement of the number of houses destroyed and localities rendered homeless and destitute by the fire on the night of the 8th inst.: 612 houses, 1211 families, consisting of 1028 individuals. Two-thirds of the above have lost all and have no insurance on their properties.

MADRID, June 18. Sixty thousand Jews are expected to immigrate to Spain, in consequence of the decision of the Government allowing Jews expelled from Russia to come to Spain.

NANTES, June 9.—As a protest against the recognized union of religious processions, an immense crowd to-day marched through the streets, following the usual route of processions, singing hymns and stopping before the various churches. Before the Church of St. Nicholas a crowd of anti-clericals sang the "Marseillaise" as the procession passed. A riot ensued and the police arrested several persons.

LONDON, June 20.—The Dublin correspondent of the Times says: The fact is evident that the Land League has received a series of heavy blows, which are telling upon it, and a more tractable and tolerant spirit is showing itself as the power of the local despots is broken. The strike against the payment of all rent is checked, the leaders repudiating any intention to adopt such a policy.

BOMBAY, June 20.—Official advices have received from Candahar announcing that the Ameer's forces defeated the troops of Ayoob Khan, with heavy loss, on 11th inst., at Kariz Safed. The Ameer's loss is trifling. Reinforcements are being sent from Cabul to Candahar and a strong division is starting from Candahar for Girlskh.

LONDON, June 20.—A dispatch from Calcutta to the Times says: A report has reached here from Central Asia that large bodies of Russian troops are assembling on the borders of Kashgar and that a conflict with Chinese troops can not long be averted.

CAMP MEETINGS.

The camp meeting at China Grove, Pike county, Miss. will commence on Friday night before the third sabbath in September. All ministers are cordially invited to attend.

24 B. M. GILMORE.

The camp meeting at St. Matthews' camp ground, four miles southwest of Hickory station, Vicksburg and Meridian railroad, will commence Friday before fourth Sabbath in August.

28 GEO. BANCROFT, P. C.

The Providence camp meeting will begin on the 17th of August, and continue six days. Ministers, both local and itinerant, are invited to attend; provision will be made for their entertainment. Visitors will be entertained at the public tents. All who may want to attend will get off the railroad at Hazlehurst, where they will find hacks to convey them out to the camp ground. The camp ground is fifteen miles east of Hazlehurst.

D. C. LANGFORD, P. C.

CRYSTAL SPRINGS CAMP MEETING.—The Camp Meeting at Bennington Camp Ground, one mile from Crystal Springs, Mississippi, will begin August 4, and continue one week. Rev. H. F. Johnson, D. D., will have charge of the services.

J. V. ENOCHS, Secretary.

The camp meeting at William's Camp Ground, Pensacola District, will commence Thursday night, June 30. Friends who made subscriptions for the benefit of the camp ground last year will please pay their subscriptions as soon as possible, as it is greatly needed. Those good sisters who promised comforters for the preachers' tents will please bring them along when they come to the camp meeting. Preachers are cordially invited to be with us; provision has been made for their entertainment.

The grounds have been improved, a new hotel built, and other provisions for the comfort of visitors made.

S. H. COX.

SEASHORE CAMP MEETING.

The regular annual camp meeting on Seashore Camp Ground, for 1881, will commence on Wednesday, July 13, and continue from eight to ten days.

The camp ground is situated two miles west of Biloxi, Miss.; midway from New Orleans to Mobile, fronting directly upon the Gulf of Mexico, less than one hundred yards from the sea, and less than five hundred from the New Orleans and Mobile railroad. Occupying an elevated position, it is dry, clean and healthful; free from fevers, agues and epidemics. Shaded by a grove of rich and various foliage, and looking out upon the wide, wide waves; it enjoys the cool refreshing breezes of the sea, while the flowing waters of several mineral springs furnish free supplies of pleasant, health giving drink.

The damages of the winter storms have been repaired, new piers and bath houses erected, a nicely architectural and convenient restaurant has been built, and other improvements have been made, and the grounds are more beautiful and inviting than ever.

Comfortable, plain, wooden tents or cottages of various dimensions, for individuals or families are for rent on most reasonable terms, which can be partially supplied with furniture on the grounds, at moderate rates.

Comfortable lodgings are furnished at fifty cents per night, and good board had at the restaurant at fifty cents each, for breakfast and supper, and seventy five cents for dinner; or $1 50 per day.

The restaurant is expected to be open during the season, and comfortable lodgings can be had by persons desiring to remain after the close of the camp-meeting.

Reduced rates of fare and freight have been secured on the railroads.

On the Louisville and Nashville railroad, from New Orleans to the camp ground for the round trip, $3; and at the same rate per mile, from Mobile to camp ground, for the round trip; from way-stations at five cents per mile for the round trip.

Tickets will be on sale at the offices and depots from Monday, the eleventh to the twenty-third of July inclusive and be good to the twenty fifth.

Freights will be transported at one half the current card rates, and delivered at the freight depot on Gitod street and levee, by 5 o'clock P. M., will go the same day.

On the Colbert, St. Louis and New Orleans (Jackson) road from Canton and all points south to New Orleans, at four cents per mile, for round trip, tickets on sale from the eleventh to the twenty second of July, inclusive and good to the twenty-sixth.

On the Morgan, Louisiana and Texas road, from Opelousas or any point east of that, regular tickets to New Orleans will be furnished at usual fare, and return on the same ticket issued on the eleventh to the twenty second of July, inclusive and good to the twenty-sixth.

On the Mobile and Ohio road, for three cents per mile each way. Tickets issued from the eleventh to twenty first of July, inclusive and good to the twenty-sixth.

All tickets must be stamped at the office on the camp ground, to be good to return on.

Persons desiring information on any point in regard to the camp ground will address J. P. Hamilton on the grounds, or any one of the trustees.

W. H. FOSTER, President.
PHILIP BALLERAN, Secretary.

NEW ORLEANS, LA., June 20, 1881.

DISTRICT CONFERENCES.

The District Conference for the Mobile District, Alabama Conference, will be held at Jackson, Clarke county, Ala., beginning on Thursday, August 11, at nine o'clock A. M.

25 O. H. BLUE, P. E.

Homer District Conference will convene at the Methodist Episcopal Church, South, in Arcadia, Bienville parish, La., on Wednesday, July 27, at eight o'clock, P. M. Opening sermon by Rev. J. E. Bradley. Thursday, 11 A. M., lecture on "Sunday Schools," by Rev. J. M. Brown. Friday, 11 A. M., lecture on "Missions," by Rev. J. W. Mellock. Saturday, 11 A. M., sermon on "Ministerial Support" by Hon. J. M. Coppell, of Homer, La. Sunday, 11 A. M., sermon on "The Integrity of the Methodist Church."

The usual business of the session will be attended to, and reports from those named, Who, that has been elected, will be too indifferent to the interests of Methodism to attend this Conference?

Let the preachers be ready to make all their reports the first day.

J. A. PARKER, P. E.

Greensboro District Conference will meet at Havana, July 28 (Thursday). There will be preaching Wednesday night. Delegates coming on the Alabama and Great Southern Railroad, will get off at Steward's station, six miles from Havana, where they will be met with conveyances, if they come on Thursday morning. Recording Stewards will forward names of delegates to Rev. A. Hood, and carry their Quarterly Conference Record Books with them, or send them. Delegates must be on hand at the right time if they wish to be met.

25 H. TURQUART, P. E.

WILLIAMSBURG DISTRICT CONFERENCE. Preachers in charge will please furnish me with a list of names of delegates, local preachers and visitants who will attend the District Conference of Williamsburg District, to be held at Columbia, Miss. Persons on arriving at Columbia will report at the hotel of Rev. W. J. Hall for assignment to their homes.

G. W. BROWN, P. C.

NOTICE.—The Woodville District Conference will be held in Amite City, July 28 to 31, inclusive. Sunday School Institute will hold its annual session on the third day of the Conference, Saturday, at 10 o'clock, A. M., as a part of Conference business. Pastors will please have their reports in writing, upon subjects indicated in the Discipline, pp. 53, 54.

We would suggest that the report on item 3 (schools) be separate; they will be called for on Saturday of the session. Brethren will have their Quarterly Conference Journals at Conference for inspection. Public preaching each day of the session, at 11 A. M. and 7½ P. M.

Annual Sermon to the Conference on Thursday night by Rev. I. B. Robertson, of Clinton, La.

22 JAS. A. GODFREY, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—THIRD ROUND.

Greensboro station	July 2, 3
Greensboro circuit, at Bethel	2, 3
Livingstone and Eutaw, at Livingstone	9, 10
Green circuit, at Sardis	16, 17
Newberne circuit, at Craig's Chapel	23, 24
Havana circuit, at Havana	30, 31
Forkland circuit, at Watson's Chapel	Aug. 6, 7
Gainsville circuit, at Soul Counsel	13, 14
Belmont circuit, at Brewerville	20, 21
Cuba circuit, at Reid Chapel	27, 28
Gaston circuit, at Sharon	Sep. 3, 4
Butler and Mt. Sterling, at Butler	10, 11
Choctaw circuit, at Pleasant Valley	17, 18
Demopolis station	24, 25

25 J. H. URQUHART, P. E.

MARIANA DIST.—THIRD ROUND.

Mariana station	June 11, 12
Calhoun mission, at Shiloh	18, 19
Cerro Gordo mission, at Bethlehem	25, 26
Geneva circuit, at Elim	July 2, 3
Big Creek circuit, at Pleasant Grove	9, 10
Chipola mission, at St. Andrew's Bay	26, 27
Greenwood circuit, at Manli Chapel	Aug. 6, 7
Heathland mission, at New Hope	13, 14
Holme's Valley circuit, at Salem	27, 28
Freeport and Walton m., at Black Creek	19, 20

25 A. J. COLEMAN, C. E.

MONTGOMERY DIST.—THIRD ROUND.

Auburn station	June 18, 19
Tallassee station	25, 26
Hurtville circuit, at Antioch	July 2, 3
Salem circuit, at Lebanon	9, 10
Elmore circuit, at Loretta Chapel	16, 17
Crawford circuit, at Mt. Zion	3, 31
Tuskegee circuit, at Union	Aug. 6, 7
Loachapoka circuit, at Gold Hill	13, 14
Franklin mission, at Camp Ground	20, 21
Tallapoosa circuit, at Centerport	27, 28
Tuskegee station	Sep. 3, 4
Montgomery station	10, 11
Opelika station	17, 18

The District Conference will meet at Notasulga, July 21, at nine o'clock A. M. The introductory sermon by Rev. J. R. Peavy, at eleven o'clock A. M.

The Recording Stewards will please send the names of delegates and members to Rev. M. P. Dickinson, Loachapoka, Ala., as early as practicable.

22 T. F. MADDOX, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Logansport, at Salem Chapel	July 23, 24
Moorlingsport, at Pine Hill	27
North Bossier, at Collinsburg	30, 31
South Bossier, at Cotton Valley	Aug. 3
Shreveport	6, 7
Caddo circuit, at Cypress Camp Ground	13, 14
Mansfield	20, 21
Coushatta	27, 28
Springville	Sep. 3, 4
Natchitoches	10, 11
Natchitoches circuit	11
Agnesco	17, 18
Many	24, 25
Pleasant Hill	24, 25

22 T. H. M'CLENDON, C. E.

PENSACOLA DIST.—THIRD ROUND.

Pensacola	June 4, 5
Warrington	6, 6
Millview	11, 12
Pollard	18, 19
Milton	25, 26
Powelton	July 2, 3
Perdido	9
Stockton	9, 10
Yellow River	16, 17
Georgiana	23, 24
Evergreen	30, 31
Gravella	30, 31
Monroeville	Aug. 6, 7
Monterey	13, 14
Sepulga	20, 21

23 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Clinton	July 2, 3
Bayou Sara, at Tunica	9, 10
Wilkinson, at Mileway	16, 17
St. Helena at Darlington	23, 24
Amite City, at Amite City	30, 31
Franklington, at Parkers	Aug. 13, 14
Livingstone, at James Chapel	23, 24
North Wilkinson, Mars Hill	27, 28
Amite, at Sharon	Sep. 3, 4
Jackson, at Salem	
Pipkins and Port Hudson, at Pipkins	
East Feliciana, I. W. Cooper	
Wijnas, A. G. Miller	
Baton Rouge, J. S. Parker	
Woodville, I. B. Robertson	

Note.—For charges without date pastors will hold their quarterly meetings, assisted by brethren named, in July or August. Appoint the time best suited to your work, and give brethren indicated due notice.

Brethren will please help me. The third round is thus made in nine weeks, leaving fourteen Sabbaths for the fourth round.

The District Conference will be in Amite City, July 28 to 31.

25 JAS. A. GODFREY, P. E.

WILLIAMSBURG DIST.—THIRD ROUND.

Raun circuit, at Angora	July 9, 10
Chickasahay mission, at Washington	16, 17
Williamsburg, at Williamsburg	23, 24
Westville circuit, at Westville	Aug. 6, 7
Mt. Carmel circuit, at Santee	13, 14
Bethel circuit, at Ocohay	20, 21
Spring Cottage, at ——	Sep. 3, 4
China Grove, at ——	10, 11
Red Creek, at Rogs' School House	17, 18

24 D. A. LITTLE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	July 2, 3
Mt. Hillyet and Sunflower mission, at Shiloh	9, 10
Rolling Fork	16, 17
Clover Hill	23, 24
Warren circuit, at Redbone	30, 31
Port Gibson and Martin	Aug. 6, 7
Rocky Springs	13, 14
Canga, at Bear Creek	20, 21
Fayette Cane Ridge	27, 28
Meadville	Sep. 3, 4
Natchez	10, 11
Kingston, at Linwood	17, 18

24 JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

McComb and Summit, at McComb	June 11, 12
Harlehurst station	18, 19
Brookhaven and Wesson, at Brookhaven	8 P. M.
Adams and Bogue Chitto, at Ebenezer	July 2, 3
Brandywine, at Brandywine	9, 10
Bayou Pierre, at Tidermacle	23, 24
Beelbond, at Caseyville	30, 31
Crystal Springs 4 P. M.	Aug. 8
Spring Ridge, at Forrest Hill	13, 14
Beauregard, at Providence	20, 1
Magnolia, at Topasaw	27, 28
Georgetown, at Georgetown	Sep. 3, 4

The District Conference will meet at Caseyville, fifteen miles west of Brookhaven, Thursday, July 24. The opening sermon will be preached at eleven o'clock, Thursday, by Rev. W. H. Leith.

Those who can do so will please go in their private conveyances. Others will have conveyances furnished them from Brookhaven, without charge, if they will give to Mr. David McCree, Caseyville, Miss., a week's notice of their intention to attend. All delegates who expect to attend will please notify Rev. H. R. Caldwell, Caseyville, Miss.

The Recording Stewards will bring their records with them, or send them.

Bishop Keener has been invited to preside.

23 S. T. JONES, P. E.

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2. The medicinal properties contained in the glass make it as hard as a diamond. It will retain its polish and never become dull or dim, hence you will always see through it as bright and clear as at first.

3. The chemicals keep the glasses cold as ice; result is, your optic nerves always cool, doing away with any feverish sensation to the eye.

4. These glasses have no equal for night reading or sewing. With them you can sit up all night and the light has no effect on the eye, with no tiresome sensation whatever, which necessarily continues to improve the eye.

We will call, save and warrant our work, or money refunded. Persons living at a distance desiring the Medicated Glasses can by letter, sending address with postage stamp, when they will receive in return a mode of testing the strength of glasses wanted. The Medicated Glasses can only be had at 74 St. Charles street, we do not employ peddlers. AGENTS WANTED.

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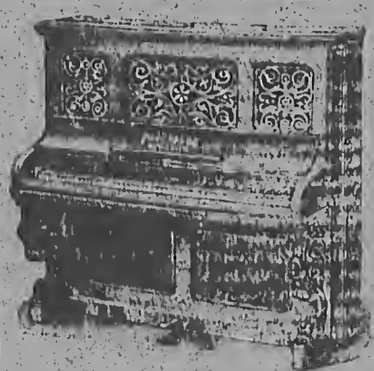
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ONE FLOWER.

BY MARGARET E. SANGSTER.

Dear lady in city walls,
Surrounded by the city's ever-throbbing
Ignoble din of thudding waterfalls,
And ribbon bursts of song;
Come, drink the depths of fragrant gloom,
And bathe in silences, sleeping in the sun,
And pastures where wild roses bloom
And brooks that babbling run.

Before my hand there lies
A spray of wet from out a forest nook,
And it is green and cool as cool can be,
With ferns of graciousness, gracefullest praise
Which thoughts shall bring.

Here, in the heart
Of this sweet spray, a wealth of faith
Is hidden as the hopes of people said
To be in Hindu hills, that wear
Their sacred kiss
Upon the brows
Of gods divinest air.

Under wood,
Where sky and bath dark depression sway
Fairies have their leaves on prayer unheard,
And it is such changeful day.

Sweet little flower,
Sweet and pure, you wear a wreath of faith
Which I, a girl in human hearts and deeds,
Can ill afford to miss.
Wild rose and palm
Are only fit
For those
Who, in the shadow of kindness, gendeful praise
Or thoughts shall bring.

From California.

We have brief summer upon us. It is strange to me to feel but little heat in June be that of January. We have had rain enough for a good crop; but, somehow, in the case only about half the crop last season. It is likely that the Lord takes the wheat grow these years of old.

I have never been in any country where the people did not talk of hard times. If there is such an one, I should like to see it. Heaven is doubtless the only place. There can be no poverty more plentiful than this; and we should listen to the popular cry here, we should think that hard times were on us.

Much of the poverty of this world is by contrast and not real. This is the case with California this year, as it is not as last year was. It is thought by many of our preachers in the Conference, that the church is not going up. I am not a very good prophet, but would say, there is room for improvement.

We labor under many difficulties, hard to be described by pen. They can only be fully known, when seen.

California has good laws. Just as good as any State I know of; but the people do not obey these laws as in other States.

It is a fact the world over, that all want to prohibit is a nullity where it is not approved by the masses. No State ever did prohibit unless the people believed the law right, and to violate it would be a crime.

Murder, theft, arson and many sins against God, and offense against the laws of our land, are written in the human heart, and the people in general obey such laws. But where the masses do not believe in their hearts that it is morally wrong to do a certain thing, no law will prohibit the sin.

In California, we have a law-abiding people in part; they keep just such laws as they believe to be right, such as that against murder, theft, and all that are regarded by them to be a crime; but some of our laws are worthless in this population—a population such as we have from all parts of the world, will not soon assimilate and be agreed about what is morally wrong.

In California, we have only six days in the week, and the days run thus: Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, and the other day that the people of the States have, is our picnic and excursion day. Now on these picnic and excursion days, we have to do our preaching, and what a time we have in drawing a congregation! The man that can beat a picnic, would do well to come out here.

This is not the case in every part of this State, but in our cities and towns in this portion, it is the rule. Neither do all of the people go to these picnics on Sabbath. Some stay around the drinking saloons, and we have a faithful few, who go to the house of God to worship. I must say that we have some of the best Christians out here, good and true amid all the temptations to evil.

In a letter some months ago in the ADVOCATE, Bro. Hunnicutt said, that Mississippi did not need immigration, only of a certain kind. He is correct; a people unlike the people of the South, will be an evil instead of good.

The United States is cursed now with a worthless class of beings pouring in, year after year. If anyone should doubt this, let them send to California, and let them see for themselves. We have many good people from the Old World, who come here to make an honest living, but most of them are worthless.

The North is cursed to-day as California, and I would say, let Mississippians, or people like them, live in Mississippi.

I do not think so strange of the ideas expressed so often by Bishop Haven, in regard to the negro—in the South being made the equal of the white race. The difference is in our standard, of what it takes to make a lady or a gentleman. The Bishop's standard is a low one, and by his measurement, he may be right, but they will never come up to ours. In our town, Mountain View, we have sixty or seventy inhabitants, and we have seven drinking saloons. If there is any part of the South that can beat that, I would like to know where it is. A letter in the ADVOCATE from Greenwood, Miss., from Bro. Newsom, gives a gloomy account of the drinking in that part of the State; but let me say to Bro. Newsom: "Cheer up, whisky is scarce in your country."

Brother A. B. Stewart hits the nail on the head when he calls on the people to pray over the drunken condition of the country. The heart power is the power to expel the demon from our land, and when the cause of temperance reaches the great heart of the people, then prohibition will stand, but not without it.

Since I have been in California I have found out, to a certainty, that the sea can roar and the mountains shake, for both of these things have taken place very recently. Earthquakes are not what I thought they were. I thought some volcanic power did the shaking, but my mind is changed. The world will find, yet, that the earth shakes by the power of electricity. It has its course just like a thunder-storm, only the electricity is in the earth and not in the air. Sometimes a current of electricity passes over the earth. The people here say that it is one of the sentorms of wind that dries up the wheat, and if closely examined in two or three days, and it looks just like it had been cut and dried in the sun. A field of this kind of wheat looks just as green to a new comer as that was growing, but fire would burn it very readily. I have seen the largest ocean in the world, and have heard it roar. On my way from San Francisco I passed through Golden Gate Park, one of the most beautiful drives on the world, with its winding sweeps of magnificent distances, down to the Cliff House. Here I found myself in full view of the Acropolis of seals, a mound of white rocks projecting out of the ocean. The seals were playing over, around and near to this place of resort. Some were sleek and dark, some large, some small. My first impression was a kind of disgust for the creatures. They seemed to me to have St. Vitus dance or tiedoulourex, but, after I had seen them jump from cliff to cliff awhile, my disgust changed to admiration for them, and I left the place a firm believer in seals.

The ADVOCATE is a welcome visitor to me every week, and I read it with more care than I ever did. It seems to me to be better than in other days, but it may all be in *me*.

P. W. PRATHER.

MOUNTAIN VIEW, June 16, 1881.

An Evangelist, So-called.

MR. EDITOR: Having seen an advertisement in some of the daily papers of a certain Jonathan Haskell, who is to hold a camp meeting in Mississippi City and Handsboro; and knowing that he has some endorsers here among the people called Christians, who lend their presence and money; and having attended one of his services, I thought an eye witness' account might interest some of your readers.

He has been holding service in the upper part of the city in his five pole gospel tent.

He calls himself an evangelist. He is, said to carry Presbyterian endorsements, but does not confine himself to their congregations or tenets; indeed, I have heard from lips as reliable as his own, that his Presbyterian brethren did not extend a very cordial welcome to him. In a statement of his own experience, which forms the filling of his preaching, I learned that he is a reclaimed Knight of the sawdust and converted actor and clown, once given over to strong drink, transformed by grace into Bro. Haskell the evangelist, and as the wicked boys put it in rhyme, "Bro. Haskell, the celebrated rascal."

His methods are as unique as his audiences, which are mixed. White with black predominating. He has evinced considerable art in arranging his audience; his pulpit or platform, being in the centre of the tent in an oval shape; the angle filled with the organ and choir, consisting of girls who are strangers, to us. His foot lights, so to speak, were negro boys with their legs dangling down.

Bro. Haskell with an eye on everybody, moves around the area of the oval, in a brisk way, conducting the meeting; showing new comers a seat, rallying his strikers, who are girls of all shades and men of different complexion, mingling all through the audience, selling Bro. Haskell's song books and papers. What with leading the choruses and prayers, and watching the roughs, for fear that some one will project an egg upon the preacher, or throw a string of rats into the choir circle, checking irreverent responses from profane persons; and watching the swaying chandeliers for fear of an explosion and another panic like the one he had when the lamp turned over on his head, and he secured a baptism of fire; what with all these things and others as remarkable, the evangelist has a trying time. The singing is good—the songs being Haskell's own selections set to "devil's music" to the unbelievers. He has near him on the platform, several ministerial brethren in black, dressed in clerical, half tare coats—I mean, colored preachers.

They do their work for him in the way of amening and scoring by shouts and grunts, every good thing the preacher says. This excites the mirth of the rabble, and brother Haskell threatens them with his bruisers, and lets them know that he will have them arrested, unless they stop. In these bursts of indignation, his language is simply unrepeatable, outside of his canvas.

His sermon was founded upon a portion of Scriptures, but the discourse was woven upon an incident, purporting to be one of his own experiences, when he was a sinner man, filling a clown position in a circus. The delivery of the sermon was much like the clown delivering his stale jokes, as fast and flippantly as the weary scissors of his mind could cut them out of the whole cloth. His old, failing world, betray itself ever and anon by the out slip of an old time-worn joke, and the roar of laughter following it would revive bygone memories of other days.

There are various opinions of Bro. Haskell and his methods. Some think he is getting up funds to start a real circus. Some think he is doing great good. One charitable brother exercised the brother on the plea of insanity. Taking a dispassionate view of the case, I should say that he is not worthy of the confidence of Christian people. His aim seems to be, to array himself with the world against the church. The clergy of the city, especially enjoys his displeasure.

His means of support seems to be selling his literature and refreshments, and enlisting the sympathies of such with more capital than judgment. He has himself commissioned as a policeman, and makes arrests and lets them off for a small amount, promising not to prosecute. A petty system of blackmailing. His record in St. Louis and other places has not been all that it should be for an evangelist. His services, in a word, are a travesty upon religion; and it is a matter of astonishment and grief that so many Christian people will give him countenance.

We append the following editorial notice of Mr. Haskell which appeared in the Central Christian Advocate of St. Louis, January 21, 1880:

"There is a certain J. S. Haskell operating in Illinois recently in Lamotion, as a temperance lecturer. We have every reason to believe that this man is entirely unworthy of confidence, and we can not understand how he succeeds in getting the confidence of the people. He is the same Haskell that our Iowa preachers published as a fraud in the Northwestern some time ago. We hope our Methodist pastors and people will have nothing to do with him. During the last week we have received a letter from Rev. S. Brooks, pastor of Highland circuit, South Illinois Conference, warning the ministers and members of the Methodist Episcopal Church and friends of temperance against this man. The Northwestern of August 18, 1878, contained a card from several pastors in Iowa warning the public against Mr. Haskell. The California Advocate also of January 1, 1878, contains an account of his doings on the Pacific Coast."

We have letters from Rev. John W. Lock, presiding elder, Lebanon district, South Illinois Conference, Methodist Episcopal Church, and W. E. Barnes, assistant editor of the Central Christian Advocate, St. Louis, confirming the above.

CHRISTIAN KEENER.

Commencement at Kosciusko, Miss.

MR. EDITOR: The commencement exercises at Kosciusko Male and Female Institute closed on Tuesday the fourteenth inst. As a member of the visiting committee, I report. It was not my privilege to attend the examination of classes, but heard the most favorable reports. This school, under the presidency of Rev. T. A. S. Adams of the North Mississippi Conference, assisted by his accomplished wife and Miss McNulty in the literary, and Mrs. Allen in the Music department, is doing a most faithful work in the way of education. Not only is the work faithful but thorough. The curriculum is of a high order. It duplicates, and more than duplicates, that of many similar institutions in the land. The course embraces Latin, Greek, French and German in the languages, and the higher mathematics, such as analytical geometry and trigonometry, and differential calculus. These studies do not simply appear in the course, they are *taught*. The completion of the course required of a young lady before she can receive a diploma prepares a young man to enter the Junior class at the University of Mississippi or Vanderbilt. In this age of glitter and shams, it is refreshing to see such thorough work as is done here, and that too without a "flourish of trumpets."

The degree of M. E. L., was conferred on two young ladies; Miss Metta Young and Miss Mollie Williams. The essays of these young ladies were excellent.

The committee were impressed with the fine *moral* tone pervading the orations, essays, dialogues, etc., of the occasion. They were also impressed with the fact that, while pupils are taught to *think* they are also trained *to remember*.

The discipline is of a strict, wholesome character. The committee agreed to recommend this school to the North Mississippi Conference, for its adoption as a Conference school. The property belongs to the church, but some additional buildings are needed. This is the only difficulty in the way. But can not the Methodists on this western side of the Conference raise $5,000 or $6,000 and thus lay the foundation for a noble institution of learning. The elements of success are here.

We have, it is true, an excellent Female College at Aberdeen, under the safe and wise guidance of Brother McVoy, but it is not accessible to this western section of our Conference. Kosciusko is and it is a time locality for such an enterprise. One very important item is its unlimited healthfulness. It is equal as any community in Mississippi perhaps and is a fine geographical center. The proposition to make this a Conference school met with a favorable response from the Board of Trustees in their annual meeting Monday evening. There is much else the committee would like to say, but this report is already sufficiently long. Will the brethren of the North Mississippi Conference consider the matter and talk it up among our people?

In conclusion, Mr. Editor, we are satisfied that parents and guardians can do no better than to send their children and wards to Kosciusko Male and Female Institute to be educated.

THOS. CAMERON,
For Committee.

WINONA, Miss., June 16, 1881.

From the Work.

LAYTON, MISSISSIPPI.

MR. EDITOR: The active part taken in church work by women, presages prosperity.

The enthusiasm that has been kindled in favor of foreign missions, so far from lessening their interest in home work, has intensified it. As the spirit of liberality in the church is increased by giving, so the spirit and capacity for church work is strengthened by exercise.

Faithful and effectual work in one department, quickens the zeal and pleasure in work in all other departments. I think, sir, that the earnest, faithful and successful work of the women of our church in Canton deserves honorable mention in this connection.

Whilst they have not been idle in the great mission work as the reports of the society, and the handsome reception given Bro. and Sister Lafferty, on their visit, with the offerings then made will show, they have come, and are still doing, a noble work at home.

Hard, as are the times, they have in a few months, by their own energies raised the necessary funds with which they have repaired, repainted, repapered, and to a considerable extent refurnished and recarpeted our parsonage, and I wish to say, by way of parenthesis, that the furniture is much superior to that usually put in parsonages.

Now, as my letter has an exordium, you will please allow the peroration, and it is a pleasant one, at least, to the inmates of this parsonage. Not to detail you with details of the well-filled larder we found on our arrival last Christmas morning, nor of the numerous kindnesses shown us since, on the 8th inst. the day before our District Conference met at this place, a large procession of ladies and children, headed by the mayor and marshall of the city, both of whom are stewards of said circuit, entered the parsonage, and after a pleasant greeting, withdrew, leaving us to store away a tasteful amount of groceries, vegetables, fruits, cakes, nick-nacs, dry goods, etc., at our leisure.

As for the gentlemen, of course, they do not expect their good deeds to be spoken of. Suffice it to say, the pastor wears a new suit of clothes, that the merchant said was paid for, before the wearer saw them; and the man who hauled the pile of wood to the parsonage, said it was not to be paid for; and somehow, a fine milch cow found her way to this same parsonage, etc., etc.

Very truly, R. S. WOODWARD.

ALEXANDRIA DISTRICT CONFERENCE.

MR. EDITOR: The Alexandria District Conference held its session at Pineville, May 27. Rev. E. H. Hewitt, presiding elder, in the chair. It was a pleasant meeting. Good will and harmony seemed to rule the hours, and the reports reflected the light of better days. In fact, everything was indicative of spiritual and financial prosperity. Our presiding elder lifted the curtain, and allowed us to take a peep at his intentions—"He means to give the district wheel such a push this year, as will enable it to hold up its head for years to come." And I, for one, believe it can be done. If the preachers in charge will only push with him. God grant us a working as well as a preaching spirit! All the pastors were present, except three. The lay men turned out well. We also had the pleasure of seeing the face of our late presiding elder, Rev. Christian Keener. We were glad to take him by the hand; because it brought to our mind the good days of old. But I must stop this strain and get back to business. We appointed missionary lecturers, to visit the various works on the district. This is a move in the right direction. I think I can cover the business by saying, that everything that ought to have been done, was done. Big Cane was selected as the place for holding the next Conference. Now, before I close this letter, I must speak a few words in regard to the blessing which followed the District Conference. Bro. Harper, the pastor, thought it was a good time to begin a protracted meeting. Some thought it was not because everything in the sky was indicative of more rain. Nevertheless, we went to work; and, bless God, our work was not in vain! He stamped it with the seal of power. Sixteen souls received light from on high, and lips were garnished with a new song of praise. Twenty-one sought a refuge within the protecting arms of our holy Zion, and many others saw their sins in their true light. It was a happy time, indeed! For the glory of God was standing in our midst; and my very heart leaped within me as I took the hand of every man, woman and youth in the house, and heard them promise that by their help of God, they would make an honest effort to meet me in heaven.

Yours truly, P. CALVIN.

LAKE PROVIDENCE.

MR. EDITOR: I enclose you $3.50 for China Missions. It is a contribution of the Methodist Sunday school of our town. We were hopeful of getting more, but our Sunday school is small; but we feel much encouraged, as it is growing in numbers slowly, which is due to the zeal of the ladies of our church. God bless their efforts to build up our Sunday school interest. The male members do not take much interest in us. I hope before the close of the Conference year, to increase our numbers from sixty to one hundred. The Rev. H. O. White is serving us as pastor the third year. We hope he will be sent back the fourth year. He is doing a good work and is much loved by the whole church. I do not think the Conference could send us a more acceptable pastor. We are going to build a new brick church this fall, if our crops are good, as they bid fair to be now.

Fare respectfully,

R. SPANN, Sup't.

June 20, 1881.

NOTE BY EDITOR.—The money order for $3.50 was duly received, and will be forwarded to Missionary Secretary at Nashville.

LEND HOVE, GRANT.

MR. EDITOR: Our efficient pastor, Bro. A. A. Parnet, preached to us last Saturday and Sunday, with good effect. Bro. Cornet is a faithful minister of the gospel; we are always glad when the second Sunday comes, and with it comes our pastor, to stir us up to a sense of our duty to God and the church. We have a Sunday school in motion now, also class-meeting. I do love the class-meetings. They are seasons of refreshing from the presence of the Lord to every Christian. Would to God that the class meetings and prayer-meetings were more faithfully kept up. We are moving on slowly here, gaining ground slowly. Two years ago, we had not a good house for our pastor to preach in; now we have a neat church, two stories high, with a manstule lodge up stairs. So, you see, we are doing something. We wish next Saturday and Sunday to have it destleatest, as then is the time for our second Quarterly Meeting for this circuit. We hope to have Bro. Alexander, our presiding elder, with us. Crops are as good as could be expected at this time of the year and the start we farmers had. Health of the country good, as far as we know.

Yours respectfully,

G. D. HILL.

June 6, 1881.

GOODMAN, MISSISSIPPI.

MR. EDITOR: The Holmes county Sunday school convention, held at this place June 22 and 23, has just closed. The convention was a success, quite a large attendance, and we think the interest for the cause protected.

The friends of prohibition met at this place, the day before the convention. I am rejoiced to say that the interest is fine. This meeting provided for a mass meeting at every voting precinct in the county on July 1, to elect delegates to the county convention, to be organized at Lexington on July 12.

I was glad to see so many of the best of our people so determined on this subject. Success must come. Victory is ours. The fight will be hard, but we are equipped for the war. We enlist for the war, long or short. Victory we must have. Our District Conference meets here July 28, come if you can.

J. P. EVANS.

June 21, 1881.

SILVER CREEK, WILKINSON, MISSISSIPPI.

June 17, 1881.

MR. EDITOR: We held our second Quarterly meeting on June 11. We had a good attendance of the officers and members, and a large congregation on Saturday and Sunday. About four hundred people present. Our elder, Bro. Hewitt, was at his post, full of the Holy Ghost, and preached with power. We have received in the church since the first quarterly meeting, sixteen persons, Baptized, nineteen children. We have built a parsonage, paid for lumber to build a church at Spring Creek, raised for different purposes, $123.95. We have good religious meetings. Preaching, prayer and class-meetings all well attended, and the people do not forget their preacher.

GEORGE JACKSON.

WEST'S STATION, MISSISSIPPI.

June 21, 1881.

MR. EDITOR: The West's station circuit is in a healthy condition, spiritually and financially. The Ladies' Aid Society, only three months old, has raised about $35, which is being used in building and furnishing a parsonage. It is a good thing to be the pastor of this people. Great interest is manifested in the prohibition movement. Crops good, and promise a large harvest.

ELIJAH DAWSON.

Bro. M. M. Clark, writing from Wayne county, Mississippi June 13, says: "Our pastor, Bro. Brogan, is a man of sound judgment, one whom we highly esteem. This is his second year on this circuit. Horse cavalry is a pleasant place to live in. Farmings very extensively carried on; most all kinds of fruits and vegetables do well here. It is something of the mountainous order, in parts of the country, and we have the purest and coolest springs of water that can be found anywhere. People here are very prosperous, the crops are growing and the future looks very hopeful. The health of this section is very good."

Ocean Springs, Mississippi.

There are many Methodists in Mississippi and Louisiana that can not and do not want to go North and do not want to go anywhere very far.

Ocean Springs is eighty-four miles east of New Orleans and about fifty west of Mobile. The Louisville, Nashville and New Orleans railroad gives us three trains and four mails daily. Biloxi is four and the Sea Shore Camp ground is about five and a half miles west. We have ample hotel facilities, and board can be obtained in private families. Our society is good. Protestant is much stronger marked here than any point west of us, immediately on the coast. The Baptist church edifice is quite neat, now supplied by Rev. Mr. Hailey. The Methodist building is ample, in good repair, centrally located, and supplied by J. P. Dancer. Service every Sunday by the summer season. Jackson county Grand Jury indicts transgressors of the Sunday law. We may say stores and drinking saloons are closed on the Sabbath and any violator is liable to be punished. Salt water is found on our north by Fort Bayou, west by Biloxi Bay, south by Mississippi Sound or Gulf of Mexico. Deer Island lies off south about one and a half miles, as a protection against storms. The steamboat Herndon plies between New Orleans and Ocean Springs bi-weekly; fare first $1.50, meals fifty cents. Ten-trip tickets, good for sixty days from New Orleans to Ocean Springs for $14.50, regular fare; five cents a mile. Fish, oysters and crabs in abundance. Salt water bathing splendid. Property is for sale at reasonable prices. Col. W. R. Stuart, a whole souled Methodist will take pleasure in giving any additional information wanted. I will also, when at home. Of course, send stamp for a reply.

ROBERT S. HOWARD,
Mississippi Conference.

VICKSBURG, Miss., May 25, 1881.

Christian Advocate.

THURSDAY, JUNE 30, 1881.

HOLY SCRIPTURES.

BY VAUGHAN.

Welcome, dear book, the soul's joy and food; the feast
Of spirits, heav'n extracted, lyes in thee;
Thou art life's charter, the dove's spotless nest,
Where souls are hatched into eternities.
In thee the hidden stone, the manna lies;
Thou art the great elixir, rare and choice,
The key that opens to all mysteries,
The word in character, God in the voice.

Thou art the sky-land the wine-house,
There are the present healing leaves,
Blown from the tree of life to us
By his breath whom my dead heart heaves.
Each page of thine hath true life in't,
And God's bright minde exprest in print.

Thou art the fulfilled, gemlly rock,
The hive of beauty, living lights;
Ever the same, whose diffused stock
Entire still wears out blackest nights.
Thy lines are rays the true Spa sheds;
Thy leaves are healing wings he spreads.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Third Quarter Lesson II.

SUNDAY, JULY 10, 1881. EXODUS II, 5-15.

THE COMING DELIVERER.

5. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14. And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Here begins the history of one of the greatest souls of earth. Moses was born in troublesome times. His mother and father were Jews of the house of Levi, and were under the rule of a powerful king, who had issued a command that all the male children should be killed, and he gave his officers strict orders to carry out this cruel measure. These orders were given in order to lessen the number of Jews, for they were increasing so fast that the country was about being filled up with them.

Moses' mother and father kept the glad news of a beautiful boy coming to their home as long as they could, and, in spite of the command of the king, determined to save their son. They were in great trouble. This was their first boy, and boys were thought more of in those days than girls. If the angel who brought babies to the homes of earth had asked, which would you rather have, a boy or a girl? every mother and father would have said a boy. The reason the boys were at a premium was a great and well-known promise made by God to some one of the families of children of Israel, that there should come a son, who should be *prince* and leader of the house of Israel. They did not know then that this Prince was to be the son of a virgin, or they would have set a higher value upon the girls. Every mother and father who received a beautiful boy thought that, may be, this is he whom God will select for this high honor. Moses was, according to all accounts, as beautiful a babe as ever opened his eyes on this world. The parents noticed it, and wished all the more to save him. He was an *elegant infant*, fair in the eyes of God. His pious parents called God's attention to the fact, and, as they prayed unto him to protect and take care of the child, can you believe it, the Lord in heaven looked down on little Moses, and agreed with the parents that the child *was* beautiful, and assured them that he would be *his* friend, and take care of him because he saw that he was a proper child. He was from that moment one of God's favorites. All mothers like to have their children favored, but here was a mother that had her boy complimented by the Lord. She had from the Lord's own self the assurance that he would befriend Moses. In a moment all her uneasiness about the king's murderous edict was gone. She believed God, and no longer feared the king's commandment. What a fortunate baby to have such a faithful parent. To his very cradle he had the benefit of this mother's and father's *faith*. Three months passed, all of which time Moses was hid; but the king's officers were abroad searching every Jewish home for *boys*, that they might kill them.

Moses' would soon be discovered. What must be done? Although the mother and father had the assurance from God that Moses was a *chosen* child, and though she believed God, yet the mother's sagacity and love left nothing for Providence that she could herself do. She made an ark of rushes, and covered it with pitch, so that it was water-tight, and put Moses in it. I expect he was asleep when she put him in the little boat-cradle. He is taken to the river, the ark is launched. No doubt God saw that the little craft was properly ballasted, so the little Moses would not spill out into the water among fishes and crocodiles.

His sister is left to watch the boat, with its precious fright, and the mother watched too. Now, human sagacity and forethought has done its best. The mother's part is done. God's part begins. *He* has all the materials at hand; no need to work a miracle. He controls the weather, the currents of the stream, the promenade of Pharaoh's daughter, her feelings, the steps of her attendants, are all so overruled by him as to lead to the discovery, the rescue, and the final disposal of the child. What a wonderful drama! God is the manager. How wonderfully it illustrates the connection between the diligent use of means and pious trust in Providence. *Faith* is the greatest worker in the world; it works by love. The most diligent use of means goes along with the highest faith in God. It is the best and only power sufficient for saving boys from cruel and girls from slavery. A mightier king than any of the Pharaohs has publicly declared his intention to murder every child in the world for whom God has any regard, and for whom Christ has died. He does this because he hates God, and he knows that he can not more successfully spite him than by ruining the children, for whom God has shown so much love; they are all *chosen* children all the boys and girls—since Christ has died for each. Oh! that the parents would keep their children hid from satan's officers, who seek their lives, and, when they can no longer hide them, that they may give them by faith to God, and engage his friendship for them. Give the children the benefit of faith, your faith, when they are in the cradle, for the promises are to you and your children!

Moses was the most fortunate child ever born under an evil star. Just read the story, and see how this little weeping captain won his way from a humble place, where he led a very precarious existence, to the safe and honorable *berth* in the king's household, with the princess as his mother by adoption, and his own mother as hired nurse. Did not she laugh with joy to herself when she received her first month's wages. She was the only mother I ever heard of who received pay for nursing her own darling child. Now there comes a gap in the history; we must make a long skip over Moses' boyhood and youth, and see him again as a man forty years old. His fortunate childhood was no inheritance from his parents' faith; he was living, so to speak, on his mother's and father's capital, but the time came when his mother's and father's faith could avail him no more. He must have faith of his own. The training in faith he received at the hands of his *nurse* prepared his heart to receive the word of promise for himself. He believed the promise, and soon his faith in the promises was tested. He was offered a high position in the realm, may be co-regent and successor to the throne, but to accept this would have been to give up his hope as an Israelite, and be an apostate from the Jewish faith. His decision was noble to renounce the palace, and take his place with the suffering people of God. He was so convinced of the faithfulness of God, to keep his promise to the race of Israel, that he deliberately chose to be an heir of the promises to be yet fulfilled in the future rather than to enjoy the emoluments and honors of Egypt, which were then at hand, and proffered for his acceptance. How strong his faith in God must have been to have enabled him to resist this tempting offer. His decision was hardly taken before a crisis arose to confirm it. Read the history, and learn how, in a moment of indignation, when he saw one of his own race smitten and beaten cruelly by one of the Egyptian overseers, he interfered, and slew the Egyptian. The case was soon reported to the ears of the king, and Moses must fly for his life. Reading this account, as given by Moses himself, we find no explanation or palliation of the deed. As it is recorded, it looks much like a case of manslaughter, or murder, under intense indignation, and fiery love for his brother. Saul, of Tarsus, manifested something of the same spirit against those he considered the great enemies to Judaism. He saw his guilt afterward. Was Moses' case like Saul's? The *intense Jew*, but not the meek Moses. He had yet a wonderful experience to go through before he could be chosen as the leader of God's people. The act expelled his separation and complete severance from the Egyptians, but did it not delay for many years the deliverance of the children of Israel?

We can not in this lesson, for lack of space allotted, give all the great lessons taught here in this short chapter of history. We take Paul's summary of this chapter as the best we know. He makes it a dynamic lesson of *faith*. Faith, as connected with the preservation of a child's life, and faith as the principle of life of the *man*. Faith being the principle of life, it must be concerned with all of life. It is concerned with the cradle as much as with the decisive crisis-points of intelligent age. "By faith Moses, when *he was born*, was hid three months of his parents." Hebrews xi, 23. Faith of his parents, not his own faith, but his parents', is the great concurring cause of this starts his life toward a successful issue. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." Hebrews xi, 24. Here is faith again as the principle of his decisions and his life; the same kind of faith that preserved him in infancy, when exercised by his parents, but not the same *kind* of faith as theirs, inherited by him. Faith, his own, grown in his own heart, planted there by God, who dropped the seed—his word—in Moses' heart. The germinating seed rests the soil of his heart. God furnished the seed, and it flourished. Behold in Moses' life the power of faith as a principle of life, *successful* and eternal. For grandness of commission, for permanence of influence as actor and thinker, in law, in literature and in religion, no name shines brighter than the name of Moses. Founder of a theocracy, grandest of souls, he touches all men and all ages. Like all the other men who have proved themselves to be the Elect, his life was his faith in God's word.

Mr. Wesley and the Truth.

Mr. Wesley, more than any man I ever read after, avoids contradictions. His leading ideas were right, eminently right, but he was a man, working under the direction of a good, sound human judgment or reason, unaided by inspiration. Hence that he should have written thousands and thousands of pages on the most intricate subjects involved in the whole field of polemic theology, following out their various ramifications in detail, meeting every form of error, and overcoming every form of opposition, without now and then making a *difference* when there was *no distinction*, would have been positively superhuman. Like Luther, he was a zealous, ardent defender of the truth. His convictions were strong, and so was his speech. Sometimes he said more than he meant, and so confessed in the late hours of his life. The wonder is that there is not more of this over-reaching in his works than is there.

Moreover, like other men, Mr. Wesley had the instincts of early training, of the doctrines of his fathers, and no man, without a full abandonment of all the early precepts of his life, is likely so to modify it as to keep *all* the *good*, and leave out *all* the *evil* in his ancestral precepts. Besides this he traversed a wilderness, made, in a large measure, his own roads the old paths had well-nigh grown up, and when he came to blaze out a way for future generations, he was very careful not to blaze those winding trails along which he had been in search of truth. The two main windings of his life—baptismal regeneration and sanctification—were left out of the twenty-four articles. They are both in his works. Like the bruised grass in the wilderness, they show that his feet have been there. He saw them, he examined them, but he left them out of the articles. The first has not been called for; the second has. When the first is held, it is viewed as Mr. Wesley viewed it; the second has been perverted accepted in the light of his most highly-painted colors.

But why has this controversy turned on John Wesley, and not on St. Paul? I understand that I am to accept the twenty-five articles *as far as they may be proven by the Scriptures*, and, if they fail of Scriptural support, I am not to be bound by them. "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith."—Art. 5.

It has been asserted that Mr. Wesley taught that sanctification was a second blessing, procurable by faith at any moment, and without this second blessing no man can get to heaven.

Mr. Wesley, in his sermon on "Perfection," paragraph 7, proposition 1, says: "Now the moral image of God consists (as the apostle observes,) in 'righteousness and true holiness.' By sin this is totally destroyed. And we never can recover it till we are *'created anew in Christ Jesus.' And this is perfection.*" Now, look at his exposition of this idea of holiness in his sermon on the "New Birth"—on the "Nature of the New Birth."

Paragraph 5, proposition 2: "It is the change wrought in the whole soul by the Almighty Spirit of God when it is *'created anew in Christ Jesus,'* when it is 'renewed after the image of God in *righteousness and true holiness.*'" This, he says, is the work or result of regeneration, and elsewhere he declares "this is perfection."

See also "Scripture Way of Salvation," paragraph 4, proposition 1: "At the same time that we are justified, viz., *in that very moment*, sanctification begins. In that instant we are born again, born from above, born of the Spirit; there is a real as well as a relative change. We are inwardly renewed by the power of God. We feel the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us, producing love to all mankind, and, more especially, to the children of God.

Paragraph 8: "From the time of our being born again, the *gradual work of sanctification* takes place. We go on from grace to grace while we are careful to "abstain from all appearance of evil," and are "zealous of good works."

Ibid, paragraph 9: "It is *thus* that we *wait for entire sanctification*, for a full salvation from all our sins."

The doctrine which Mr. Wesley taught in the heart of his sermons, and which he incorporated in the articles, is this: "By regeneration man is cleansed from the guilt and power of sin. It causes him to 'love God as he never did love any other creature,' makes his 'whole life one labor of love,' one continued obedience to the commands, 'Be merciful, as God is merciful,' 'Be ye holy, as I, the Lord, am holy,' 'Be you perfect, as your Father in Heaven is perfect.'" (Marks of the new birth, paragraph 1, proposition 1.) Here his sanctification begins, and grows with his growth, expands with his spiritual capacities till he is glorified. "A CHILD that is made perfect has not 'already attained all they shall attain.'"—Wesley's works, volume 6, page 491. "He who does not commit sin is perfect."—Ibid, page 414.

That Mr. Wesley does insist, at times, on more than a new birth is very clear. So does Paul: "Leaving the principle of the doctrine of Christ, let us go on to perfection."

So St. Peter, addressing "them that have obtained like precious faith with us, through the righteousness of God, and of our Saviour, Jesus Christ."—II Peter i, 1; who had "all things that pertain to life and godliness" (verse 3,) and had "escaped the corruption that is in the world through lust" (verse 4,) exhorts them to an advancement in the divine life, *adding* to that "precious faith"—building upon it—adding "grace to grace" (Mr. Wesley,) letting these things "be in you and abound" (verse 8.) Otherwise he will forget "that he was purged from his old sins" (verse 9.) So also Paul does not profess to have attained to "perfection" (Phil. iii, 12,) but is pressing "toward the mark for the prize of the high calling of God in Christ Jesus" (verse 14.) He is "going on to perfection" (Heb. vi, 1,) "if God permit" (verse 3.)

But we are told *not* to live in the seventh chapter of Romans, but advance to the eighth chapter. It is said that St. Paul was *made perfect* between the writing of the seventh and eighth chapters of his letter to the Romans. A paragraph in the Nashville Advocate recently gave countenance to this theological monstrosity. The epistle to the Romans was written *before* Paul ever visited Rome; that to the Philippians while in prison there. In the latter he declares his purpose of going onward and upward in the divine life, and tells us plainly that he looks forward to a fuller apprehension of Christ Jesus. That his Christian life was perfect *in kind*, there can be no doubt—perfect like the body of a young child—for "if any offend not in word, the same is a perfect man."—James iii, 2.

In I Corinthians i, 1-2, Paul writes "to them that are sanctified in Christ Jesus," to those who come "behind in no gift" (verse 7.) There were "contentions" among them (verse 11.) So that no more is said of the sanctified ones in Corinthians than of the unsanctified (?) ones in the seventh of Romans, who were "dead to the law by the body of Jesus Christ" (verse 4.) The Corinthians seem not to be less carnal than the Romans.

There is a degree of moral incompetency in man, inasmuch that he is always to be touched by temptation at his "carnal" points. Hence arises the peccability of man.

"I know many who love God with all their heart, mind, soul and strength. He is their one desire, their one delight, and they are continually happy in him. * * * For want of better bodily organs, they sometimes inwardly think, speak or act wrong."—Volume 6, page 737 (see page 747.) Answering Mr. Erskine, who charged him with preaching a sinless perfection, Mr. Wesley says (volume 6, page 711:) "I do not maintain this. I do not believe it. The proposition I will hold is this: A person may be cleansed from all sinful tempers, and yet need the atoning blood. For what? For negligences and ignorances, for both words and actions (as well as omissions,) which are, in a sense, transgressions of the perfect law. And I believe that no one is clear of these till he lays down his corruptible body."—Ibid, page 741. "The perfection I teach is perfect love; loving God with all the heart, receiving Christ as Prophet, Priest and King, to reign alone over all our thoughts, words and actions.

From the above extracts it will be seen that Mr. Wesley believed in "three grand Scriptural doctrines—original sin; justification by faith and *holiness consequent thereon.*" Volume 6, page 757.

Here is a very exact formulation of doctrine. Man is depraved; with him sin is an original element; by it he is guilty; on account of it he is condemned, but not beyond pardon. Jesus has died, "the just for the unjust," and "by faith in him" the sinner may be justified. Being justified, he may "grow in grace, and in the love and knowledge of our Lord, Jesus Christ," till he "grows up into him in all things, which is the head, even Christ."—Eph. iv, 15.

This growth, this steadfastness in faith, this zeal for good, this pressing "toward the mark for the prize of our high calling of God," is our line of duty, and the highway to holiness.

"It is thus that we wait for entire sanctification." Mr. Wesley.

C. A. PARKER.

Colporiage Sketches—No. 9.

BY A. M. JONES.

"DEVIL DICK," AND DEAD HORSE.

Mr. Richard D. Penn, familiarly known among his acquaintances as "Devil Dick," lives in Lawrence county, Ala., near the corners of Winston and Morgan. The appellation of "Devil Dick" might indicate something bad on the part of Mr. Penn, but not so. He is simply good natured, playful, likes his fun and innocent amusement; nothing more. It is true he had no Bible until I supplied him, though he had been keeping house for fifteen or twenty years. This, however, he assured me, was not altogether his fault, as he had earnestly been trying to get one ever since the war. It is a shame to our boasted civilization, if not a sin against God, for country merchants, on whom their customers are dependent for everything else in the mercantile line, not to keep Bibles in their stores for sale. I have found hundreds of destitute families in my travels who would have had Bibles long ago if they had been kept within their reach. In addition to the misfortune of having no Bible, Mr. Penn also incurred the displeasure of the government, a few years ago, by making what is known, in mountain parlance, as wild-cat whisky. His infelicitous pursuit, however, was suddenly arrested, as the revenue officers, at an hour when he least expected them, came upon him, broke up his still, poured out his whisky, and took him a prisoner to Huntsville, where he rested quietly in jail for three days and nights. After paying out more than a hundred dollars, he was permitted to return to his home, a wiser and better man. In speaking of his trip to Huntsville, and his lodgement in jail, he said: "I had no inclination to go to jail, and insisted on not doing so, and it is the only time in my life that I ever remained three days and nights in a place where I didn't want to stay." By special invitation I went to Mr. Penn's, soon after first meeting him, and spent Saturday night. While on our way to church next day his horse became violently sick, and did not recover until late in the afternoon, though we doctored and worked with him as rapidly as possible for hours. In about three weeks after that time I left Danville with a fresh load of books, to make another trip through Winston county. A drive of ten miles, through mud, over rocks, and up the mountain, brought me to Mr. Penn's again. The sun was an hour high, but, knowing the scarcity of houses on my line of travel, I turned in for the night. Horse, buggy and baggage were soon stored away, and I had an hour to devote to reading and writing before my friend came in from his work. At sundown Morgan, for that was my horse's name, was watered, curried and rubbed from head to hoof, and supplied with a bountiful supper. At nine o'clock we were at the stable again. He had dispatched his feed, was quiet, and seemed to be perfectly well. At eleven o'clock, some time after we had retired, Mr. Penn heard a noise in the lot, and soon reported to me the alarming intelligence that my horse was sick. I was soon there, and we went to work as fast as possible, but, alas! it was too late; in an hour he was dead. He was a noble fellow, young, large and strong; was worth $100. He suited me better than any horse I had ever owned. During his short sickness Mr. Penn, wife and children all seemed concerned, and rendered every assistance in their power. The indifference of three great, strapping, lazy wagoners, who slept in the same room, and one in my bed, attracted my attention. Neither of these men got up, offered any advice or assistance, and seemed as much unconcerned as if Morgan had been a rat. I do not think that anything could have saved my horse, yet a willing mind, on their part, would have been highly appreciated by me on that memorable occasion. When it was all over we returned to the house, and to our beds, others slept, but I could not. I was on the mountain, in almost a wilderness country, among strangers, but few of whom seemed to take any interest whatever in my work, had only $2 of my own money in my pocket, and thought it extremely doubtful as to buying another horse on credit. To sleep under the circumstances was simply impossible. Mr. Penn had taken the precaution to make a large fire. I sat by it, thought, planned and meditated for hours. Having begun without money, and devoted my entire life to the preparation for the ministry, and in the work of the itinerancy, together with a few months soldier life, and almost two years service as chaplain to the Confederate army, I had passed through various scenes, braved many difficulties, but nothing of the kind had ever before so completely arrested me in my onward course; I was completely stalled; could not turn a wheel. Misfortunes are liable to overtake us all, and most men, during some period of their history, need sympathy and help. If those two high salaried officers of the "American Bible Society" should see this they will readily understand why it was that I, in my extremity, so earnestly appealed to them.

Just before the dawn of day, while feeling as gloomy as it is possible for a man to feel on account of losing a horse, and endeavoring to devise plans for the future, the passage of Scripture, "Be careful for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God," (Phil. iv, 6,) came to my mind like an angel from heaven. Soon the burden was gone from my heart, darkness and anxiety gave place to light and peace, and I had an undefinable assurance that before the sun went down the next day I would be in possession of another horse, and fully prepared to go on with my work. Having experienced this happy mental and spiritual change, I could have slept, but day had dawned, and it was too late; the industrious people were getting up. Of course I did not feel communicative, having lost both my horse and the entire night's sleep, but could not help being amused at those lazy fellows, who were so very indifferent only a few hours before. With the curiosity of children, they hastened out to see the dead horse, and returned one at a time. The first who entered the room, after vacantly gazing into the fire a moment, turned to me and lazily drolled out: "Well, you have lost your horse." Yes, sir, I replied, he is dead. The second soon came in and remarked: "Your horse died last night, sure enough." Yes, sir, I have been conscious of the fact for several hours that he died "very dead." The third returned, rubbing his hands, in haste to get to the fire, and said: "I see your horse is dead this morning." Dead, was the response, I think, sir, he is one of the deadest horses I ever saw. After asking a number of questions, as to the age, value and qualities of the dead horse, and receiving answers in monosyllables, they applied themselves to telling dead horse stories, and highly entertained each other until breakfast. Drawn by two yoke of oxen, Morgan was carried over the hill, and left until the last day, or at least until his noble form is destroyed and decays. We would have buried him had it been convenient. Now it was that I felt more keenly than ever that my horse was dead. The buggy was rolled out, books, baggage, harness and bridle all packed in, and the shaft securely tied to the axle of the front wheels of Mr. Penn's wagon. Under the superior conductorship of Mr. Penn, the strong young oxen rapidly walked a mile, and drew up at the home of Mr. Mason, who kindly loaned me a pony for the next five miles. Adjusting the harness, and taking the reins, the pony, though small, soon trotted to the store of Mr. Sherald, at the foot of the mountain. Stowing away books, buggy and harness, and after a hasty dinner, though the rain was falling in torrents, by the kindness of Mr. Lovelady, a clever young man, a grandson of one of Jackson's old soldiers, who accompanied me, I was conveyed on horseback to the home of Mr. Wm. E. Baker, my boarding house near Danville. Having left home the day before, to be gone a month, of course my sudden return in the rain, with bridle in hand, startled the family. There I found loving and sympathizing hearts. My little boy, who was much attached to Morgan, hid his face on my breast and wept bitterly. When night came I retired to rest, with a trusting heart, fully expecting to get a horse the next day, though from where or when I had no idea, and slept soundly. The next morning, about eight o'clock, a gentleman hailed at the gate, and called me out. After a few words he said: "I understand that you have lost your horse, and I have brought you another." He was a fine looking fellow, good size and well conditioned. In less than ten minutes the trade was made, and the horse mine. Having lost but one day, I was prepared again to go on with my work.

Obituaries.

FARNELL. Mrs. CLARA ASTRUP FARNELL was born in Mobile, Ala., September 27, 1847, died May 22, 1881. She was reared by a pious Christian mother, and brought up in the First Street Sunday School, grateful memories of which she cherished through life. As a natural consequence these influences she was converted at an early age and joined the Methodist church, and at once, though yet a child was instrumental in bringing her father into communion.

Her first marriage was to W. F. Harsell, by whom she had several children, only one of whom survives her. Being left a widow she was married to Mr. Farnell, a devoted and consistent member of the Methodist Church, who with a family of children is left to mourn her loss.

Sister Farnell was modest and unassuming, but always ready to testify of the goodness of God and the power of his grace. When her health failed so that she could no longer attend church services, she was accustomed more frequently to retire for private prayer to her closet, and this secret place of power she often left with her face shining and her heart overflowing with peace. She was true to all the relations she sustained. God, in his providence, placed her as a wife and mother; she was faithful to her responsibilities. The large number who walked in her funeral procession and dropped their tears of sorrow upon her grave testified that the community was bereaved of a neighbor and friend. Her name is "precious ointment poured forth." In the hour of final conflict the cloud lifted not, and she stepped into the cold waters with the light from the golden city resting upon her heart, and the strength of the everlasting arms underneath and lifting her up.

God grant that the bereaved husband and children may fulfill her dying request, to meet her in glory.

MURPHEY. John W. Murphey, of Rapides, Miss., died May 31, 1881, in the forty fourth year of his age. Mr. Murphey, for some time previous to his death, had been afflicted with lung disease, though was confined to his bed only a few weeks during which time he suffered much pain, but bore it with patience, bearing his affliction like a man. During the time he was confined to his bed he read the Bible frequently, and he told me that when a young he joined the Methodist Church but neglected the influences by which he was surrounded, and the inclination of his nature to evil, he was not willing to give up his good intentions. He was not a member of the church at the time of his death.

A short while before he breathed his last he called his brother-in-law to his bedside and asked him what the physician thought of his condition. "You need have no fear of frightening me, for I am not afraid to die," and when informed that there was no hope of his recovery he said, "I see it all clearly." After giving some instructions as to the manner in which he would have his children brought up, and making some suggestions with reference to his burial, he exclaimed, "Jesus! Jesus!" and calmly fell asleep. God bless his orphan children, the bereaved relatives and friends, and may they meet him on the celestial shore. M. C. [illegible]

WILLIAMS—ORTH.—Miss. SARAH E. KIMBROUGH, daughter of Susan and Aaron Sanders, was born November 28, 1842; on the ninth of February, 1861, she was married to Mr. Zachariah Williamson, with whom she lived in peace and harmony until the hour of her death, which occurred March 24, 1881.

In 1871, under the ministry of Rev. J. W. Heidt, she attached herself to the Methodist Episcopal Church, South; joined and professed to enjoy the witness of her acceptance with God, until at a camp meeting held at Smithville, in Wilcox parish, she obtained this blessing, and ever after led a consistent Christian life. Her hopes heightened as she neared the grave, and she died witnessing a good confession, leaving behind the odor of a life spent in the service of her Master. R. J. Fowler.

HUNT. By order of W. Hunt, a member of Bethesda Church, it is with a heavy heart we announce the death of his father-in-law, Mr. Thomas Hunt, which occurred on the fourth of May. He was born in Virginia, and was in the seventy-fifth year of his age. Mr. Hunt was unexpectedly stricken down with paralysis about four days previous. He leaves a wife and seven children to battle with the ills of life. His many friends and acquaintances will be pained to learn of his death, but will be consoled with the reflection that he met death with a hope full of immortality, and with resignation and an expressed desire to depart and be with Christ, which is far better. He has gone to his reward, and has left behind him a rich inheritance in heaven. M. CHAPPELL, P. C.

Christian Advocate.

THURSDAY, JUNE 30, 1881.

"LOVEST THOU ME?"

BY M. T. TAYLOR.

Oh, brothers and sisters, growing old,
Do you remember the love
When your soul was strong and your heart was bold,
And your love was in its prime?

When you scaled the mountains of God in prayer,
And you carried the victor's palm,
All your praise rang out on the holy air,
And your life was one sweet psalm?

When every vision of earth seemed fled,
And grace did your being enthrall,
And passion and pride and sin were dead,
And the Saviour was all in all?

How the might of your loyal prayers prevailed
Till the dark one strove in vain;
And the King of Glory removed the veil,
And new Eden appeared again?

You said you would do more the Spirit grieve,
But keep the end in view:
You said you would never the Saviour leave,
And vowed to prove faithful and true.

Have you turned your back on the Crucified
Have you flung his cross at your feet?
Can you bear, with a heart all cold and dead,
That searching eye to meet?

Come back to the loving Lord once more;
Come home to his faithful arms;
The cup of bliss shall again run o'er,
And the world will lose its charms.

The golden doors on their hinges bright
Roll back and far within
The angels wait, in their robes of light,
And they cry, "Come in! come in!"

—Bible Banner.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

During several weeks immediately succeeding my conversion, the revival continued to spread, and following the impulse of mind and heart, I was constantly employed in trying to induce others to obtain what I had realized. To work for Christ and save souls from death was the instinct of my new nature. Every other object seemed of inferior importance. To become a Christian appeared to be so right, so necessary, and withal so simple and easy, that I *must* persuade others to try it. It surprised me when I failed to do so. If any friend had so kindly and plainly explained the subject and the process it looked to me then, I would have begun before. Alas! the Master himself did not always succeed. Evil deeds and evil hearts in free agents may successfully resist Omnipotence and Infinite love.

A crisis in my life was now upon me. Without intending it, or thinking much of the consequences as to my future vocation, I found myself taking a prominent part in all the religious meetings. Then I was soon called upon to pray in public, to speak in love-feasts and class-meetings, then to close services, after sermon, by exhortation. Finally, when the preacher failed to attend an appointment at a private house where a number of neighbors and old friends had met, I was urged to address the assembly; and as a refusal to lead the service would be a dismissal of the congregation, and virtually a break-down of the revival-meetings, I undertook the task; and as I never could talk without a methodical arrangement of my subject, I selected Matthews xi. 20: "Come unto me all ye that labor, and are heavy laden, and I will give you rest." The speaker, those addressed, what is required, and the motive, were the points simply and concisely dwelt upon. It was doubtless a very poor sermon, and poorly delivered; but I had done my best, and I felt relieved. I had not yielded, but had owned my Master. Had I *preached?* Had I been "called?" I confess these questions now perplexed me.

Once heard a preacher, who claimed, *par excellence*, to be "Primitive," proclaim to an immense congregation at an "Association" near Tuscaloosa, Ala., in 1820, that he knew God had called him to preach the gospel, for he had resisted in every possible way—even to swearing, gambling, intoxication, etc., but to no purpose. "And *here I am willingly.*" This was in vindication and illustration of the doctrine of unconditional "election" and final perseverance of the saints. To one of his hearers, three thoughts occurred that the doctrine was bad, the illustration was worse, and the moral of the transaction a reflection upon the wisdom of God, as he did not, and could not preach after all. No doubt many are called who resist, and their disobedience is often a cause of protracted mental and spiritual disquietude. On the other side, my mind was occasionally disturbed for a year or two with the thought that I scarcely waited long enough to find out that I had been "truly called." But when the time drew nigh to start again to college, and my father reminded me of it, I calmly and deliberately informed him that I felt inclined to be a preacher and devote my life to that work. He was silent for awhile, and then finding that I was disinclined to go longer to school, at my request furnished me a horse, saddle-bags, etc., and left me to the dictates of my conscience. Here ended all my cherished dreams of professional distinction. Law yielded to gospel. One, and the main objection to my going through a college course was the want of an institution adapted to my condition. If I could have had access to a first-rate college where my religious *status* would have been conserved and my mental aspiration be gratified, I would most likely have gone to it. But we had no Vanderbilt or any other college then, and I feared to postpone a duty lest others as well as myself might be imperilled by so doing. Such reflections and feelings decided a purpose which I have never changed or regretted. I gave myself to God.

The Tennessee Conference began at Franklin, Tenn., October 3d, 1817. In company with H. H. and older brother, Sterling Coleman Brown, and several other young men recently converted, I went to Franklin. I had not been licensed nor baptized, no quarterly meeting having intervened since I had joined the church. We went by the advice of our preacher and presiding elder, Douglass, to become acquainted with the Conference, and willing to do whatever we could for the cause. The session was held in a narrow, long, low school house, near the old Methodist Church. Bishop Robert R. Roberts and Enoch George presided alternately. The former filled my ideal of a Bishop—large, weighing 240 pounds avoirdupois, with a noble physiognomy, and a remarkably sonorous and well-regulated voice. He was a most striking and lovable man. His sermon on Sunday in the Court-house, on Hebrews ii, 3: "How shall we escape if we neglect so great salvation?" was deeply impressive, and under it Mr. John Price, of Nashville, Tenn., was happily converted. Bishop George was a low, square-built, and darker-visaged man. His forehead was low, his eyes beneath protruding, and [illegible] with long and heavy lashes, gleamed keenly when not suffused with tears, as they frequently were. He had been held in high admiration for his pulpit pathos and success while stationed in Baltimore, and his sermon on Sunday, in the church, justified his reputation. His text was I John v. 4: "This is the victory that overcometh the world, even our faith." The pulpit was his throne; in the chair and on it he was not superior. The Conference was a large one, as it represented the whole of the States of Kentucky and Tennessee, excepting one small district, and included also a part of West Virginia.

A stern-looking door-keeper guarded the entrance to the Conference-room. No outsider, not even local preachers or probationers in the Conference, could enter the room. It was forbidden to divulge what was said or done. During the examination of character, I noticed that the member whose case was being considered often looked demure and uneasy, and well he might, if he had not answered satisfactorily the inquiries as to dress, secret societies, slavery, tobacco, intoxicating liquors, early rising, and many others, beside those relating immediately to his regular studies and work. The literary standard might be low, but woe betide the applicant for admission or ordination who affiliated with the Masons, or had a slave, or was prospectively an owner of one. Sometimes Cerberus slept awhile, and at the ensuing session some were allowed to enter whose parents had slaves, and while they were minors. We soon found out, however, there was a minority party more liberal in their views. The struggle between these parties continued until the Conference was divided, when most of the strictest sect fell into the new Conference, and in later years many into the Western free States. I take pleasure in saying, in this connection, that whatever diversity of opinion and action existed then and since between these parties, I hold that both were true to their convictions and entitled to be esteemed as equally honest and worthy brothren. The day has long since past when wholesale denunciations among Christians are in order. Mutual forbearance and charity is the order of the day, and ought to be. The official statistics of that year show that the whole number in the vast territory of that Conference, white and black, fell short of 20,000. At present it exceeds 200,000 whites!

Among the notables belonging to the Conference were Marion Lindsey, Henry Bascom, Thos. D. Porter, Wm. Adams, Andrew Monroe, T. L. Douglass, Wm. McMahon, J. Batcher, John McGee, Wm. Stribling, George McNelly, Jas. Axley, Peter Cartwright, Jesse Cunningham, John Henninger, John Bowman, John Johnston, etc. Henry Bascom had been admitted and ordained deacon in the Ohio Conference the previous year, transferred to the Tennessee Conference and appointed to Danville, Ky. He was not present. Ebenezer Hearn and Thomas Stringfield had passed their first year, and were present, dressed like all the other preachers, in the inevitable Quaker-fashion coats, and big-brim hats. Scarcely anything struck me so strongly as this costume on young men. We young converts looked like strange birds among these. Bascom was always rebellious in this respect, and that affected his popularity unfavorably with many of the "Old Times" brethren. Others who yielded did so under protest, for peace, and lest they might "offend."

Lindsey had a striking *physique*. His voice was harsh, his features and body large, his hands deformed, his intellect unusually strong, his will stubborn, and his manner domineering. He would have been prominent in any assembly. *Axley* was heavily built, rough in manners, and sometimes candid to boorishness. His instruments in church-surgery were the meat-axe and circular saw. He, too, was cynical and rigid in his views and administration, but a true and good man. *Cartwright* was blunt, fearless, outspoken, rustic, and although honest and generous, was liable to be misled by his prejudices. He likewise was a "*stalwart*" in church-politics. *Cunningham* and *Henninger*, and the majority of the others named, were genial and popular with the younger preachers, and the Southern people generally. I remember how admirably they preached during the Conference.

The impression made upon the community by the Conference was very great. A revival began early in the session and continued to the close. Few families of the town were unaffected by it, and scores were converted. In sixty years I have not known a Conference more marked by the Divine presence, either as regards the number of conversions or the character of the converts. Among many others who shared in its blessings were H. H. W. Bird, Maurice Bond and W. Johnson (father of the editor of the Western Methodist) and E. Saunders.

The preaching was plain, scriptural in doctrine, and with spiritual power, God was there.

—Nashville Christian Advocate.

FASHION IT IS. The first and most prevalent misconception of types is, that an article or a poem, to be brilliant, must be "dashed off." They have heard, of course, that Johnson wrote "Rasselas" in a week; that Byron was only thirteen days over the "Corsair;" that Scott was scarcely double that time in writing a volume of "Waverly;" and that Burns composed "Tam o' Shanter" between dinner and tea. But they forgot that before these tasks were accomplished, Johnson had composed and published what would fill volumes; Byron had already spent the best of his years in the constant practice of his pen; Scott had edited the Border ballads, the works of Swift and Dryden, and written the greatest of his poems; and that Burns was as expert and practised in verse-making as a long experience in the art could possibly make even him. Apart altogether from the question of super-eminent genius of all those men, they did not attain to this degree of literary celerity all at once. They did not jump into it as a man may get into a suit of new clothes. It was in each case the result of the unwearied practice of their art. There have been instances such as that of the poet Campbell, where the genius erupted early, and where the first work was the best; but this is very rare even in the ranks of genius. The rule in these ranks has rather been on the side of unmitigated labor in correcting and perfecting their compositions. Many of them, such as Tilldon, wrote and re-wrote the first of their productions three or four times over; and after all, when they see their work in print, have been known to declare that they thought they could still improve it were they to write it over yet again! It may be taken, therefore, as a fundamental rule in the attainment of literary excellence, to spare no labor in perfecting and polishing, and to leave no word, or sentence, or passage unimproved that still seems to admit of improvement. Attention to this would save many a young writer some of his bitterest disappointment.—Chamber's Journal.

Religious Intelligence.

MISSIONARY.

JAPAN.—Mr. De Forest has been touring again.—this time to the east of Osaka, in Ise, "a rich, and idolatrous province," noted for its shrine of the Sun-goddess, Dai-dingu. He was preceded, by a few months, by a native missionary, sent out by the Christians of Osaka. He had succeeded in awakening some interest in a few centers, and in forming several little bands for the study of the Bible. In one of the villages, Ogawa, a man who years ago stumbled upon a Chinese Bible, eagerly embraced the opportunity to inquire what this new religion might be. Out of this preliminary work grew the demand for a new missionary tour. So, with a Bible-seller who had just sold a thousand volumes in a week in the city of Okayawa, he started out for Ise. At the first meeting the native missionary and the Bible seller made the introductory "few remarks," each an hour long, so that Mr. De Forest began at ten o'clock, being assured by those present that "they loved protracted meetings," and finished in time for bed at midnight. Thus for a week, now in a theater, now in a school-house, and more privately in a hotel, they exposed idolatry and preached Jesus—to many who thought him an American or an Englishman—ninety-two times in six days. "In three of these cities no foreigner had ever been seen before. Our two hundred books were sold and many others ordered. Some gave up their concubines, some husbands and wives were reconciled; we also had several hours' talk with a priest in lineal descent of the great Sun-goddess, and he has been in secret a student of the Bible for a year; also with one of the teachers of the Shinto school, who has also the Scriptures in his closet." At a city of a former Daimio fifteen bright, thoughtful men followed him to the hotel, one of whom proved to be the Mayor, putting such questions as these: "What is this power in man that enables him to conquer? What is the soul? What is the ruin of the soul? Can a man love his enemies outside of Christianity?" At another hotel conference, after showing how the religion of Jesus answers the question, What is man?—with special reference to sins against the body—one said, "I have sworn off from any more *sake*, and want to be considered a Christian." Another said, "Count me in, too." Several others had already given it up, and among them an old man of sixty-four, who afterward accompanied me on foot some twelve miles; and everywhere worked up hearers, taking care at the same time to provide well for my body by carrying along the best rice it could buy!" Another man from Ise, where they were offered the great temple for his preachers, followed him for ten miles, supplying him with "sweet potatoes and oranges," having first brought his little boy of seven months, that the missionary might lay his hands upon his head and pray. The name of these bands of Bible study, "Christ's Ever-Persevering Company," may be commended to Sunday-schools and Bible-classes in this country, and to students of the Bible generally. "Ever-Persevering?" We can bear a strong infusion of that in this country. Some of the confessions of the people are significant: "Really, if one would think, there is not a statement or teaching in the whole Buddhist religion but that is loaded with nonsense;" "Just think of it! Here we have been in the midst of all this our whole lives, and never opened our eyes to this fully until a foreigner comes ten thousand miles to show it to us!" We give the following as a specimen of the preaching in one of the cities of Ise. Mr. De Forest says:

"Being a school-house, I took occasion to show how the true religion was not opposed to reason, but that as nations accepted and obeyed Christianity, science and law grew to occupy a prominence never attained under false religions. 'Your government has caused schools to be built all over the land—medical schools, law schools, and schools for scientific courses. Now where do they go for teachers to put over these schools? Have any of you ever heard that the government hired a single teacher from India, the country where Shaka's religion originated? Do you send to China, where the millions are forever saying, "Confucius, Confucius?" Think of it. All the sciences that are being taught in this land today, are taught by men educated in Christian countries, graduates mainly of Christian colleges. Your astronomy and geology, your system of law, your medical books all come from Christian countries. Do you suppose that among these scholars right before you, studying astronomy, twenty years from now, that there will be one worshiper of the sun? If there be, you might put burin in a box and exhibit him as a show for two cash a head. What is the sun? Why, it is a huge lantern that God hung up there for his children on earth. And for a man, endowed with the power of thought and speech, with free-will, placed by God at the head of visible creation, to worship a lantern that has no brains or tongue or eyes, that has no free-will really, what possible gain can there be?"

It looks as if Dr. Berry's prophecy "In twenty years Japan will be a Christian nation," might indeed prove true. The latest word is, seventy-two Protestant churches and 1,000 members. The King of Hawaii was welcomed at the Union Church at Yokohama, which Christians of the Sandwich Islands helped to build nine years ago.

Rev. E. W. Parker, presiding elder of Rohilcund district, North India, reports to the Secretaries: "One work is everywhere spreading and growing. I used to say I hope to see 10,000 Christians in the Rohilcund district before I give up the work, but now I say 100,000. The present openings look to such a result. Our native preachers are growing. We placed Mrs. Mellaby's work under a native preacher, and the work has lost none of its efficiency, but has rather taken a new start over the large circuit of 700,000 souls. Every native preacher's circuit is showing fruit well ripened." Mr. Parker also writes in a private letter: "My district never was so now; openings in every direction." —Central Christian Advocate.

—The Wyman Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States reports that during the two years which have elapsed since the organization, the Treasurer of the General Society has been paid and has disbursed $706,083. There are 125 local societies and over 3,000 members.

—Bishop Wiley has appointed Rev. L. N. Wheeler and Rev. Spencer Lewis as missionaries of our new mission in West China. Rev. [illegible] Gamewell to re-enforce the mission in Peking. Mr. Gamewell graduates this year in Dickinson College, and Brother Lewis has just graduated at Garrett Biblical Institute.

—Four native teachers employed in the New Guinea mission by the London Missionary Society, together with their families, were recently murdered by savages.

—The Baptists have in Asia 162 missionaries, 717 native preachers, 175 churches and 40,187 members. There were 3,194 baptisms last year.

MISCELLANEOUS.

—The Episcopalian Church, in the diocese of Indiana, has just closed its annual convention. In the whole diocese there have been, in the past year, but 211 confirmations. Bishop Talbot says: "The condition of the diocese as a whole compared with what I found it sixteen years ago, is hopeful; compared with what it might be if all God's professed children were true to him and to his church, it is the very contrary of hopeful. Why? Because the spirit of worldliness which has crept into the church, and is the destruction of its life and its power over men. We can not hope to affect the world favorably to the church and religion of Christ while we walk in the world's ways, and live by no higher rule or standard than that which the world establishes." These last words might be read in other churches.—Western Christian Advocate.

—The United Presbyterian Church, recently in session at Alleghany, Pa., has 701 ministers, 82,857 church members and 72,030 Sabbath-school scholars. Total church contributions, $853,511. Average per member, $10 71. The Board of Foreign Missions received $75,107 97, expended chiefly for missions in Egypt and India. They have 21 missionaries and 119 native helpers. An overture on the subject of instrumental music was sent down to the Presbyteries for decision, by a vote of 131 to 22; report to be made to the next General Assembly. The General Assembly empowered a commission to consummate a union between it and the Associate Reformed Church of the South, with the understanding that neither church change its standard.—Christian Intelligencer.

—The Pittsburg Presbyterian Banner notices the recent action of the General Assembly of the Reformed Presbyterian Church in repealing the section prohibiting the use of musical instruments, says: "The law of this church excluding members of secret societies from its communion, while not officially repealed, has been pratically set aside. Now only two distinguishing characteristics remain—the use of a version of the Old Testament psalms to the exclusion of hymns, and close communion. How long will these continue to separate this church from the great body of Presbyterians throughout the world?"

The Presbyterian Church of England includes 273 congregations, with 135,886 sittings in churches, of which 63,227 are let. The churches and manses are insured for $3,810,000, with a debt against them of $621,000. There are 1,092 elders, 615 deacons, and 2,011 managers. The number of communicants in 1880 was 55,201, and in 1879, 54,857. There are 1,572 district visitors, 3,276 members of Dorcas societies, 6,139 Sunday-school teachers, 61,962 Sunday-school scholars 6,338 in young men's societies, and 6,852 in Bible classes. The total amount raised for all purposes in 1880 was $1,027,130, against $907,415 in 1879.

—A memorial, signed by nearly 21,000 laymen, was recently presented to the Archbishop of Canterbury, in opposition to the claim recently made for "the recognized toleration of wide diversities of ceremonial" in the Church of England. The memorialists enter their solemn and emphatic protest against the toleration within the church of England of any doctrines or practices which favor the resumption of the Romish mass or any colorable imitation thereof, any reintroduction of the confessional, or any assumption of sacerdotal pretension on the part of the clergy in the ministration of the sacraments.

—A novelty in connection with religious services has been introduced at Frodingham, England, by the Primitive Methodists. It took the form of a May morning breakfast, the chapel being tastefully decorated with flowers and plants, among which were plentifully introduced song birds in cages, parrots, etc. Breakfast was served at 5:30 and was followed by an appropriate sermon, after which a second breakfast was served at 7:30. The Primitive Methodists are devotedly attached to their breakfasts.

—The yearly income of the British and Foreign Society has risen to over one million of dollars. In 1876 the income of the Society was $37,779 35, and the number of copies issued 6,119. In 1880 the receipts were $966,183 95, and the number of copies circulated 1,133,719. There is hardly any habitable part of the globe unvisited by the agents of this Society.

The Moravian General Synod at Bethlehem unanimously adopted the terms of union with the Southern Province and elected two new bishops, the Rev. H. T. Bachman and the Rev. H. J. Van Vleck. A long series of resolutions (25 or more) on the finances of the Province were adopted.

—The statistics of the Methodist Episcopal Church, South, for 1880, just published show that there are 3,670 traveling preachers, a gain of 113; 328 superannuated preachers; 5,868 local preachers, a gain of 36,837,831 members, a gain of 15,355. Of the members, 4,981 are Indians and 1,081 colored.

—The Presbyterians have twice the number of missionaries west of the Mississippi River that the Congregationalists have, the latter having only one for 18,000 square miles and every 10,000 of population. The latter are not employing any more men there than in 1818.

—The General Synod of the Reformed Church in the United States, recently in session at Tiffin, O., unanimously adopted the report of the Peace Commission, which closes the chasm between the East and West branches of the denomination, and makes them a unit.

—The Presbyterian Sabbath-schools contribute annually to benevolent purposes $250,000, and a very small part of this goes to Presbyterian causes.

—Philip Phillips is to sing in the West Indies, and then till an extensive engagement with the London Sunday School Union.

—The Convocation of Canterbury has taken steps looking to the revision of the New Testament in Welsh, according to the text adopted in the English Revision.

Our Young People.

A SUMMER DAY.

BY MRS. ALICE C. WHITE.

Turquoise-breasted birds have sung the spring away
Pink arbutus leaves have blushed farewell to May
There's a soft sweet presence hovering on high
There's the whole of summer in the summer sky
When the daylight flutters from their swinging nests,
Rise enraptured welcomes from enraptured breasts
When the clouds of sunset stream like burning lights,
There's the fairy bow wedding of their soft good nights.

There are tears pin-lighting as they onward go
Thro' the pale spring loosened hair full low flow,
Now a wider glory in their sparkling lides
There's a summer's passion in their throbbing tides
Thro' wings, sunshine dusted, thro' the room hides go
Butterflies in silence fluttering to and fro.
There's the whole ripe sweetness of the spring gone by—
There's the whole in sum up in the summer sky

—Wide Awake.

Flint Creek, Mississippi.

MR. EDITOR: It has been some time since I have written for the ADVOCATE. Our paper has not been coming to us since we left Pearl river, please send it to Flint Creek, Harrison county, Miss. I miss it very much. I like to read the Young People's Department. I am not going to school now. I hope we will have one soon. I get my lessons every day. We have no Sunday-school here, but I get my lessons every Sunday.

Your little friend,

JOHN DANIEL MERCHANT.

June 27, 1881.

Lapland and its Ways.

In Lapland the sun never goes down during May, June and July; but in winter, for two months, he never rises at all. His place, however, is somewhat supplied by the wonderful Northern Lights, which dash and flicker in the cold gray skies. They look like fires of a thousand shapes and colors. Now like crowns, and now like domes, now like fishing-nets, and now like streamers of silk; now like arches, and now like banners—those welcome guests make a Lapland night beautiful.

As long as the unwearied sun goes around and around in the sky in summer, the Laplanders live in tents made of poles and skins; but when Jack Frost approaches with a scowl on his brow, the house of thick sods becomes a very snug home. The Laplander creeps into it on all-fours, along a sort of tunnel. A hole in the roof lets in a little daylight, or rather moonlight, and lets out what smoke there is from the sooty lamp. The lamp is made of stone, and filled with seal-oil; and it answers many ends. It cooks food, dries wet clothes, keeps the house warm, and affords light.

Trees are plentiful of certain sorts; and the soil of the forest is carpeted by reindeer moss, a sort of lichen, which grows on stone, trees, and earth. The moss will flourish where hardly any other grass will, and it affords gluten, or starch, which is very wholesome and nourishing. The reindeer will root under the snow for the moss, as a pig roots in the field. And if the animal browses on the moss which sticks to the trees, without digging beneath the snow, the Laplander takes it for granted that the ground there produces none.

The reindeer when he casts his coat is brownish-yellow. In the dog days he becomes white. His hair is close and thick. The horns are large and beautiful, but fall towards the end of November, and are turned into spoons or glue. This wonderful creature has been known to go at the rate of nineteen miles an hour, when yoked to a light sledge. After their most severe journeys, these deer require no more moss than can be held by a man in both his hands. Were it not for this admirable animal, who could live in Lapland? It is man's all in all there. "It feeds and clothes its master," says Goldsmith. "With its skin the Laplander covers his tents and makes his bed; of its milk he makes cheese, and uses the whey for his drink. Every part of this valuable animal is converted to some use or other. The sinews make bow-strings, springs for catching birds, and threads for sewing; the horns make glue; the tongue, a great delicacy, is sold, and the money comes back in luxuries. Yoked to a sledge, the reindeer carries his master, who guides it easily by means of a cord fastened around the horns; and it is encouraged to proceed by the driver's voice. The sledge is covered with a bear's skin, and at the back are two leathern girths, into which the traveler thrusts his arms so as to keep himself steady. He has also a pole to support the sledge in case it is in danger of being overturned."

The Laplander hunts the ermine and the squirrel, the hare, the otter and sable. Besides, he has fish in abundance in his waters: salmon, pike, tench, perch and smelts. The birds which always live with him are heathcocks, wood cocks and hawks. Other birds only stop awhile, such as swans and wild geese.

"Nobody dies of cold in Lapland," says a French writer, "except some persons perhaps, who is bewildered in the woods, or who, being fatigued with hunger or long journeys, has not strength enough left to return to his own home."

The people have some curious customs. When they have eaten a bear, and wiped their mouths and fingers, they solemnly bury all the bones; for they think the bear will rise again. They bury with the bones some spoons and a knife, for the bear will want to eat his bread and milk in another life. If a hungry dog carries off a bone, he is killed, and one of his bones is put in the grave.

The master of the house always does the cooking. Women are not allowed to make messes for the men. The Laplanders make little toys for sale, also boxes and baskets, snuff-boxes, spools of horn, shoes, garters, and gloves. The women make pewter wire, and adorn with it the reindeer harness. Hoops are made of tree-roots, and bows of fir and birch, glued together with glue made from fish-skins. This glue is so strong that pieces of wood joined by it never separate. —Chatterbox.

The Ratel.

After bagging a few franklin—partridges, as they call them over yonder—we walked on until my comrade, who was lame, proposed returning. Just at that moment a kordon called in a bend of the ravine ahead, and we stalked him cautiously. It was a long shot when at length he came in view. My friend took careful aim and fired both barrels. Quick as the sound, a fulvous, slender creature leaped from behind a rock and sped away, outstretched like a greyhound. I leveled my gun. But S——, more prudent, thrust it aside, and a puff of dust, a rattle of dry soil tumbling, marked where the shots had struck [illegible]. "You have a respect this unpatriotic cur on the veldt," he said, laughing. "Unless you had killed the lynx, which is improbable, seeing that your gun was loaded with small shot, he would certainly have attacked us, and a wounded lynx is an ugly customer; let me tell you! none more so, of our smaller animals, except a ratel." It was annoying, but my experience friend was right. After securing the kordon we turned, and on the homeward walk he gave me several anecdotes displaying the courage and tenacity of the lynx. I think I noted one or two of them, but worn old memoranda are fruitlessome to read, and the tales are not particularly striking. "You do not mean," I said, "that the funny little long-nose ratel is as dangerous as this savage creature?" "You will find that Sportsmen here don't often meddle with the ratel. For one reason, he is comical as you say; then, he is no use dead; and rather serviceable alive. But his safety is often due to a man's natural disinclination to interfere with an animal which has such an awkward way of fighting, and staggers to the charge with half his weight of lead inside of him. I once killed a ratel, it's many years ago, but I have never recovered full use of my feet. It was the first time I had a shot gun. My father was with me, but in returning home he staid to chat with a friend. I saw the ratel creeping round an ant hill. He cantered off, not very fast, and I fired at an easy range. The brute turned heels over head, just as they do for hours at a time when they are playing; if you have seen ratels in a cage you must have been amused by their performance. But it was no fun this time. He came back. I had no second barrel and no knife. It was awkward. The creature paused once, as if in pain, but never took his eyes off me. I did not think of running, but clubbed my gun and stood prepared to meet a spring. It was the oddest chance that no one had ever told me how the ratel fights. Almost every boy in the veldt knows it, but I didn't. To wait thus, expecting a leap breast high, is to give him exactly the chance he wants. Hesitating not a second, the beast glided swiftly in and seized my feet. I kicked him with the buttend, kicked him, shouted my loudest, but he gnawed with the pertinacity of a bull dog. At every blow his teeth closed like a vice. I seized his long tail, wretched and twisted it, but the ratel will not quit hold if he be cut in pieces. Not a moment, I suppose, the struggle lasted. The muscles of my instep were cut through, and I stumbled back not full length, but against the ant-hill. That saved my life, probably. The brute let go, as it does when its victim drops, to spring upon his throat, and rip his stomach with its hind claws. But I lifted myself upon my elbows, and lay across the summit of the mound. That might have only prolonged the struggle, but my father ran up at the moment. I was many months in bed, and many more on crutches."—Growing World.

MONSTER BATTLES. Among the extraordinary spectacles sometimes witnessed by those who go down to the sea in ships, none are more impressive than a combat for the supremacy between the monsters of the deep. The battles of the swordfish and whale are described as Homeric in grandeur.

The swordfish go in schools like whales, and the attacks are regular sea fights. When two troops meet, as soon as the swordfish have betrayed their presence by a few leaps in the air, the whales draw together and close their ranks. The swordfish always endeavors to take the whale in the flank, either because its cruel instinct has revealed to it the defect in the carcass, for there exists near the brachial fins of the whale a spot where wounds are mortal, or because the flank presents a wider surface for its blows.

The swordfish recoils to secure a greater impetus. If the movement escape the keen eye of his adversary, the whale is lost, for it receives the blow of the enemy, and dies almost instantly. But if the whale perceive the swordfish at the instant of a rush, by a spontaneous bound it springs clear of the water its entire length, and falls on its flank with a crash that resounds for many leagues, and whitens the sea with boiling foam. The gigantic animal has only its tail for defence. It tries to strike its enemy and finish him at a single blow. But, if the active swordfish avoid the fatal tail, the battle becomes more terrible. The aggressor springs from the water in his turn, falls upon the whale and attempts, not to pierce, but to saw it with the dentelli that garnish its weapon. The sea is stained with blood; the fury of the whale is boundless. The swordfish harasses him, strikes him on every side, kills and flies to other victories.

Often the swordfish has not time to avoid the tail of the whale, and contents itself with pressing its sharp saw to the the flank of the animal which is about to crush it. It then dies like Macenas, smothered beneath the weight of the elephant of the ocean. Finally the whale gives a few last bounds into the air, dragging its assassin in its flight, and perishes as it kills the monster of which it was the victim. The Growing World.

BEWARE OF TRIFLES. Beware of trifles, for you never can tell to what they may grow. Even a drop of honey has before now brought about the death of many men, as may be seen from the following Arabian tale, which represents a common state of matters in the East. "Petty wars," says Mr. Lane, "occasioned by events as trifling as that here related, have been frequent among the Arabs to the present day."

There was a huntsman who hunted the wild beasts in the desert, and one day he entered a cave in a mountain and found in it a hollow which was filled with honey. So he placed some of that honey in a water-skin which he had with him, then he carried it upon his shoulder and conveyed it to the city, having with him a hound that was dear to him. And the huntsman stopped at the shop of an oilman, to whom he offered the honey for sale; and the oilman, agreeing to buy it, opened the water-skin and emptied from it the honey in order to see it. But there dropped from the skin a drop of honey, and a bird pounced down upon it, and the oilman had a cat, and it sprang upon the bird; and the huntsman's dog saw it, and sprang upon the cat and killed it; and the oilman sprang upon the dog and killed it; and the huntsman sprang upon the oilman and killed him; and the oilman was of one village and the huntsman of another, and the people of these two villages heard of this event so they took up their weapons and rose against each other in anger; the two ranks met, and the swords ceased not to be brandished about among them until there died a great multitude, the number of whom none knoweth but God, whose name be exalted.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH SOUTH.

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THURSDAY, JUNE 30 1881.

An Old Time Conversion.

In "Notes of Life," published in last week's ADVOCATE, our venerable senior Bishop tells of his conversion in this wise:

That meeting was the crisis in the religious history of our family. None of us, however, made a public demonstration of our feelings, but our prejudices against the doctrines and usages of the Methodists were removed, and we were deeply impressed. Emotions are contagious. Never had I listened before to such preaching—so earnest, so clear, so powerfully persuasive. Crowds of my acquaintances, young and old, rushed to the altar for prayer and instruction. I could not yet overcome my deeply-rooted repugnance to what I called religious sensationalism; for while I had never seriously doubted the truth and necessity of experimental religion, yet this did not accord with my plan of obtaining it. After awhile, abating myself seated in the outskirts of the congregation, having been left alone by the advancing ordinary, I arose and retired to the forest. Then and there I resolved to try and become a Christian, and rode home to read the Bible and pray. In a few days my father found peace with God, and on the ninth of October, 1817, I obtained forgiveness of my sins. But in vain had I sought this blessing while trying to do so secretly; yet when, in despite of my pride, I came forward openly and bowed down, asking publicly for prayer, in a few minutes 'the peace that passeth all understanding' filled my soul." This is substantially the history of thousands. Pride must be overcome, and there must be a public renunciation of sin and confession of Christ. This is not the whole philosophy of the Methodist altar, but it is an important part of it. Time, and thousands of conversions, have approved this method. There is no better place than this for the awakened sinner to find peace. It affords the opportunity and means of a public declaration of purpose to renounce the world and to come to Christ, and it is an act in which pride and self-will are crucified. Besides, it throws around the seeker a vast amount of moral and spiritual influence in the concentration of prayer, sympathy and instruction. As a means it is eminently reasonable and proper, and the principles which its use involves must be recognized in some way. God's blessing has rested upon the Methodist altar; and we have no doubt the cloud of glory will continue to come down and rest upon it. Modern evangelists have discovered nothing so good—certainly nothing better. When Methodism becomes too refined and respectable to call sinners to the altar, it will be a sad day, indeed. More revivals, and more thorough going, earnest altar work are among our greatest needs.

The Heated Term.

This is the sun's triumph. The clouds seem to have hidden themselves, and the sky, from dome to horizon, is all ablaze. During these longest days the sun does not waste, but grows stronger and fiercer. He rises early and sets late and greedily covets every moment. How grandly and irresistibly he begins his burning march, and with what lavish glories he adorns the scene of his evening adieu? "He rejoiceth as a strong man to run a race." How he seems to gather about him the glowing vestments of the morning, and at evening covers himself with the heat and splendors of the long, long day! Blessed sun!

And yet, shame on us to say, we are almost sorry when his burning eye looks in upon us in the early morning, and right glad we are when he goes down. To be rid of him for a few brief hours is an unspeakable deliverance. If he were to shine here all the time, at night skirting the northern rim of the earth with only half his fiery disk in view, how should we live at all? The midnight sun! We want none of it. It is not the perfect day that we long for, but the perfect night rather. Even if the stars were to disappear for a time it would be a relief. And the comet, now flashing in the northeastern sky, is a most repulsive visitor. With the thermometer up in the nineties a glow worm or a lightning bug is an unwelcome intruder.

How inevitably in this season of fervid heat everybody thinks of cool things, and calls up every scene and object and experience associated with flowing brooks, and living springs, and deep, deep wells, out of which come the overflowing bucket covered with dripping moss? The forest dells and ravines through which rivulets gurgle, and in which the notes of the birds are fresh and liquid, how vividly they come to us? We have some heart now to think of arctic explorations, and almost wish we were in the haunts of the walrus and the white bear, moving amidst the floes and ice bergs, and well on our way to solve the great problem, and to discover the open Polar Sea. Open Polar Sea! Would it not just now be a satisfaction to know that there is none, and that there is at least one spot that is perpetually frozen up? Arctic voyages are better summer reading than "Through the Dark Continent." We are almost tempted to think lightly of the fate of Sir John Franklin, and to regard it as a most rare and desirable euthanasy.

We would stand on the Alps, on the Appenines, but not with the thunder talk. We would climb to the regions of perpetual snow, and stay there until this torrid heat be overpast. Our walls, if it were possible, should be hung with pictures in which winter scenes predominate, fields covered with the drifted snow, an atmosphere flecked and dappled with the falling crystals, forests bowed beneath the weight of their snowy mantles, streams locked in icy repose, and railroads, towns and hamlets completely snowed in. It is thus that in sickness we dream of health, in poverty that we covet riches, and in delirium that the thoughts dwell upon the fountain.

The mercy of mercies, under this brazen sky, is the ice we have. The new South is in our ice factories. Who would not be fraternal, seeing what a surpassing blessing and comfort there is in Northern ice? Better than its politics, better than its literature, even better than much of its religion, is the ice. We are brethren, frozen together; and indissolubly united. Under the grateful influences of the muscle of the ice plicher, and the generous cooler, how our hearts warm toward our Northern brethren! Its effects are more magical than that of open purses, or the most gushing declamation. For the sake of a cooler climate we might be reconciled to a three months' sojourn in the White mountains, or the Adirondacks. We are free to confess that the North is the better country in the summer time, and that during the summer solstice their civilization has a better chance than ours.

The problems of the two civilizations are different. The one is how to estivate, the other how to hibernate, and this seems to be the point of contrast the world over. How to get through the winter, how to get through the summer. The easier task is ours, and yet it is not without its dangers and difficulties. The crops are growing and the bread, and raiment and wealth of the country are in the silk of the corn and the bloom of the cotton plant. The sun is making the sugar, the wheat and the rice. He is making all. And while we swelter in the city, and toil in the field, malaria is brewing, and there is death in the pot. God is over all; he has appointed the bounds of our habitations, and there is good in all, and blessings always for them that love him. In this melting and death dealing heat let us think of him who is "as the shadow of a great rock in a weary land."

To Live is Christ.

This is the briefest biography of a Christian that has ever been published, and it is the most comprehensive. The principle that should govern Christian living, and the object to be attained by a Christian life, are both prominent in these words of the apostle. The principle here brought forward, which should rule the whole life, is devotion to Christ. The aim, which should underlie and be the inceptive to every effort, is the possession of the grace of Christ. The love which should refine and intensify all the affections centers itself upon the person of Christ. The central controlling thought of the passage is that Christ is the object the only object of the Christian life. He is the moving principle of pious living, the supreme object of pious love, the great end of pious aims, the ultimate goal of pious hopes. If there is any object before or behind or beyond Christ, which rises higher than he does or which occupies more of the field of mental vision than he does, or the attainment of which possesses more of the desires of the heart than he does, in the light of this passage, *that* is not the true Christian living. A great many people make the acquisition of riches the main object of life. They live to heap up wealth; to accumulate treasures upon the earth. "Rich toward men" is their motto. Christian living puts a proper estimate upon material wealth, but that estimate falls far below the estimate placed upon "the unsearchable riches of Christ." While Christian living considers the riches of the world as good and helpful as a means of grace when properly used, it illustrates the truth of its own teaching by "making friends of the mammon of unrighteousness," and thus "lays up treasures in heaven" for future use. "Rich toward God" is the motto. Again, many people make pleasure-seeking the chief aim of living. All this search and strife to obtain happiness points to the solemn fact that the heart is empty of peace. And that asks the question, Why? And the answer involves all that the Scriptures teach in regard to the soul's separation from God. But worldly pleasures are like "snowflakes on the river, a moment white, then gone forever." Christian living secures the only peace of soul that is worth the name, because it reinstates a man into the favor and fellowship of an offended Father. What a contrast there must have been in the feelings of the prodigal when he remembered the last day he spent with the swine and the first day he spent under the roof of his reconciled Father! Again, many people make fame the principal end of existence. This has a fascinating charm, and, like an "*ignis fatuus*," leads the unwary "many a weary distance," only to leave them entangled in thorny thickets. How many have imagined that the "loudest blast that ever filled renown's obstreperous trump" would be blown for them. But, too late, they learn that this "blast" "fades with the lapse of ages," and disappointment is their doom. The Christian living is a struggle for the honors that come from God, and the fame of eternity. "They that honor me I will honor," says the Lord, and the Christian works for that honor. All other honor is perishable. He says with Paul, "for me to live is Christ." In Christ is all durable riches, all solid pleasure, all fadeless honor. Hence, he says, "Christ first, Christ last, and Christ forever."

C.

Jottings on the Wing.

The train rolled out of New Orleans at 4:30 P. M., the time appointed. Heat and dust combined made the trip south of Chicago anything but pleasant. While improvements are being perfected in sleeping cars it would not be an unappreciated achievement, if the sleepers were constructed for greater coolness and less dust for summer travel. A Pullman should mean comfort in all weather, as it is generally well paid for. On a $39 railroad ticket, $12 may be added for the luxury of a sleeping coach. May we not look forward to the time when in the order of general improvements, each passenger may find his bed and board furnished without extra pay? The tendency is towards cheapness. Eight years ago, a ticket to Boston, *via* Niagara, cost about $68, now it is $39. We say, hurrah for competition. It is the life of railroad travel. Tickets to San Francisco are still high, but the completion of the Southern Pacific, now being vigorously pushed, will reduce the rate of travel West, at least within moderation.

Before leaving Texas, we were informed that five miles and more of rail were being laid daily. Grand must be the future of a State where so much enterprise is exhibited. We are not surprised at the growing indisposition to divide the State as it increases in wealth and populousness. What railroads have done to the North and West in developing their resources and building immense cities, we may expect them to do in the South, when the work of building becomes general. As we proceeded through Mississippi, we noticed few changes by way of progress. There were the same woods and fields, looking as though they needed more life and energy.

The contrast between our Texas, Louisiana and Mississippi villages with those of the Western and Eastern section of the country, is so great, that we can but ask whether if these energetic sons of the soil could be induced to live South, our whole Southern territory might not receive an incalculable impulse forward. The fear yet dwells among the Northern people a feeling of distrust towards us. Multitudes of them would leave the hills, from which they eke out a bare subsistence, for our rich and productive lands, if they could feel sure of a warm and friendly reception. Of this, we should use every effort to assure them. Public spirited, influential men and capitalists in the South should arouse themselves to the importance of action in this direction, and by proper advertisement and business methods, our uncultivated acres would be blooming with life and beauty. Our route ran through a most beautiful and prosperous portion of the country.

Chicago was the first city of importance we visited. This is a city of magic. The soil is made as well as the buildings. Originally it was a strip of sand lying along Lake Michigan. Now it is a city of immense proportions, with a population of 503,000. It is intersected in all directions by railroads, beautified by magnificent buildings and graced by six delightful parks. Enterprise seems to find its stronghold, if not its exclusive abiding place here. We passed over the area known as the fire limits, and saw hardly a mark to indicate the terrible havoc of 1871.

It is about impossible to conceive of the panic which seized that immense population during the raging of fire and ruin. It is said one hundred children were given birth that night in the parks where refuge had been sought from the fire fiend, while the stars were cheerless, and the frost winds mercilessly blew. With constantly increasing population, and rise in value of real estate, it bids fair to be the great city of America, as it has long been of the West. Great is the contrast between the staid and way-worn methods of our Southland, and the push and vehemence which characterize this section. This people seem equal to any accomplishment. They have learned self-confidence under great trial. Indeed they have learned the art of living. They study to respond perfectly to every demand of the spirit of progress. Nature and art combine for their comfort. Lake Michigan, from its crystal depths furnishes abundance of sparkling water for table and other purposes. Mechanism has given two tunnels under their river, and prodigally arranged for the recreation of the people. Eighteen miles of boulevard connecting the city parks together, are now in process of construction. Solid blocks of stone are taking the place of the old wooden banquettes, and signs of improvement are everywhere manifest. I glory in American progress. This country is our country, and this people are our people. Possibly, in the not far distant future, some correspondent from this section may, with a kindred spirit, dilate upon the rapid development of the Crescent City, whose star now seems rising with every wave on her mighty river, while she is recognized the second most important seaport, east of the Rocky Mountains.

We noticed the solid masonry of Chicago's buildings, many of them fire proof. Her churches are constructed for endurance and elegance. All denominations and undenominations are strongly represented here. Prof. Swing and Dr. Thomas, who preached themselves out of what is usually denominated orthodoxy, entertain delighted thousands. Bishop Cheney of the Reformed Episcopal church exerts a strong influence toward the advancement of Reformed Episcopalianism, a cause not generally well known in the South; but which in time, will make its appearance and cause itself to be felt. It seems to meet with no little favor in Chicago. Whatever the general opinion concerning Prof. Swing may be in distant communities—here, in Chicago, he is a left power.

S. H. W.

National Temperance Convention.

MR. EDITOR: The National Temperance Convention met in the Methodist Episcopal Church at ten A. M. A very large attendance of delegates of both men and women were present. The number is variously estimated at from two to five hundred. It is difficult for the committee on credentials to get a correct report, as many of the delegates have neglected to get proper testimonials of their elections. At the opening of the convention a half hour was spent in a prayer meeting conducted by the Rev. A. G. Lawson, of Brooklyn, after which Mr. J. L. Bailey, of Philadelphia, was elected temporary chairman of the convention, and J. N. Stearns, Mrs. C. B. Buel and Mr. Kane were elected secretaries. The usual committees were appointed, and a permanent organization was effected by electing Dr. Gordon, of Boston, chairman, and J. N. Stearns and Mrs. C. B. Buel, secretaries, and J. L. Bailey, vice president. Then an address of welcome was delivered, or read, by Mr. Homer Eaton, pastor of the church; a response was made by an old Quaker-looking lady of Ohio that they all call "Mother Steward." Then for an hour the convention was occupied by stirring impromptu speeches made by different ones. Mr. Foster, of Canada, made a very timely speech with regard to this great convention and the magnitude of this great country; and pleasantly reminded the convention that there was a good deal of the world outside of the United States, and that a great deal of temperance work was being done by them. But, to cap the climax, J. B. Gough, the man who has a world wide fame as a temperance talker, was called out, and, amidst stamping and shouting "Gough! Gough!" a little old-looking man, with long white hair and beard, and with ruddy appearance, started from the audience almost in a run, and took the rostrum, and for about fifteen minutes he satisfied everybody that it was nobody else but J. B. Gough. The evening session was occupied in discussing the subject of prohibition. Mrs. Foster, a lawyer by profession, led the way. She read a carefully-prepared paper upon the subject, which showed that she had all the law points, and her talk was strong and masculine. Men from different portions of the country, even from Oregon, spoke on and in favor of absolute prohibition. The two prominent features of the temperance platform are total abstinence and prohibition. These are outspoken, and their advocates are unmistakingly in earnest. At night we had an address from Mrs. F. E. Willard. Her address was mainly made up of a detailed account of her visit to the South last spring. In reference to the South, she may be denominated a converted Yankee. She abounded in extravagant eulogies lavished upon the South and Southern people. Dr. Peck then gave a strong prohibition talk in a very strong and emphatic way. Then Gough again. His theme was: "Save the drunkard." His gestures and oratory are like Niagara Falls; they can not be described. We [illegible] communication from the Independent Order of Good Templars, of New Orleans, which we presented to the convention to be read.

Thus ends our first day at the National Temperance Convention. Our impression is, from what we see and hear, that a great reform upon the temperance question is inevitable right soon. The contrast between Eureka Springs and Saratoga would be a theme full of incidents.

SARATOGA SPRINGS, June 21, 1881. J. P.

Temperance in Alabama.

MR. EDITOR: Alabama may be a little slow in taking position in the fight for prohibition now being prosecuted throughout the country; but it is not because of lethargy or lukewarmness. The temperance hosts of Alabama are ready for the conflict and are only awaiting the appearance of a leader. The Grand Lodge of Good Templars, at its eleventh annual session, held at Union Springs, April 12-13 last, appreciating the situation, authorized and instructed its executive officers to assume the position, and to correspond with the friends of temperance reform throughout the State, and solicit their views with regard to the holding of a State mass convention during this summer for mutual conference, and with the hope of securing harmony and unity of action on the part of all friends of prohibition in the State. In pursuance of this instruction, I now address myself to the large number of Christian homes in Alabama, into which your excellent periodical is warmly welcomed, and ask them, each and all, to give this matter careful thought, and write me their views relative to the feasibility of holding such convention, and any suggestions they may feel inclined to make as to the time, place and character of such convention, without unnecessary delay.

The fields are white unto the harvest, and we only here need to enter and take possession. Certainly the time for action has come. The "cursed poison" makes no pause in its march of ruin, nor should we in our efforts for conquest. The fight will be a hard one, but the reward commensurate; the struggle great, but the victory glorious.

While we have assumed to lead in this matter it is only to advise, not to dictate, and we wait with impatience the views of your many intelligent readers.

Very respectfully yours,
MILLARD M. SWEATT, G. W. S.
MONTGOMERY, ALA., June 25, 1881.

Southern University.

MR. EDITOR: I was talking to a minister, the other day, about the Southern University. He said he had been laboring for years to support the school; that our people do not seem to appreciate the fact that it is the most important enterprise under the control of the Conference, and that he had sometimes thought we would have to abandon it for a time—let it die for a few years—that our people might learn, from the want of it, the value of a school in which the religious interests of our Methodist boys are conserved and their mental aspirations gratified.

From this the church may learn that its indifference discourages the friends of this enterprise, and endangers its existence.

I was also speaking to a layman, a few days since, on the same subject. He said he was glad I had mentioned the matter, that he did not know why it was, but that he had been thinking for some time about this school, and that he would be glad to co-operate in any scheme to build it up, for he felt it important to the future interests of the church that our young ministers should receive the benefits of a collegiate education, under the auspices of the church.

From this the friends of this school may argue that there is yet hope for it in the love which the people have for the church.

LAYMAN.

On the occasion of laying the corner stone of Seney Hall, Oxford, Ga., June 8, by Bishop Pierce, Dr. Haygood delivered a comprehensive and able address. We learn from the address that the new building will be devoted to the sub freshman department, to young men preparing for the ministry, and for a library. Referring to the last, Dr. Haygood says:

I come now to mention another most important use for "Seney Hall." The third story will be devoted exclusively to the use of our College Library. Besides one large and noble room, 60x70 feet, there will be two reading rooms for the use of our students, our Faculty and our friends. The main library room, both on the floor and in the gallery, is to be fitted with alcoves, in which may be placed many thousands of books; perhaps ten times, some day twenty times what we now have. And,

as we are able to furnish it, this ample room will serve as an admirable picture-gallery.

It will be asked by a class of people, whose views are limited by the wants and possibilities of to-day, and whose [illegible] wants and possibilities, why so much more space devoted to library uses than are now needed? Some may go so far as to say—ignorance can go a long ways in its assertions—"There is no need of so many books any way; our fathers did very well without them; they were satisfied with their Bibles and hymn books." To such a critic—if so important a word may be applied to him—my answer is plain but without intentional disrespect: "You do not understand this subject; you know not of what you talk."

First, we must have done, once and for all, with College plans which consider only to-day and seek to provide only for present wants. Long and grievously have we suffered from this nearsighted, hand-to-mouth policy. We must think of the next hundred years and more. To our best and our plans will be but meagre and insufficient. Our grand children will find our large library room far too small. Nay, it will not be large enough for our children.

Secondly, we do need so many books. We need not merely three thousand or more—many of them meagre and out of date, but one hundred thousand books. Alas! there is no in all the South, one single library amply furnished with good books, new and old, that a *student or author can fully investigate any large and important subject.* This is one reason among others I care not to discuss to-day, why authorship in the South has yielded such small results. Now I say with confidence, it is worth gathering to "Seney Hall," a great library to make of it possible and thought begetting volume a possibility.

Thirdly, our fathers did not get on very well without libraries, for with them they would have done better. Whatever can do better than he does has an ill right he claim that he does well. Of many of our fathers it is easy to believe that they did their best with the chance they had. Had they been better furnished with educational facilities we should not be so far behind many others, whose American history is one auto life our own.

Fourthly, the fathers are slandered when it is said they were satisfied with their Bibles and hymn books. They were not satisfied; their souls hungered and thirsted for what they never had. There is a great deal of superstitious and fanatical nonsense about the fathers—specially about the Methodist fathers. As if their noble deeds were done in spite of what they did not have; as if a want of learning and plenty of educational advantages were the conditions of their success! They knew better, and therefore founded schools and colleges. I would not ignore the truth to say they succeeded in spite of these necessities, and I esteem their success very highly to spite of their lack of literary and educational advantages, as they knew them; the Holy Scriptures put no discount on, through the mental training and true learning. Nor does the history of God's Church. Such discounts are made by ignorance and impiety. Which is the greater blight to true progress, it were hard to say.

We will build this grand library to-day, with its reading room, alcoves, &c. We will prepare our shelves and alcoves. We will fill them as fast as we can. We will do the best we can and trust God will send us the help we need. Our brethren and children may not have to wait too long, wait till their golden youth and precious opportunity are gone forever, for the mental bread which they hunger for.

One thing is settled: "*We will not subscribe to stitch, stitch, stitch in poverty for them.*" In all humble but earnest faith we pray for larger and better things; the Providence will, in due time, help us to gain them.

Bishop Fitz Episcopal Church, Rev. R. Collison, pastor of Washington Ave. Church, Houston, Methodist Episcopal Church, South, having declined to withdraw from the Methodist Conference and apply for orders in the Episcopal Church, announced that he would preach his reasons for so doing. We find in the Galveston News of the fourteenth the following account of the incident which transpired during the delivery of that sermon:

"After the introductory remarks of Rev. Mr. Collison prior to the delivery of his sermon, he, in order to define clearly what the subject of his discourse would be, read the words spoken in the Methodist creed that a majority, both of the clergy and laity of the church, were not satisfied with, but did not like to disturb, and thought they might be left as moral or sentimental relics that, in the course of time, would disappear. At this point he was interrupted by Mr. James E. Lucas, who said: "Bro. Collison, you say you are going to quit the Methodist and go back to the Episcopals. That is not perfect right. I wish you God speed on your journey. You have been a Methodist for two years and, I like the church. I have been a Methodist for forty years and do like the Methodist Church. I have no right to say to you, quitting the church it may think proper, but I have a right and do protest against your using a Methodist pulpit to abuse the Methodist Church or to condemn Methodist doctrine. Mr. Dumble's course was approved by several other brethren, and Mr. Collison confined his remarks to the address."

The action, spirit and language of Bro. Dumble will be commended by all right thinking men. His statement of the case is so just that we do not feel called upon to make any further comments on the matter. The Methodist Church having ever been able to provide its own preachers, can afford to contribute to the necessities of its neighbors.—Texas Christian Advocate.

The new Methodist Church, at Opelika, Ala., under the able pastorate of Dr. A. S. Andrews has been built and dedicated. The Opelika Observer, as quoted by the Alabama Christian Advocate, of June 22, says:

Last Sunday was a red letter day for Methodism in this city, for after over two years of toil and struggle their handsome church, of which they are justly proud, was formally dedicated by Bishop J. C. Keener, of New Orleans. A large number of visitors and several visiting clergymen were present, and the occasion was one that created wide-spread interest. At an early hour the church began to fill, and by the time services began the house was crowded; the congregation was estimated at about nine hundred persons. The music was superb, and embraced some of the finest modern classics; the floral decorations were tastefully arranged and with charming effect. Bishop Keener's theme was "The Church of God," the subject taken from Jacob's dream, in which he saw "a ladder standing from earth to heaven and the angels of God ascending and descending thereon." Jacob's ladder was likened unto the church of God as the plan of salvation, a means of grace, a stairway to heaven, through the portals of which the spirits of the blessed were ever ascending to their home above. The bishop's personal presence is imposing; in the spring of manhood, vigorous and portly; his voice was deep, clear and sonorous; his mind clear, logical and of grand grasp. The subject on which he dwelt, stood revealed and elucidated, palpable to the intellectual vision as the work of some great artist, places before the eye natural scenes. His gestures were appropriate, unbridled and always aided the profound impression produced by his oratory. He presented the truth not as a cold schoolman, but as a man who had power which he drew straight from the Bible, and his expressive countenance, his clear, ringing voice, the warmth and power which were imparted to his eloquence by the kindled fire within and the excellency of the doctrines he taught, at once impressed and charmed his hearers. After the sermon, a call was made on the congregation for the sum of $2,000. Two thousand dollars the balance due for building and furnishing the church; this amount was shortly raised, a number of wholesouled and liberal gentlemen of other denominations adding a handsome sum to the subscription. Then, while the large congregation knelt at prayer, the beautiful and impressive dedicatory service was read, and the benediction pronounced. The elegant church is now entirely completed at a cost approximating $12,000, out of debt and in a prosperous and flourishing condition.

New M. E. Church, South, in Richmond, Va.—The Richmond Christian Advocate gives the following account of it:

On last Sabbath the first service was held in the Laurel Street Methodist Church, of this city. The Sunday school assembled in the old Oregon Hill building and marched to the new structure. At 11 a.m. the Rev. A. L. Lafferty, and at 4 p.m. the Rev. W. G. Starr, D. D., preached. The pastor, the Rev. W. E. Wright, made a brief address after the morning sermon. A collection was lifted in the afternoon amounting to $1,06.

The building is of brick, occupies an eligible position near a growing part of the city. The lecture room will seat four hundred, and the audience room, when completed will seat six hundred persons. The corner-stone was laid a year ago. There is no debt upon it. The Sunday school numbers two hundred and fifty. The membership about the same.

The pastor and people have exerted themselves to bringing this enterprise to its present success with untiring zeal, going beyond their ability. It has been a noble achievement. The building will be an ornament to that part of the city, and of great public gain to the community.

Bad for the Methodists.—We suppose the following, from the Christian Intelligencer, refers to the Northern Methodists. Among Southern Methodists rending sermons is not much in vogue as yet, but there may be a slightly increasing tendency in this direction. We hope the day will come when sermon reading will be banished from all pulpits. The Intelligencer says:

Forty years ago, a written sermon in a Methodist Church was almost unknown. Now the rule is to preach from notes or full manuscript. Whereas, on the other hand, the moderators of both Presbyterian Assemblies preached this year without a manuscript; and at a public gathering held lately in one of our cities, at which a number of Presbyterian ministers and others spoke, the only persons who read their speeches were a lawyer and a Methodist preacher.

Moral Suasion and Legal Suasion. Which is best? Both. Moral suasion must be supplied. Moral suasion cannot suppress public crime. It cannot prevent open violations of law. It cannot protect public sentiment. Legal suasion must be supplied. Legal suasion cannot suppress private crime. It cannot change public sentiment. But where there is public sentiment enough to make it many portions of Virginia, Tennessee and North Carolina, there is no need of legal suasion. Public sentiment, backed by the power of that community, is all that is necessary, is all that public opinion ever is. Richmond Dispatch.

Legal suasion and legal suasion go hand in hand in Temperance reform. Public sentiment without law is an infant, law without public sentiment a cripple.—Southern Christian Advocate.

Moody, says the Christian Index, has said two good things recently. In the course of an answer to the question, "How may we secure a genuine revival of religion?" he said, "You must put aside all those distracting church fairs." And when asked, "How shall we train our converts?" he replied, "First, keep them out of fairs." These two things, we repeat, are good—so good that we say them over after him with emphasis. His reason for saying them is found in his belief "that the devil has a hand in every church fair." And we believe that, too.

At the Newark Conference, Bishop Harris severely reprimanded one of the ministers who reported that money raised for missions had been applied to other use. He said: "If money is raised for missionary purposes and is diverted to any other purpose, it is a fraud and a robbery. The funds is a mission fund, and must be held as such by the parties in whose hands it is placed. You might as well put your hand in another man's pocket and take his money, as to take money raised for missionary purposes and use it for other purposes."

We have received from the Southern Methodist Publishing House, Nashville, a copy of the minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the year 1880. We are glad that our Publishing House has resumed the publication of the general minutes. They are simply invaluable as materials for church history and for purposes of reference. Every preacher should procure a copy of these minutes, and file them.

The Annual Report of the Board of Missions, of the Methodist Episcopal Church, South, June 1, 1881, has been received. It contains a full account of our mission work, and of all funds raised and disbursed. Every Southern Methodist should procure a copy and give it prayerful and thorough study. It can be ordered from the Southern Methodist Publishing House, Nashville, Tenn.

Mr. George I. Seney has given $20,000 more to Wesleyan Female College, Macon, Ga. This makes $70,000 which the generous New York banker has given to this institution. We hope his example will become contagious, and that some of the rich men of the South will be provoked until a like liberal spirit.

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We have received one copy of the Nashville Christian Advocate, of June 25, from Bishop Kavanaugh, written from Petersburg, in which beautiful little city he takes an occasional rest of a day or two after his laborious itinerations hither and thither. His health, and the power of his pulpit-work, and the contagion of his cheerful faith in God and the gospel, are telling happily upon the church on the Pacific coast.

The Southern Christian Advocate, of June 25, says: Bishop Wightman has taken board on Sullivan's Island for a while, in hope of benefit from the change. We hope soon to mention decided improvement from the excellent tonic of the sea breeze.

At Dr. Talmage's Tabernacle on Sunday last, an enraptured hearer, says the Methodist, cried out, "Glory to you!" We have a decided preference for the Methodist, "Glory to God!" It may be that the reporter did not hear straight; but he evidently thought he had expressed "the sense of the meeting."

Seashore Postoffice.—We are informed by W. H. Foster, president of the Board of Trustees of Seashore Camp Ground, that a postoffice has been established at the camp ground, and will be opened July 1. The name of the office is Seashore. Letters should be addressed Seashore, Harrison county, Miss., or Seashore, Miss. James P. Hamilton has been appointed postmaster.

On our eighth page will be found full information in regard to fares on the railroads, accommodations on the grounds, and other matters. The New Orleans District Conference recommended that, in the prayer meetings of the several charges preceding the camp meeting, special prayer be made for the success of the meeting. The most of our prayer meetings are held on Wednesday night, so that we may say that on Wednesday, July 6, special prayer should be made in all our churches that God may be pleased to pour out his Spirit on the people at Seashore. The meeting begins Wednesday, July 13.

—Rev. Dr. Ahrens, of the German Mission Conference, left for Europe, *via* New York, Friday, June 24. He is a delegate to the Ecumenical Conference, but previous to that meeting he will visit his German fatherland, and see something of France and Italy. From him, as well as from other tourists and delegates, we expect letters for publication. We have no doubt the readers of the Advocate will be well supplied with foreign correspondence and Ecumenical items.

—L. P. L. sends us a communication which is acceptable, but he does not furnish us with his name and address. Our rule is inexorable; we must have the name. And we would remind all who write for our columns, if no more than an obituary or a marriage notice, that the name of the writer must accompany the communication. The name, if desired, will be withheld from publication, but the editor must have it. Although, in the case we have referred to, everything is clear, yet in other cases we might be imposed on, and a responsible name might be demanded. The rule must, therefore, be without exceptions.

—Rev. J. W. P. McKenzie, D. D., died, at Clarksville, Texas, June 20. Dr. McKenzie was widely and favorably known as a preacher and educator. In literary Texas Methodism he has lost one of its greatest and most useful men.

Fallen.—Rev. J. M. Johnston, presiding elder of the Opelousas district, Louisiana Conference, informs us that Rev. W. J. Picot, of the Attakapas French Mission, has been guilty of grave immoralities, and has left the work.

—Rev. N. H. Lee, D. D., of the Kentucky Conference, died, at Russelville, Ky., June 14. Dr. Lee was a great and good man, deservedly eminent in the church, and honored by it.

—Bishop McTyeire has changed the time of holding the North Alabama Conference, at Huntsville, from November 2 to November 23.

—Dr. Carlisle, president of Wofford College, has concluded not to go to the Ecumenical Conference.

We are glad to learn that Rev. Robt. B. Downer is rapidly recovering from his recent injuries. He sends us the following notice: "As I expect to have a supply of our Methodist books on sale at the Seashore, Crystal Springs and Providence Camp Meetings, I will be obliged if parties, desiring any particular book or books, Methodist or not, will give me timely notice, and I will accommodate them at regular catalogue rates. I will also be prepared to attend to Advocate business. Address me at Ocean Springs, Miss."

Books and Periodicals.

The Date-Keeper of Fusano: A tale of Italy and her Evangel. By Mrs. Julia McNair Wright. Philadelphia. The American Sunday-school Union.

The author declares the story to be historically true. A correct picture is given of the methods and progress of the Vaudois Church during the last twenty years. The book seems to be a careful study of Italian life, and of gospel work in that country. It is not therefore a mere ephemeral story to entertain young people, but a work abounding in information, and of interest to all who are awake to the religious movements of the day. It is well written and very entertaining. The volume is a 12 mo. 413 pages, illustrated and handsomely bound in cloth. Price $1 50.

The Rev. Rowland Hugh Prescher and Writer. By Edward W. Bradbury, with an Introduction by Rev. John Stoughton, D. D. Cassell, Petter, Galpin & Co. London, Paris and New York.

This is a brief biography of the celebrated English preacher. The author has done his work well, and has given us a life vividly portrayed, in which not only the eccentricities and brilliant wit and humor of the subject are brought out, but also the piety, consecration and power of the Christian preacher are well and forcibly exhibited. The volume is a 12 mo. 182 pages, with index, paper bound.

"Light and Life," is the title of a collection of new hymns and tunes for Sunday-schools, prayer-meetings, praise meetings, and revival meetings. Edited by R. M. McIntosh. Published by Oliver Ditson & Co., Boston. In glancing through the work we find a good many old and familiar hymns and songs. Some of them, however, may be new. They are generally good. Of the tunes we can not judge. The book is in the usual form and style of the Sunday-school song books. It is for sale by H. T. Lathrop, 112 Camp Street, New Orleans.

—Louisiana, her Resources, Advantages, and Attractions, is the title of a pamphlet issued by the South-western Immigration Company, Austin, Texas; and New York. Compiled by Wm. H. Harris, State commissioner of agriculture and immigration, State of Louisiana. The work contains much valuable information concerning the soil, climate, topography, and rivers and railways of Louisiana.

The Annual Catalogue of Emory College, Oxford, Ga., has been received. There was a total of 182 students in attendance during the past session. This is a growing and prosperous institution.

—We have also received a copy of Dr. Haygood's "Our Brother Slave, Samuel Hall," address, in pamphlet form. An extract of this able address is given in another column.

Scribner's Monthly for July, has: The Young Painters of America, III, illustrated; A Song Before Sight; The Sea horse, illustrated; A Day in the Mash, illustrated; The People's Problem; Beware; Mont Blanc; Dr. Dollinger and the Old Catholic Movements, illustrated; Decoration in the Seventh Regiment Armory, illustrated; Peter the Great as Ruler and Reformer, 9, illustrated; A Fearful Responsibility; Shadows; Railway, Church-yard, and Cemetery Lawn Planting, illustrated; The Levees of the Mississippi, illustrated; An Old Virginian; Underwoven; Madame Delphine 3, Continued; by George W. Cable; A Rainy Day with Uncle Remus; Owl against Robin.

St. Nicholas, July, 1881 is splendidly illustrated as usual. Among the articles are: A Day Under ground; The Story of a Bad Bird; Captain Sarah Bates; Stories of Art and Artists, Fourth Paper; My Aunt's Squirrels; How to Stock and Keep a Fresh water Aquarium; Le Marquis de Carabas; Silurio Boys; In Nature's Wonderland; Eugenie Mandelbert Pengremont; History of the Star-spangled Banner.

The Popular Science Monthly, July, 1881, has: The Roots of Mankind; Europe and Scholastic Forestry; Protection of Song Birds; Rudiments Energy; The Development of Political Institutions, by Herbert Spencer; How to Prevent Drowning; Improvements in Electric Lighting; The Phenomena of Death; Through the Telegraph and Postal Service, and other articles.

The Contemporary Review, June, 1881, George Munro, publisher, New York, has: 1. The Unity of Nature, Duke of Argyll. 2. Boyesetter. Expedition in Ireland. 3. An South National Characteristics of European Society. 4. Conversations with Carlyle. 5. Ferdinand Lassalle and German Socialism. 6. The Principles of '89. 7. A Last Word on Disraeli, Lord Beaconsfield. At his grave.

The Fortnightly Review, June, 1881, George Munro, publisher, New York, has: 1. Comte's Definition of Life. 2. The Royal Academy. 3. English Horses. 4. The Visions of sane Persons. 5. The Irish Land Bill. 6. Hindu Household. 7. Mexico and Women. 8. On the Policy of Commercial Treaties. 9. Home and Foreign Affairs.

The North American Review, July, 1881, has: 1. Present Aspects of the Indian Problem. Carl Schurz. 2. The Religious Conflicts of the Age. A Yankee farmer. 3. The Power of Public Plunder. James Parton. 4. The Common Sense of Taxation. Henry George. 5. The Cost of Chivalry. Henry Beegh. 6. A Study of Tennyson. Richard Henry Stoddard.

Wide Awake for July, has its usual fine engravings, and articles adapted to entertain and instruct the young people. Among the articles are: The Story of a Horseshoe; Paul and the Cough makers; The Academy Boat-race; The Enchanted Story of Banbury Cross; Mr. Littlejohn's Annuals; What made Sam Spek; A Decorative Artist.

—The Nineteenth Century, June, 1881. Contents: 1. A Civilian's Answer to Sir Garnet Wolseley. 2. A Revise of the New Revision. 3. What is a Pound? 4. Ernest Renan. 5. Pawnbroking Abroad and at Home. 6. Intelligence of Ants. 7. Carlyle's Reminiscences. 8. Ireland.

—American Agriculturist for July, is replete with useful information. The illustrations are as usual numerous and instructive. Published by The Orange Judd Company, New York. Price $1 50 per annum.

"The Pastoral Visitant" is the title of a very beautiful monthly paper, Rev. J. L. Entrell, editor and publisher, Jonestown, Mississippi.

Plan of Episcopal Visitations for 1881.

Conference.	Date.	Place
FIRST DISTRICT—BISHOP KEENER.		
Memphis	November 9	Bolivar.
North Mississippi	November 23	Grenada.
Mississippi	December 14	Brookhaven.
SECOND DISTRICT—BISHOP PEIRCE.		
Western	September 7	Howard City
Missouri	September 14	Moberly.
St. Louis	September 21	St. Johns.
Southwest Missouri	September 28	Springfield
Indian Mission	October 5	Caddo.
Arkansas	October 19	Dardanelle.
Alabama	November 30	Selma.
South Carolina	December 14	Union
THIRD DISTRICT—BISHOP KAVANAUGH.		
Columbia	August 25	Walla Walla
Los Angeles	September 13	Prospect ville.
Pacific	September 28	Petaluma.
Montana	October 11	Helena.
Denver	October 26	Denver.
Northwest Texas	November 16	Waxahatchie
North Texas	November 30	Greenville.
East Texas	December 14	Jacksonville.
FOURTH DISTRICT—BISHOP WIGHTMAN		
Oxford	October 26	Wytheville
North Carolina	November 2	Durham
South Georgia	December 7	Columbia
FIFTH DISTRICT—BISHOP PEYTHEO.		
Tennessee	October 19	Lebanon
North Georgia	November 16	Athens.
Virginia	November 16	Charlottesville.
North Alabama	November 23	Huntsville.
White River	December 7	Batesville.
Little Rock	December 14	Pine Bluff.
Louisiana	January 4	New Orleans.
Florida	January 27	Monticello.
Baltimore	March 10	Fredericksburg.
SIXTH DISTRICT—BISHOP KENNEDY.		
Western Virginia	August 31	Ashland
Kentucky	September 7	Danville
Indiana	September 14	Gosport
Illinois	September 21	Ashley.
Louisville	October 12	Owensboro
West Texas	November 16	Gollad.
Texas	November 23	Houston
German	November 30	Houston.

Bishop McTyeire has charge of the Missions in Chile and Brazil.

Bishop Keener has charge of the Missions in Mexico.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* Advocate, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* Advocate. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endeavoring to merit our advertisers as being worthy of their patronage.*

[illegible]

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W. C. Shepard & Co.—American China dinner, breakfast and tea set, 130 pieces, for $15. Equal to, looks and use fulness to French China.

[illegible]

It is the round nuts of the thing that makes a pedestrian so much better than a square meal.—Rambler.

Mark Twain admits having made a good many of his jokes, but says he regrets none of them so much as his promise of restitution.

A strolling joker is inviting a hundred people to a party at "Peters" where there are only fifty chairs.

Weigh others as you would be weighed yourself and the scales would have to be sure.

There is one town in Connecticut that has no fear of the meanest "Ku Kluxism."

In asking a man to settle his bill, the thing is no sooner said than done.

A gentleman named his dog penny, because it was sent to him.

Next to a clear conscience, for solid comfort, give us an easy boot.

A dressmaker should be careful of her habits.

The man who invented tight boots was Vain.

Business Notices.

To Consumptives.—Many have been happy to give their testimony in favor of the use of "Wilbor's Pure Cod-Liver Oil and Lime." Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

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Agricultural.

CARBOLIC ACID FOR INSECTS.—The time has almost come again when "the little busy bugs" will open up their campaign and dispute with the "lords of creation" for possession of the "fruits of the earth." Allow me thus early to call attention to an article, the merits of which everybody knows, but which many dare not use—I refer to carbolic acid. Prepared as indicated it can not, I think, hurt the most delicate house plants, and it is sure to kill insect life. My plan of preparing is as follows: I obtain crude carbolic acid, I use it in this form because it is stronger and better for the purpose, and costs but very little about twenty-five cents per gallon, I think. I pour a quantity of dark crude acid into a quantity of good strong domestic soft soap; stir well together and allow to stand for a few hours. I then test the compound by mixing a little of it with soft water. If too much acid has been added, oily particles of carbolic acid will be observed floating on the surface. This shows that more acid has been put in than the soap will incorporate or "emt," and more soap should be added to balance the excess of acid. No more definite rule can be given, as so much depends on the strength of the soap. Two or three tablespoonfuls of the acid to a quart of soap may be first tried. I prefer to make as strong with acid as the soap will perfectly cut. A very little practice will enable any one to compound it correctly. The refined acid may be used when the crude is not at hand. When prepared as above make a moderately strong suds and apply with syringe or sponge. In using on very delicate plants, should any fear be felt for the plants, they can be rinsed off after a few minutes. My first and eminently successful use of this compound was some years since on a block of young cherry trees some fifty thousand in number. The black aphis "came down like the wolf on the fold," only "they came not as single spies, but in whole battalions." It soon became an interesting question as to who was the proprietor of this particular block of trees—myself or the "bug Ethiopian." A disinterested observer of judicial turn of mind, judging from the general appearance of things and the very "at home" air assumed by the bugs, would have said they had the best case. He would at least have been compelled to admit they had "nine points of the law" possession in their favor. I never saw the like before. The trees were alive with aphis. The only sorry things on the trees were leaves, there being hardly enough to afford "standing-room" for all the dusky guests. However, not being a convert to the doctrine of "squatter sovereignty," I declared war, and failing to decrease the number by ordinary means, I compounded soft soap and carbolic acid, and with a single application exterminated the enemy. Gardener's Monthly.

MUTTON.—The Southern Farmer says mutton is better adapted for a food for persons living in the country than beef. Most farmers are situated so far from a market that they can not obtain fresh meat to eat during the summer, when the hard labor in the fields demands an excellent diet. They can not profitably dispose of the flesh of a steer slaughtered during hot weather even if they have an ice-house. One-quarter is as large a quantity as even a large family can consume before danger of spoiling occurs. It is difficult to cure beef in the summer so it will be certain to keep, even if one has a supply of ice. The like is true in relation to obtaining a supply of fresh meat from hogs during the summer. It is more difficult to cure pork than beef in the summer; and besides pork is not well suited for a general article of diet during very warm weather. The home supply of fresh meat in summer, however, can readily be obtained if a farmer keeps a flock of sheep. Mutton can be kept longer in a fresh state than either beef or pork. Besides even the largest varieties of sheep are so much smaller than steers or hogs that their carcasses can be disposed of in a much shorter time. If a family is too small to consume all the meat furnished by a sheep, a part can be salted. The meat is so thin, as compared with beef or pork, that every portion of it will absorb a sufficient amount of salt and sugar even when the weather is very warm. Many persons know nothing of the merits of corn beef. It has never occurred to some farmers that mutton could be cured for further use. They corn and dry beef, salt and smoke pork, but if necessary to eat mutton, if indeed they eat it at all, it must be fresh. Now, any part of a sheep furnishes excellent eating when it is salted and broiled. In many respects it is superior to corned beef. It is more highly flavored and better relished when eaten with potatoes and garden vegetables; stewed with sweet herbs it is a rare delicacy. The hams and shoulders of mutton are excellent when salted and smoked. The tongues of sheep are superior to those of cattle and pigs. Mutton is more easily digested than most kinds of meat, and in delicacy ranks next to the flesh of chickens and small game fowls.—Mobile Register.

DISEASE AMONG LAMBS.—Hundreds of lambs die annually here with the disease known as lamb cholera. Very few flocks escape without a loss of three or four, and many lose from twenty-five to fifty of their number. I think the name lamb cholera is a very improper one for this malady, as only the fleshy lambs are known to die with it. A thin lamb or one poorly suckled or hand fed, I have never known to die with the so called lamb cholera. My name for the disease is apoplexy. A very fair description of the disease will be found in Randall's "Practical Shepherd," under his article on apoplexy, as applied to the mutton breeds of England. Mr. Cattell's diagnosis of the subject is about as complete as any I have seen, except, he might have added, the staring condition of the eyes, the dilated pupils and sight apparently gone; the membrance of nose a deep red or violet color, as if ungorged with blood. It is seldom a remedy can be administered, as the lamb is usually found dead without a premonition of disease. One I found unwell, and administered two ounces of Epsom salts and effected a cure. I have observed the following treatment with my breeding ewes and find it a very successful preventive of this lamb disease: Stir as much salt into a half-gallon of pine tar as it will take. Smear bottoms of feed troughs with it liberally. Keep them in this condition and give salt in no other way. The lambs will soon learn to lick the tar. Many will be noticed at this before their age for dying with the disease. Feed sulphur, wood ashes and Epsom salts mixed in the feed daily, small quantities. If lambs are already dying, get pine tar, catch each lamb and put the tar well back in the mouth with a small paddle prepared for the purpose; the bulk of a hickory nut is enough. It may purge some or all of them, but they will get all right in a day or two, and no more will die for awhile, even if you quit at this. I am keeping one lot of ewes and lambs on a bare pasture where they are compelled to take hay each day, with a grain feed morning and evening. No sick lambs, but the ewes and lambs are fat as well as if on good grass.—Ohio Farmer.

DRY EARTH AS AN ABSORBENT.—If one will observe when the cows choose to lie down in the yard or pasture, it will be seen that they choose the bare ground, rather than the sod or bedding of straw. The same is true of sheep. We have taken this hint, and furnished the cow stables with dry earth bedding. Leaves and straw are poor absorbents in comparison. In the pig-pens dry earth has no equal. In very cold weather we add straw or leaves, but until the weather is very cold, the animals will be comfortable with a bed of fresh soil, or of soil changed once a fortnight or week. In the chicken-house we have learned its great value as a deodorizer. Our roosts are over a sloping floor, on which we occasionally scatter dry earth. The droppings roll down into a pile of dry earth. This is turned over with a shovel each week or oftener, and we can say the chicken-house is free from any offensive odor, and the bright combs and glossy feathers tell of the health of the fowls. Dry earth is a good preventive, too, of vermin on cattle, pigs and poultry. It must be procured at a dry time, and stored under sheds or in the stables. It not only promotes neatness and health, but saves the very elements of the manures which make them most valuable, and most of which would evaporate if not absorbed by the dry earth. We do not like it as a bedding in the horse stables, but it should be found in every stable, to sprinkle the floors with as soon as the bedding is removed in the morning. When removed from the stables, sties and coops, it should be kept under cover for spring use, or for drilling with the wheat in the fall.—Cincinnati Commercial.

AN AGRICULTURAL CREED.—1. Do not cultivate poor land. It is a feeble mother which can give no sustenance.

2. If your land is poor, you must limit the area of cultivation to your ability to manure—let it be ever so little—and you will be the gainer by it.

3. Exert yourself to produce manure on the farm. Such manure is the flour which makes the loaf, and a commercial fertilizer is only a heaven to it. Home-made manures cost some labor and but little money, while commercial fertilizers will bring you in debt, and are a kind of food which mother-earth can not entirely rely and fatten upon. We are not their enemy, but active friend, when they are judiciously used and can be had without too great a strain on the farmer's credit.

4. Bring to the aid of your manure pile green, fallow crops, and try to clothe the bosom of mother earth with the green verdure of grass, from which livestock can be fed.

5. Keep as much stock as can be fed well, for this adds to the manure pile, and their increase and a few fat carcasses afford a big interest on the investment.

6. Diversify crops as much as possible and do not rely on one staple. This will make your manure and labor pay a profit in some places when they fail in others.

7. Manure! manure! manure! and as before suggested, rely on the farm principally to produce it. It will "put money in your pocket."

8. "No grass, no stock; no stock no manure; no manure, no permanent improvement on the land."

FLOWERS ON WALLS.—Travelers in England and Scotland, always admire the showy wild yellow wall flowers that grow on the old walls. A late number of Gardening Illustrated, recommends the cultivation of flowers on walls. "There is a way of growing flowers on walls in various countries which deserves more attention than it has received with us. It consists of leaving the upper portion of the terrace or wall hollow, and using this for flowers. The crest of the wall is, in fact, a narrow flower border; but though narrow, with a space of two or three feet of soil from one foot to three feet through, thus giving ample root room for the production of a vigorous and graceful vegetation. The architect or builder can easily arrange for such wall vases. We have often seen very charming effects produced in this way on the Continent, even in the poor houses, where little evidence of other beauty was to be seen. By adopting the principles of variety instead of reputation in such cases, a beautiful garden of flowers might be grown on the crest of many a barren wall near, or part of a town-house. Hardy plants of a permanent character should always be chosen for such positions, and those with graceful foliage should have the preference. A top dressing of rich soil could be given yearly, and when established, such plants as the smaller Yuccas, Acanthuses, etc., would make a charming effect."

ROOT PRUNING.—The experiments were made on the apple and pear. A vigorous apple tree, eight or ten years old, which had scarcely made any fruit-buds, has done best when about half the roots were cut in one season, and half three years later, by going half-way around on opposite sides in one year, and finishing at the next pruning—working two feet underneath to sever downward roots. It has always answered well, also, to cut on such trees all the larger and longer roots about two and a half feet from the stem, leaving the smaller and weaker ones longer, and going half-way around as already stated. The operation was repeated three or four years later by extending the cut circle a foot or two farther away from the tree. By this operation unproductive fruit trees became completely studded with fruit spurs, and afterward bore profusely. This shortening of the roots has been continued in these experiments for twenty years with much success, the circle of roots remaining greatly circumscribed. The best time for the work has been found to be in the latter part of August and beginning of September, when growth has nearly ceased, and while the leaves are yet on the trees, causing a greater increase of bloom buds the following year, than when performed after the leaves have fallen.—London Garden.

GARDEN PESTS.—A subscriber asks a remedy for the cabbage worm and striped cucumber bug. The following are recommended: A thin coating of dry road dust while the dew is on, is the best cure for the green cabbage worm. A little rag tied on a short peg and saturated with kerosene or crude carbolic acid, stuck into a cucumber hill, will drive away the yellow striped bug. Fresh cow or hog dung applied about the plants will have the same good effect, besides stimulating the growth of the young plants.

Household.

VINEGAR.—While it is manifestly true that more of the acids are demanded in the warm weather, especially in the [illegible] than in the winter, it is probable that most persons—yielding to this natural desire—will either use them in excess, or make an injudicious selection. Now there are two kinds or classes of vinegar in the market, one of which we may call the chemical, an artificial product, and the other produced by nature, or the fruit acids, including that made by the fermentation and decay of fruit-juices. It would seem reasonable to infer that the very best acid for the spring must be that produced naturally, or in nature's grand vegetable laboratory, as that of the lemon, the currant, strawberry, apple, etc., manifestly intended to meet a want of the human system, particularly in the spring, when the *gorged* liver needs food-stimulus when the jaded stomach needs aid, and when the thickened carbonized blood demands nature's aid in its purification. Some of these are too concentrated and strong for ordinary use, and may be reduced, as that of the lemon, which, unlike that of the destructible fruits, seems intended more particularly for general use, in a reduced form.

Of the fermented kinds we may safely say that there is this objection, that they are produced by the last or *putrefactive* stage, as indicated by the presence of an innumerable collection of *scavengers*, sometimes called eels, as any one may see by holding vinegar up to a strong sunlight. This is as true of that made of cider as of any of the fruit juices. I am at a loss to see why there should be such a decided preference for vinegar made of cider, over that made of the juice of the blueberry, etc., so far as wholesomeness is concerned. From all of these during the last stage of fermentation, or putrefaction, the alcohol escapes, so that vinegar is not objectionable, like "hard cider," on temperance principles.

But the *artificial* vinegar is the most objectionable, that made by the use of very poisonous chemicals. It is quite certain that by far the largest part of that sold and used in our cities and larger villages is of this kind, since it can be made in a few hours and at a very cheap rate. Perhaps the cheapest article in market—and there is an abundance of it—is that made mainly of sulphuric acid, (oil of vitriol,) enough of which can be bought by the quantity for one cent to make a gallon of good "cider vinegar"—so called. This is also used to add acidity to common cider vinegar, when it is regarded as too weak. Of course such vinegar is exceedingly destructive to the teeth—much worse than common cider vinegar, which will soon dissolve any tooth if submerged in it, after the extraction. Now, since this is so easily made, and since so few know how to detect it, or take so little pains to examine it, provided it is pleasant to a vitiated taste, it is not strange that the market is flooded with a spurious article. If, however, one wishes to know when it is made in this way, it is not difficult to detect the fraud. Buy at the drug-store one dram of chloride of barium ("muriate of baryta") which may be dissolved in as little water as will fully dissolve it, allowing it to settle, if not perfectly clear. Put a tablespoonful of the vinegar in a cup and then add one-third or one-half as much of this clear liquid. If there is any of the sulphuric acid in it, a white powder will soon be seen at the bottom and sides of the cup.

A good substitute may be made by dissolving a teaspoonful of tartaric acid in a half-pint of water.—Watchman.

APPLE TOAST.—Peel six apples, core them and cut them into thin slices. Put in a saucepan an ounce of fresh butter; then throw over the apples a little pulverized white sugar; add two tablespoonfuls of water. Put the saucepan on the fire; let the fruit stew quickly, tossing it up with a spoon—a few minutes will be sufficient. When the apples are cooked tender, cut two or three slices of bread half an inch thick; put in a frying-pan two ounces of butter; put the pan on the fire; when the butter is melted, put in the bread, which fry of a nice brown color; when nice and crisp, take them up and place them on a dish; placing white sugar over the apples. Serve while hot.

FISH PUDDING.—Three pounds of boiled fish; a large lump of butter; a tablespoonful of flour, two cups of fresh milk. When boiled it must cool a little. Add to this the yolk of seven eggs, the whites beaten, and stir it round; then add salt, pepper and nutmeg. Put it in a buttered dish, and cook for one hour in a pretty warm oven, and then serve. Sauce—Flour and butter and a little broth capers. This will be found an excellent and toothsome dish.

CREAM SOUP.—Take a quart of good mutton or veal stock, cut an onion in quarters, slice three potatoes very thin and put them into the stock, with a small piece of mace; boil gently for an hour, then strain. The potatoes should by this time have dissolved. Add a pint of rich milk—half milk, half cream—with enough corn starch in it to make the soup almost thick as cream. Add also a piece of nice, fresh butter, and just before serving a little finely-chopped parsley.

CURRY.—To a pint bowl of chopped veal or chicken, which has been browned in a frying-pan, add a fried onion, one tablespoonful of Thompson's India curry powder, two tablespoonfuls of flour wet with cold water, two ounces of butter and a little salt. Stir together thoroughly and heat very hot, but stew only enough to cook the flour, as the meat has already been cooked. Serve as hot as possible.

NICE ROLLS.—Take one quart of sifted flour, one pint of fresh yeast, a little salt; mix all well together; let it rise, then add one pint of water, one-half pound of butter, flour enough to make a little dough, and, when raised again, cut out into small rolls and bake in a hot oven.

JOHNNY CAKE.—To one quart of buttermilk add one teacup of flour, half a teacup of molasses, a little salt and a beaten egg. Stir in corn meal enough to make a batter so thin it will almost run. Bake on a tin in a moderately quick oven. Be particular not to have the batter too thick.

MUFFINS.—Two cups sweet milk, half a cup of lard or butter, three-fourths cup of yeast, three eggs well beaten, a little salt, flour to make batter as stiff as can be stirred with a spoon. Bake in rings.

A good way to cook chickens is to parboil them and then drop them into hot lard, like doughnuts, and fry a few minutes. This will add variety to the bill of fare.

Educational.

—Howard University, Washington, D. C., has just held its anniversary exercises, graduating five colored students from its Law School and seven from its College Department. To these add twelve medical and ten theological graduates, and we have a total of thirty-four sent out this year to become educated leaders of their race. President Garfield attended the anniversary of the Law School, and, by request of President Patton, conferred the degree of LL.B. on the graduates. The trustees have made the instruction gratuitous in all departments but those of law and medicine.

—The report of State Superintendent Hinsley, of Florida, shows that the condition of the common schools in that State is encouraging. The total number of schools reported during the past year —1,131—shows an increase of 211 in the last three years. The aggregate attendance was 39,315. The total amount expended for school purposes was $114,-895 31. There were 675 males and 620 female teachers employed, with average salaries ranging in the different counties from $72 to $5 a month.

—Minnesota has a law, to go into operation July 1, to the effect that all school officers may introduce into the schools, daily instruction in social science, good morals and patriotism, no less than thirty distinct topics being specified, such as industry, health, honesty, etc. It may be required of the teachers to give a short oral lesson each day on one of the subjects named, and to require from the pupils some illustration of the same upon the following morning.

—The United States has double the number of school-children of any other country in the world. The number is stated by the Bureau of Education to be 9,421,086. The nearest approach to this figure is made by France, which has 4,716,935. Prussia follows with 4,007,176, and England and Wales, with 3,710,853. Of the total population, the school-children of the United States, form nearly 20 per cent.; of France, 12 per cent.; of Prussia, 16 per cent.; and of England and Wales, about 13 per cent.

—The Pennsylvania normal schools are all in debt, and have been asking the legislature for $260,000, with which to liquidate their indebtedness. They also ask for an appropriation of $100,000, to help them through their work for the next two years. One of the members of the legislature claims that these schools have failed in the purpose for which they were established, and that the number of pupils who have subsequently become teachers is small.

—The sixth session of the Summer School of Biology, held under the auspices of the Peabody Academy of Science, will open at the Museum of the Academy, on July 12th, and will continue for four weeks. The course of instruction is designed expressly for teachers of public and private schools, and the class is limited to twenty-four, preference being given to the teachers of Essex county, Mass.

—The leading spelling reformers of Germany are thinking of holding an International Congress in Berlin, at the same time as the Congress of Orientalists in September. The subjects suggested for consideration are the formation of a common alphabet for Europe, and a common alphabet for the East, and finally, of a universal alphabet.

—Mr. James T. Fields, gave unconditionally $3,000 to the boys' high school in Portsmouth, N. H., where he was born, to Dartmouth College 1,000 volumes to be selected from his library by the president, and to Harvard the manuscripts of his books and poems.

—The giving of more sleep, more fresh air and more exercise for young children is advocated by the Rochester Herald. It declares that they are kept in school too many hours, and shut up in an atmosphere of carbonic acid gas too much.

—Wabash College, at Crawfordsville, Ind., has a total attendance of 172 students, this number including 93 in the preparatory and normal schools. The faculty numbers 10, under the presidency of the Rev. Joseph F. Tuttle, D.D.

—The German universities during the past winter term instructed 21,161 students. Berlin had the largest number, 4,107. Heidelberg and Strasburg had the greatest number of foreigners.

—Carleton College, Northfield, Minn., awaits aid to complete its long-needed ladies' hall. Twenty-five thousand dollars would finish it and enable it to offer the best of educational advantages to the girls of the Northwest.

—The Germans universities are beginning to lay great stress upon the science of geography. During the present school year this branch is treated by twenty-two eminent professors at fifteen of the twenty-two universities.

—Sixty-seven young men have held the position of Fellow at Johns Hopkins University, and nearly thirty of them still remain there. Most of the others have been promoted to excellent posts elsewhere.

—Calcutta University is a remarkably prosperous and useful institution. Last year, out of 2,793 candidates for admission, 1,665 passed. Six women took the entrance examination and four were successful.

—The old buildings at Hudson, O., of the Western Reserve College, which will be removed to Cleveland, next year, will be used for a seminary, to be conducted in connection with the college.

—The first kindergarten started in Cincinnati a year ago, has proved to be thoroughly successful. About sixty children were admitted—all that could be accommodated in the available rooms.

—The "Christian Church," the sect to which President Garfield belongs, is about to establish at Des Moines an institution for the education of both sexes, to be called Drake University.

—There are now but 4,512 students in the ten colleges of the New England Association, while in 1875 there were 4,544. The only college showing an increase is Williams.

—The Khedive is interested in the education of women, and is about to build in Cairo, at his own expense, a school for the instruction of girls of the higher classes.

—President Porter of Yale, has announced his intention of using the Revised Testament hereafter, at the services in the college chapel.

—A retiring fund for Harvard's professors has now been fairly started. Twenty-one thousand dollars have already been contributed.

—The schools of British Columbia, had an average daily attendance last year of 1,293. Expenditures for the year amounted to $47,000.

—Revs. Dr. Patton and Elliott of the Presbyterian Theological Seminary in Chicago have resigned.

EDUCATIONAL.

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Christian Advocate.

Women As Ordained Ministers.

In the Christian Advocate, published in New York City, we have carefully read an essay by Mrs. Cynthia May, favoring the ordination and appointment of women to the pastoral oversight of churches, which the editor, Dr. Buckley, says is one of the best in style of any of the large number received by him on this subject. The comments of the editor on the essay are very true and judicious. The essayist blames the last General Conference of the Methodist Episcopal Church for refusing to ordain a woman to the sacred office of the ministry. Of all the acts of that able body none were more praiseworthy than this refusal, and the one wherein they selected the best men for the office of bishop, and would not appoint an inferior man to the office because of his color, was equally sensible. Her censure of the Conference, and her effort to make a scriptural argument in favor of women preachers, are the two points made in the essay. The scriptures relied on are the account given of the woman who poured the alabaster box of ointment on the head of Jesus and the women who visited the sepulchre early in the morning of Christ's resurrection. These are all, and in them there is nothing more pertaining to the subject than the Master's appreciation of the loving kindness in the instance first named of the dear woman who was anointing his head without regard to the rest, and in the latter instance the request made by the angel to the women that they would tell the disciples the Lord was risen.

Women in the Methodist Episcopal Church, South, the desire on the part of women to be ordained as ministers of the gospel, or even to preach by license or permission, is almost unknown. In a ministry numbering forty years, we do not now remember one who was troubled with the impression that such a course was her duty. We have observed all this time a large and open field for the usefulness of women in the church, but it never reached a desire to enter the ministry. In the Sunday-school, as teacher and pupil, she is of great value; in the prayer-meeting, when asked to lead in prayer, her appeals to a throne of mercy are heard; in the class-room, as a leader of her own sex, or as relating her own experience in communion with others, she touches the heart of the listener; to the sick, she is a ministering angel; in the church, as a hearer of the gospel, she holds up the minister's hands as truly as did Aaron and Hurr the hands of Moses; as a writer, her words find a winning way to the heart; as an educator of her own sex, she holds the highest rank; in the missionary work, lately inaugurated by her, she passes beyond the brotherhood, and already is well known across the waters; and in the circle at home she rules and reigns, without a peer or rival. Her whole life is full of blessed work.

If God, intended in the economy of his grace that women should preach the gospel and administer the sacraments, how is it to be accounted for that among the many millions of good women who are now living, so very few should feel any call to this duty. We have neither known nor heard of one in our church. And in the North and East of our country, where the question has been agitated to some extent, how few women profess to be called to this work. Going into the very center of the land where the few women live who wish to be preachers, is it not true that one thousand women to one are wholly free from such impressions of duty? If the Lord really called women to the work of the ministry, would this be so? He always sends the conviction of duty with the call. "Woe is me if I preach not the gospel," comes from a man and not a woman. There is not the least surprise when our sons are called to the ministry, but when a daughter or a wife professes to be called we are apt to examine the question, Whether they are not singular? The Lord always provides the means preparatory to the work intended to be accomplished. If women had been designed as ministers, some provision would have been made for a substitution or agency in their domestic and family life, so that they could leave home and ministerate as men are accustomed to do.

Examine this question from another standpoint. The Bible was written by some forty authors, each one of whom was so truly led by Divine direction that "all scripture is given by inspiration of God." Not one of these selected writers was a woman. It was not because she was incapable of the work, or unworthy of it, or because she was less beloved by her Lord, or that there was any intention to leave her without employment, but it was not her sphere. Again, under the Old Testament economy men and not women were appointed to the priesthood. It was befitting to them, and God so willed it. When Christ called the twelve apostles, and afterward the seventy ministers, and all subsequent ones, men were called, and not women, in every instance. Authoritatively and officially in the ministry, "I suffer not a woman to teach," was the law of Christ and will ever remain the law. Not for a moment is this inhibition intended as neglect or punishment, but as a gracious protection of the delicacy and modesty belonging in an eminent degree to all good and holy women. "If a man desire the office of a bishop he desireth a good work" is the statement of inspiration. Woman is excluded from the office of bishop. "Likewise must the deacons be grave, even so must their wives be grave." A woman may not be a deacon in the church of God. "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." No woman was called to the eldership. "Let the women learn in silence with all subjection" so far as the authority of the ministry is concerned.

In our brief pilgrimage we do not expect to see this question agitated in any of our ecclesiastical judicatories. And we feel confident that the Methodist Episcopal Church, the more she considers this and other innovations, will never forget all the precedents of the past, so far as to ordain a woman to preach and administer the sacraments in the church of God without a single precept or example in the scriptures. How could a woman, with any propriety, be a preacher among the Baptists or Reformers, and administer immersion. We need not specify all the delicate positions in which they would be placed if they were to attempt to execute fully the office of the ministry. The Lord has made the race, male and female, and there is much work peculiarly adapted to the one and not to the other. Let every good woman praise the Lord that the ministry is not laid upon her as one of the responsibilities of life. Her native modesty and mental intuition will suggest to her many reasons why her Saviour was showing her mercy and not neglect when he appointed men as his ambassadors to preach the gospel at [illegible] Church Methodist.

The Use of the Walrus.

In looking at this uncouth animal, the most natural question at once arises—What earthly service can such an ungainly, stupid beast render? What, indeed, is the use of its existence? But the answer is swift and satisfactory: were it not for the subsistence furnished so largely by the flesh and oil of the morse, it is exceedingly doubtful whether the Esquimaux of North America, from Behring Straits clear around to Labrador, could manage to live. It is not to be inferred that walrus-meat is the sole diet of these simple people, for that is very wide of the truth; but there are several months of every year when the exigencies of the climate render it absolutely impossible for the hardest native to go out and procure food, and then the value of the *cache* of walrus-meat is appreciated, when for weeks and weeks it forms the beginning and the end of every meal. The walrus responds to as many demands of the Innuit as the camel of the Arab, or the cocoa-palm of the South Sea islander. Its flesh feeds him; its oil illuminates and warms his dark hut; its sinews make his birdnets; its tough skin, skillfully stretched over the light wooden frame, constitutes his famous bayak, and the serviceable oomiak, or bidarrah; its intestines are converted into water-proof clothing, while the soles to its slippers are transferred to his feet; and, finally, its ivory is a source of endless utility to him in domestic use and in trade and barter.

Walrus famines among the Esquimaux have been recorded in pathetic legends by almost all of the savage settlements in the Arctic. Even now, as I write November, 1880, comes the authentic corroboration of the harsh rumor of the starvation of the inhabitants of St. Lawrence Island—those people who live just midway between the Old World and the New, in Alaskan waters. The winter of 1878-'80 was one of exceptional rigor in the Arctic, though in this country it was unusually mild and open. The ice closed in solid around St. Lawrence Island so firm and unbroken by the mighty powers of wind and tide that the walrus were driven far to the southward and eastward, out of reach of the unhappy inhabitants of that island, who, thus unexpectedly deprived of their main stay and support, seem to have miserably starved to death, with the exception of one small village on the north shore. The residents of the Poonook, Poogovellyak, and Kagallegak settlements perished, to a soul, from hunger—nearly three hundred men, women, and children. I was among these people in 1871, during the month of August, and remarked their manifold superiority over the savages of the north-west coast and the great plains. They seemed then to live, during nine months of the year, almost wholly upon the flesh and oil of the walrus. Clean-limbed, bright-eyed, and jovial, they profoundly impressed one with their happy subsistence and reliance upon the walrus-herds of Behring Sea; and it was remarked then that these people had never been subjected to the temptation and subsequent sorrow of putting their trust in princes; hence their independence and good heart. But now it appears that it will not suffice, either, to put your trust in walrus. Scribner for July.

WHAT MAKES A HOUSE BEAUTIFUL? It is an excellent thing to have a well-kept house, and a beautifully appointed table; but, after all, the best cheer of every home must come from the heart and manner of the home mother. If that is cold, and this ungracious, all the wealth of India can not make the home pleasant and inviting. Intelligence, too, must lend its charm, if we would have home and Eden. The severe style of house-order heatless seldom leaves much margin for intellectual culture. Even general reading is considered as out of the question for a woman so hurried and so worried with her scrubbing and polishing, and making up garments. A simpler style of living and housefurnishing would set many a bonded slave at liberty, and add vastly to the comfort of all in the house.

Hospitality rarely prevails in these spotless little and letter houses. Company disarrange the books, and disorder the house, which had work enough in it before. The mother can not throw off her household cares, and sit down for a real heart-to-heart converse with the old friend of her childhood. Still less can she enter into the joys and pleasures right and delightful to her own children, because of the extra work of clearing away it will be likely to make.

With all your toils to make a house beautiful, do not neglect the first element of all, to beautify yourself, body and soul. A sweet loving word, and a warm clasp of the hand, are far more to a guest than the most elaborately embroidered lambrequins at your window, or the most exquisite damask on your table. There are bare cabin homes that have been remembered with pleasure, because of the beautiful loving presence there; and stately palaces, which leave the impression of an iceberg on the mind. Baptist Weekly.

POISON RINGS. Poison rings still exist in many antiquarian collections. They are generally of two kinds: one intended as an engine of destruction to its wearer, the other simply as a convenient receptacle, or hiding-place, for poison. Some years ago a ring of the former description was purchased at a sale of curiosities. Its device was two sharp pointed claws holding a stone. The purchaser, slipping it on his finger, received a slight scratch from these claws, the points of which bent inward. His hand and arm very shortly became swelled and painful; a doctor was sent for, who pronounced the slight scratch poisoned. Examination of the ring showed that the claws were hollow, and that a poisonous matter had been contained in them; doubtless, when first made, the ring would cause death instead of merely inconvenience to its wearer. Rings intended to contain poison are frequently mentioned in ancient history; it was common to carry one as a convenient means of suicide. By such a ring Demosthenes probably destroyed himself, and some historians say Hannibal likewise. M. Cassius, the tyrannicide of the Temple of the Capitoline Jupiter, being arrested on a charge of purloining some of the gold deposited there, broke a hollow receptacle of his ring with his teeth, and fell dead on the spot. The Emperor Heliogabalus is said to have had a collection of these poison rings among his jewels. London Globe.

Dr. Dollinger says that converts to Mohammedanism are increasing.

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Paint for Out-Buildings,

—Whitewash, paste for paper-hanging, hanging paper, graining in oak, maple, rosewood, black walnut staining, decalcomanie, making rustic pictures, painting flower stands, mahogany polish, rosewood polish, varnishing furniture waxing furniture, cleaning paint—

Paint for Farming Tools,

and for machinery, and household fixtures.

To Paint a Farm Wagon,

to re-varnish a carriage, to make plaster casts.

The work is neatly printed, with illustrations wherever they can serve to make the subject plainer, and it will save many times its cost yearly. Every family should possess a copy.
Price by mail, post paid, $1.
G. T. LATHROP,
New Orleans.

YOUNG MEN'S
Christian Association,
OF NEW ORLEANS.
ROOMS, 87 CAMP STREET,
Open from 8 A. M. to 10 P. M., except Sunday, and on Sundays from 2 to 6 P. M., where may be found the leading daily and weekly papers of the most important cities of the United States.
SERVICES.
Tuesday, 7.30 P. M.—Devotional.
Thursday, 7.30 P. M.—Singing Class.
NOON-DAY PRAYER-MEETING.
Daily, 12 to 12.30.
Rule.—*Prayers and Remarks are limited to three minutes.*

FURNITURE.
W. G. TEBAULT,
47 Royal Street,
desires to inform the public and his patrons that his Stock of Parlor Suits, Chamber Suits and Dining-Room Suits, both fine and medium, has never been as complete as at present, with prices lower than ever.
His stock of Furniture suitable for country trade is very large, and special inducements are offered to wholesale buyers.
Orders from the country will have especial care and prompt attention.
W. G. TEBAULT,
47 Royal Street,
New Orleans.

W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans.
We append a few prices
The American China Dinner, Breakfast and Tea Set, comprising 160 Pieces, for $12.
A Real French China Dinner Set, 118 Pieces, for $17.
English Stone China Dinner Set, 124 Pieces, for $10.
English Stone China Chamber Set, comprising 10 Pieces, for $2 50.
Decorated Chamber Sets, with different Colored Bands, 10 Pieces, for $3 50.
Glass Goblets, from 40 cents to $1 per dozen.
Particular attention given to Novelties and Specialties pertaining to the House-Furnishing Department. Orders promptly attended to. We have just received a full and complete stock of holiday goods. Call and examine before purchasing.
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GRATEFUL—COMFORTING.
EPPS'-COCOA.
BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.
Made simply with boiling water or milk.
Sold only in tins (½ lb and lb) labelled
JAMES EPPS & CO., Homœopathic Chemists, London, England.
Also makers of Epps's Chocolate Essence for afternoon.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

[illegible] MARKET.

New Orleans, Monday, June 27, 1881.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Ans.
Cotton, ₱ lb.		
Low ordinary	6¾	6¾
Ordinary	7¼	7¼
Good ordinary	8¼	8¼
Low middling	9¾	9¾
Middling	10¾	10¾
Good middling	11¼	11¼
Middling fair	12¾	12¾
Sales to-day	1	0 bales
Receipts since our last	1,191	bales
Receipts previously	1,5[illegible]1,045	bales
Sugar, ₱ lb.:		
Fair	6	7¾
Fully fair		8
Prime	8¾	8¾
Choice		9¾
Yellow clarified	9	9¾
White clarified	9¾	10
Powdered		
Crushed		
Molasses, 10 lbs., ₱ gallon:		
Common	20	
Fair	26	35½
Prime	35	40
Choice		
Rice, Louisiana, ₱ lb.:		
Common		4¾
Fair	4¾	
Prime	5¼	
Choice	6	

GROCERIES.

Butter, ₱ lb.:		
Western	15	24
New York		
Coffee, ₱ lb.:		
Rio ordinary	9¾	9¾
Rio, fair	11¾	11¾
Rio, prime	12¾	13
Cheese, ₱ lb.:		
Western factory		
English dairy		
Candles, ₱ lb.:		
Best brands		11½
Corn Meal, ₱ bbl.:		
Choice K D		3 00
Flour, ₱ bbl.:		
Superfine	3 00	
XX	4 25	4 50
XXX	4 75	
Choice	5 50	6 00
Choice	6 75	7 00
Fish:		
Mackerel, No. 1 in kits		75
Half kits		3 75
Kits		75
Mackerel, No. 2 in kits		75
Half kits		75
Kits		50
Mackerel, No. 3 in kits	5 00	5 75
Half kits		
Kits		
Codfish		1
Herring, ₱ box		
Oils, ₱ gallon:		
Coal, in cases		
Coal, in bbls		
Illuminating		55
Linseed, boiled		60
Linseed, raw		57
Lard	50	55
Soap, ₱ box:		
Mottled	3 00	
Olive	2 50	
Palm		
Castile		2 75
Soda, ₱ lb.		
Starch, ₱ lb.		
Salt, ₱ sack:		
Coarse		
Fine		

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		51
White		51
Mixed		51
Oats, ₱ bushel:		
Western		45
Red rust proof	44	46
Bran, ₱ 100 lbs.		
Choice		80
Hay, ₱ ton:		
Prime	18 00	
Choice	21 00	
Cow Peas, ₱ bushel:		
Mixed		1 00
All		1 00

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	10¾	11
Shoulders		7
Sides, clear rib		9
Sides, clear		10
Hams, sugar-cured	10	12
Mess Pork, ₱ bbl		23
Dry Salt Meat, ₱ lb.:		
Clear ribsides		8½
Clear sides		9
Shoulders		7½
Lard, ₱ lb.:		
Choice, in kegs		12¾
Choice, in tierces	11¾	12¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish		3 25
Sweet		2 50
Onions, ₱ bbl		3 00
Apples, ₱ bbl		6 00
Cabbages, ₱ box		
Sour Kraut, ₱ bbl		

BAILING STUFFS.

Bagging, ₱ yard:		
Jutella		
Jute		
Baling Twine, ₱ lb		12
Ties, ₱ bundle:		
20 ties		1 75

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 00	4 50
Young do	3 00	3 50
Broilers	2 00	2 50
Geese	4 00	5 00
Turkeys	1 00	6 00
Eggs, ₱ dozen		
Western	10	11
Southern	10	12
Honey, ₱ gallon		
Strained		
Comb, ₱ lb		
Pecans, ₱ lb.		
Louisiana		
Texas	9	12
Oranges, ₱ box:		
Louisiana		
Foreign	4 00	
Coal, ₱ ton:		
Louisiana		2
Texas		2
Feathers, ₱ lb.:		
Live geese		
Hides, ₱ lb.:		
Country green		5
Dry salted		11
Dry flint		12
Ox Horns, each		6
Tallow, ₱ lb	5½	6
Cotton Seed, ₱ ton:		
In sacks		
Meal		28 00
Oil cake		
Cooperage, ₱ hoop:		
Sugar hogsheads		3 25
Molasses barrels	1 45	1 85
Half barrels		1 05
Kegs		70
Oak Staves, per 120:		
Kegs		
Barrels		
Extra barrel	95 00	100 00
Extra hogshead	135 00	140 00
Extra pipe	165 00	180 00
Tobacco:		
Low lugs		
Medium		4½
Good to fine		
Low leaf		
Medium	5½	6½
Good	6½	7
Fine	7½	8
Selections	9	12

A new company with a large capital was organized at Knoxville, Tenn., last Friday. It will employ 200 men, and has already orders for a year in advance. This is a sort of construction which everybody will rejoice in.

—The Baptist Ministers' Conference of New York City has decided to admit reporters to all the weekly meetings in each month.

AN OLD LADY writes: "I am sixty-five years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. I have used a little more than one bottle and feel as well as at thirty, and am sure that hundreds need just such a medicine." See advertisement.

NEWS OF THE WEEK.

DOMESTIC.

MACON, June 21.—George I. Seney of New York, has donated $25,000 to Wesleyan Female College, making $70,000 given by him to the college within two months. $45,000 will be expended at once in the erection of a new college building.

SARATOGA, N. Y., June 21.—The National Temperance Convention met in the Methodist Church here, this morning, and organized by the election of J. L. Bailey, of Pennsylvania, as temporary Chairman. Speeches were made by Rev. Dr. Homer Eaton, of Saratoga, Mother Stewart, John B. Gough, and Mrs. Thompson, of Ohio, and others.

Upon the report of the Committee on Permanent Organization, Rev. Dr. A. Gordon, of Massachusetts, was elected President.

Committee on Resolutions, Finances and Order of Business were then appointed.

After which, Miss Frances E. Willard, of Illinois, gave a glowing account of her temperance tour through the South and cordial reception she met with from the Southern people in every part from Virginia to Texas.

TORONTO, June 21.—The Southern delegation to the International Sunday-school Convention which opens to-morrow, comprising Georgia, Alabama, Tennessee, Kentucky, etc., arrived here this afternoon. Numerous delegations have already arrived. Gov. Colquitt, of Georgia, President of the Convention, is with the party. Col. Gizawski, Aide de Camp in Canada to the Queen, will entertain the guests at a garden party.

LEXINGTON, Va., June 22.—The commencement exercises of the Washington and Lee University took place to-day, including delivery of diplomas, prizes and honors. An able address was delivered by Hon. J. R. Tucker, before the literary society. Howard Houston scholarship conferred on W. S. Currell, of South Carolina; E. H. French endowed scholarship conferred on E. K. Cincbott, of Virginia; James Wilson endowment scholarship, conferred on Harry Kelly, of Virginia; Taylor prize scholarship, conferred on G. E. Junkin, of Texas; Young prize scholarship, conferred on H. C. Brownfield, of Louisiana; honorary degree of D. D. conferred on Rev. W. Shanks, of Virginia, and Rev. T. T. Everett, of Germantown, Pa.

The degree of Doctor of Letters was conferred on Prof. Rodes Massie, of Richmond College, and J. G. Watson Jones, Esq., of Richmond; degree of L. L. D., was conferred on Hon. L. Q. C. Lamar, of Mississippi, and Col. J. T. L. Preston, Virginia.

SARATOGA, June 22.—At the National Temperance Convention to-day the Committee on Organization reported a list of vice presidents, among whom were D. C. Miller, of Virginia; Gov. Jarvis, of North Carolina; Major B. H. Townsend, of South Carolina; Ex C. Millington, of Georgia; Rev. J. S. Rogers, of Florida; Miss E. F. Griffin, of Alabama; Gen. Alexander Stuart, of Mississippi; Rev. John Pipes, of Louisiana; E. L. Dudley, of Texas, and Prof. Fiddis, of Tennessee.

A long series of resolutions were adopted, insisting on the duty of total abstinence; recommending the instruction of children with regard to the effects of alcohol, considered from a scientific standpoint; urging that the churches work more actively in the good cause; condemning the sale of liquor on the Sabbath day; recommending the use of unfermented wine for sacramental purposes; calling attention to the responsible relations of the National Government to liquor traffic, and asking for amendments to the Federal constitution which shall forever prohibit the manufacturing and sale of all fermented or distilled beverages throughout the land, and insisting that the Government make total abstinence a condition of appointment in the public service.

WASHINGTON, June 23.—The Smithsonian Institute has received from Prof. J. Sturgiss, of Haverford College, Pa., and Prof. Louis Swift, of Rochester, N. Y., announcement of the discovery of a bright comet, eight degrees southeast of Capella. It is plainly visible to the naked eye, the nebulous being almost as bright as Venus.

SAN FRANCISCO, June 23.—A Tombstone, Arizona, dispatch says: Fire swept over a space of six blocks, destroying about 150 buildings, including a large part of the business portion of the town. The losses will probably aggregate $250,000. About 800 people have been rendered homeless. The buildings were mostly of a cheap, temporary character.

SHREVEPORT, June 24.—U. S. District Judge Alex Boarman returned this evening and will at once commence organizing the new court. He expects to hold the first term at Monroe, La., in October, as provided in the bill creating the Western District of Louisiana.

CINCINNATI, June 24.—Prof. Ormond Stone, of the Cincinnati Observatory, observed a new comet last night. He says it is moving rapidly north. He is quite positive it is not the comet of 1812, but thinks it may be that of 1807, the period of which was not expected by astronomers for 1700 years. He believes it is the same comet as seen about June 21, by Dr. Gould, in South America. The apparition is exceedingly interesting, and will be watched every night by corps of astronomers at the Cincinnati Observatory.

TORONTO, June 25.—The Sunday-school Convention, at the afternoon session, was addressed by J. W. Dailes, of Richmond, Gov. Colquitt and Rev. Cook Smith, on Sunday schools among freedmen of the South; by Rev. Arthur Mitchell, D. D., of Cleveland, on Sunday-school missionary work in the West, and by Rev. A. Sutherland, D. D., of Montreal, on Sunday-school work in the North. Dr. Vincent, of Chautauqua, delivered a speech which closed the session.

ROCHESTER, N. Y., June 24.—Observations made at the Warner Observatory to night show the offshoot of the tail is rapidly absorbing the main portion. This supernumerary part extended up to the North Star. The comet is receding from the sun and probably from the earth, and will be seen but some time yet, but undoubtedly grow dimmer.

Claimants for the Warner prize of $1,000 are pouring in by hundreds from all parts of America. A Connecticut man claims to have found it on the 19th.

HANOVER, N. H., June 27.—Observations taken at Dartmouth observatory last night, show that the comet was moving to or past Capella, two degrees from the Pole star, its position being about three degrees away. At lower culmination it was approximating ten degrees from the horizon. As seen through a three inch glass the comet was very cloudy defined, being circular on one side and fading away imperfectly on the other, 15 to 20 minutes the nucleus there was a dark spot. The comet is still passing over and increasing its eighth magnitude star, making a beautiful sight. The comet is less than a minute in width and about a minute and a half in length.

MACON, Ga., June 27.—A large comet was discovered about dark last evening in the northwest, about 30 degrees above the horizon. Its course is downward to the horizon, two degrees westward.

SHREVEPORT, LA., June 27.—Two comets are visible here—one in the northeast and the other in the northwest; the latter appeared last night about 7 o'clock, and soon disappeared below the horizon, while the former appears between 2 and 3 o'clock in the morning, and is very brilliant. The one in the northwest is plainly visible to-night.

ALABAMA, June 27.—Prof. Bass, of Dudley Observatory is satisfied that the great comet now visible is Gould's comet.

FOREIGN.

CITY OF MEXICO, June 21.—On last Saturday the ceremony of inauguration of the Mexican and Cuanila Railroad took place, presided over by the President of the Republic. The length of the road is nearly 86 miles.

A train left here at 4 o'clock in the morning with about 200 invited persons, and arrived at Cuanila at 11 o'clock. A fine banquet was given in the afternoon.

CITY OF MEXICO, June 21.—According to the notice given by the official journal, the subventions to be paid by the Mexican Government for all granted railroads here, are said to be about $4,200,000 annually.

ST. JOHNS, N. F., June 23.—The American war ship Alliance, Com'r Cooper, arrived here to-day. After necessary delay she will proceed on her polar cruise with instructions to search the northern side of Spitzbergen, should the ice permit, for the Jeanette.

MEXICO, June 25.—A whole train of the Morlos Railroad tumbled down last night into the river San Antonio, near Cuanila, on account of the downfall of a stone bridge.

Nearly two hundred are dead and a great many wounded, the most of them soldiers.

There are some cases of yellow fever in Yucatan.

The Apaches killed this week five Mexican smugglers near Santa Clara.

CAMP MEETINGS.

Hinesburg Camp Meeting, Alexandria District, Louisiana Annual Conference, is appointed to commence on Thursday night, August 18. Preachers are cordially invited to attend.

DEO JACKSON.

The camp meeting at China Grove, Pike county, Miss. will commence on Friday night before the third Sabbath in September. All ministers are cordially invited to attend.

G. M. GILMORE.

The camp meeting at St. Matthews' camp-ground, four miles southwest of Hickory station, Vicksburg and Meridian railroad, will commence Friday before fourth Sabbath in August.

GEO. BANCROFT, P. C.

The Providence camp meeting will begin on the 12th of August, and continue six days. Ministers, both local and itinerant, are invited to attend, provision will be made for their entertainment. Visitors will be entertained at the public tents. All who may want to attend will get off the railroad at Hazlehurst, where they will find hacks in waiting to convey them out to the camp ground. The camp ground is fifteen miles east of Hazlehurst.

D. F. CANNON, P. C.

CRYSTAL SPRINGS CAMP MEETING.—The Camp Meeting at Beauregard Camp Ground, one mile from Crystal Springs, Mississippi, will be held August 4, and continue one week. Rev. H. F. Johnson, P. E. will have charge of the services.

J. A. SHARP, Secretary.

The camp meeting at William's Camp Ground, Pascagoula District, will commence Thursday night, August 4. Friends who made subscriptions for the benefit of the camp ground last year will please put their subscriptions as soon as possible, as it is greatly needed. Those good sisters who promised contributions for the preachers' tents will please bring their tents when they come to the camp meeting. Preachers are cordially invited to be with us, provision has been made for their entertainment.

The grounds have been improved, a new hotel built, and other provisions for the comfort of visitors made.

S. H. COX.

SEASHORE CAMP MEETING.

The Pascagoula camp meeting on Seashore Camp ground, Miss., will commence on Wednesday, July 13, and continue from eight to ten days.

The camp ground is situated two miles west of Biloxi, Miss., 80 miles from New Orleans, 60 miles from Mobile, fronting directly upon the Gulf of Mexico, less than one hundred yards from the sea, and less than five hundred from the New Orleans and Mobile railroad. Occupying an elevated position, it is dry, clean and healthful, free from fevers, agues and epidemics. Shaded by a grove of rich and various foliage, and looking out upon the wide, wide waves, it enjoys the cool refreshing breezes of the sea, while the flowing wells of pure, mineral springs furnish free supplies of pleasant, health giving drink.

The managers of the winter season have been reinforced, new piers and bath houses erected, a orderly architectural and convenient restaurant has been built, and other improvements have been made, and the grounds are more beautiful and inviting than ever.

Comfortable, plain wearing tents or cottages of various dimensions, for individuals or families are furnished on most reasonable terms, which can be partially supplied with furniture on the grounds, at moderate rates.

Comfortable lodgings are furnished at fifty cents per night, and good board had at the restaurant at fifty cents each, for breakfast and supper, and seventy-five cents for dinner; or $1 50 per day.

The restaurant is expected to be open during the season, and comfortable lodgings can be had by persons desiring to remain after the close of the camp meeting.

Reduced rates of fare and freight have been secured on the railroads.

On the Louisville and Nashville railroad, from New Orleans to the camp-ground, for the round trip $3, and at the same rate per mile, from Mobile to camp ground, for the round trip, from way stations at five cents per mile for the round trip.

Tickets will be on sale at the offices and depots from Monday, the eleventh to the twenty-third of July, inclusive, and be good to the twenty-fifth.

Freight will be transported at one half the current rates, and delivered at the freight depot, Gravier street and levee, by 5 o'clock P. M., will go the same day.

On the Chicago, St. Louis and New Orleans Jackson road from Canton and all points south to New Orleans, at four cents per mile, for round trip, tickets on sale from the eleventh to the twenty-second of July, inclusive and good to the twenty-sixth.

On the Shreveport Louisiana and Texas road, from Opelousas or any point east of that, regular tickets to New Orleans will be furnished at usual fare, and return on the same ticket; issued on the eleventh to the twenty-second of July, inclusive and good to the twenty-sixth.

On the New Orleans and Pacific road, to Donaldsonville, and back to Baton Rouge; from Baton Rouge, $1, and from Donaldsonville, $2 50, one fare and return on same ticket. Tickets issued on the eleventh to the twenty-second of July, inclusive and good to the 18th.

On the Mobile and Ohio road, for three cents per mile each way. Tickets issued from the eleventh to twenty-first of July, inclusive and good to the twenty-sixth.

All tickets must be stamped at the office on the camp-ground, to be good to return on.

Persons desiring information on any point in regard to the camp-ground will address J. P. Hamilton on the grounds, or any one of the trustees.

W. H. FOSTER, President.

PHILIP HALLIGAN, Secretary.

NEW ORLEANS, LA., June 20, 1881.

DISTRICT CONFERENCES.

The District Conference for the Mobile district, Alabama Conference, will be held at Jackson, Clarke county, Ala., beginning on Thursday, August 11, at nine o'clock, A. M.

25 D. R. BLUE, P. E.

Homer District Conference will convene at the Methodist Episcopal Church, South, in Arcadia, Bienville parish, La., on Wednesday, July 27, at eight o'clock, P. M. Opening sermon by Rev. J. E. Bradley. Thursday, 11 A. M., lecture on "Sunday Schools," by Rev. J. M. Brown. Friday, 11 A. M. lecture on "Missions," by Rev. J. W. Medlock. Saturday, 11 A. M., lecture on "Ministerial Support," by Hon. J. H. Chappell, of Homer, La. Sunday, 11 A. M., sermon on "The Integrity of the Methodist Church."

The usual business of the session will be attended to at other hours than those named. Who, that has been elected, will be too indifferent to the interests of Methodism to attend this Conference?

Let the preachers be ready to make all their reports the first day.

J. A. PARKER, P. E.

Greensboro District Conference will meet in Havana, July 28, (Thursday). There will be preaching Wednesday night. Delegates coming by the Alabama and Great Southern Railroad, will get off at Steward's station, six miles from Havana, where they will be met with conveyances, if they come on Thursday morning. Recording Stewards will forward names of delegates to Rev. A. Hood, and carry their Quarterly Conference Record Books with them, or send them. Delegates must be on hand at the right time, if they wish to be met.

B. CRUMBART, P. E.

WILLIAMSBURG DISTRICT CONFERENCE.—Preachers in charge will please furnish me with a list of names of delegates, local preachers and visitors who will attend the District Conference of Williamsburg District, to be held at Columbia, Miss. Persons on arriving at Columbia will report at the hotel of Rev. W. J. Ball for assignment to their homes.

D. W. BROWN, P. C.

NOTICE.—The Woodville District Conference will be held in Aquite City, July 28 to 31, inclusive. Sunday School Institute will hold its annual session on the third day of the Conference, Saturday, at 10 o'clock, A. M., as a part of Conference business. Pastors will please have their reports in writing, upon subjects indicated in the Discipline, pp. 52, 54.

We would suggest that the report on item 3 (schools) be separate; they will be called for on Saturday of the session. Baptists will have their Quarterly Conference Journals at Conference for inspection. Public preaching each day of the session, at 11 A. M. and 7½ P. M.

Annual Sermon to the Conference on Thursday night by Rev. I. B. Roberson, of Clinton, La.

22 JAS. A. GRIFFEY, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—THIRD ROUND.

Greensboro station	July 2
Greensboro circuit, at Bethel	3, 4
Livingstone and Newbern, at Livingstone	9, 10
Green circuit, at Sardis	16, 17
New Prospect circuit, at Prospect Chapel	23, 24
Havana circuit, at Havana	30, 31
Forkland circuit, at Watson's Chapel	Aug. 6, 7
Collinsville circuit, at Snail Chapel	13, 14
Bethel circuit, at Brewerville	20, 21
Cuba circuit, at Reid Chapel	27, 28
Gaston circuit, at Sipsey	30, 31
Butler and Mt. Sterling, at Butler	Sept. 3, 4
Cedarbow circuit, at Pleasant Valley	10, 11
Demopolis station	17, 18
	24, 25

B. FLEURANT, P. E.

MARIANA DIST.—THIRD ROUND.

Marianna station	June 11, 12
Calhoun mission, at Shiloh	18, 19
Cairo Gordo mission, at Bethlehem	25, 26
Geneva circuit, at Ebo	July 2, 3
Big Creek circuit, at Pleasant Grove	9, 10
Chipola mission, at St. Andrew's Bay	16, 17
Greenwood circuit, at Mount's Chapel	23, 24
Headland mission, at New Hope	Nov. 30, 31
Holmes Valley circuit, at Salem	6, 7
Freeport and Walton mission, at Black Creek	13, 14
	20, 21

J. C. COLEMAN, P. E.

MONTGOMERY DIST.—THIRD ROUND.

Auburn station	June 8, 12
Tallassee station	25, 26
Hurtsville circuit, at Antioch	July 2, 3
Sleigh circuit, at Lebanon	9, 10
Elmore circuit, at Long Pine Chapel	16, 17
Crawford circuit, at Mt. Zion	23, 24
Tuskegee circuit, at Tabor	Aug. 6, 7
Loachapoka circuit, at Opelika Hill	13, 14
Lincoln mission, at Camp Ground	20, 21
Tallapoosa circuit, at Centerpoint	27, 28
Tuskegee station	Sept. 3, 4
Montgomery station	10, 11
Opelika station	17, 18

The District Conference will meet at Sofaulga, July 21, at nine o'clock, A. M. The introductory sermon by Rev. J. R. Peavy, at eleven o'clock, A. M.

The Recording Stewards will please send the names of delegates and members to Rev. M. P. Dickinson, Leachapoka, Ala., as early as practicable.

22 L. F. MANGHAM, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Bayou Rapides and Evergreen	July 30, 31
Cattle	Aug. 6, 7
Abbeville	Wednesday 10
Alexandria	13, 14
Spring Creek	20, 21
Gaphies	27, 28
Cenor	Sept. 3, 4
Columbia	10, 11
Jena	17, 18
Harrisburg	20
Shelly Island	24, 25
Little River	Oct. 1, 2
Shreveport	16, 16

P. G. HUCETT, P. E.

PENSACOLA DIST.—THIRD ROUND.

Pensacola	June 4, 5
Warrington	5, 6
Molino	11, 12
Pollard	18, 19
Milton	25, 26
Powelton	July 2, 3
Perdido	6
Stockton	9, 10
Yellow River	16, 17
Gonzalez	23, 24
Evergreen	30, 31
Grand Ecore	30, 31
Monroeville	Aug. 6, 7
Monterey	13, 14
Sepulga	20, 21

23 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Clinton	July 2, 3
Bayou Sara, at Tunica	9, 10
Wilkinson, at Mlewow	10, 17
St. Helena, at Darlington	23, 24
Amite City, at Amite City	30, 31
Franklington, at Parkers	Aug. 13, 14
Livingstone, at Camp Ground	20, 21
North Wilkinson, Mars Hill	27, 28
Amite, at Stoerea	Sept. 3, 4
Jackson, at Soleno	10, 11
Pickins and Port Hudson, at Pickins	17, 18
East Feliciana, at W. Cooper	24, 25
Whites, A. B. Miller	Oct. 1, 2
Baton Rouge, J. S. Parker	8, 9
Woodville, I. B. Roberson	15, 16

Note.—For changes without date, pastors will hold their quarterly meetings, assisted by brethren named, in July or August. Appoint the time best suited to your work, and give brethren indicated due notice.

Brethren will please keep me. The third round is nine weeks, leaving fourteen Sabbaths for the fourth round.

The District Conference will be in Amite City, July 28 to 31.

25 JAS. A. GRIFFEY, P. E.

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Vicksburg	July 2, 3
Mt Olivet and Sunflower mission, at Shiloh	9, 10
Rolling Fork	16, 17
Clover Hill	23, 24
Warren circuit, at Redwood	30, 31
Port Gibson and Martin	Aug. 6, 7
Rocky Springs	13, 14
Onega, at Bear Creek	20, 21
Fayette, Cane Ridge	27, 28
Meadville	Sept. 3, 4
Natchez	10, 11
Kingston, at Linwood	17, 18

24 JOHN A. ELLIS, P. E.

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